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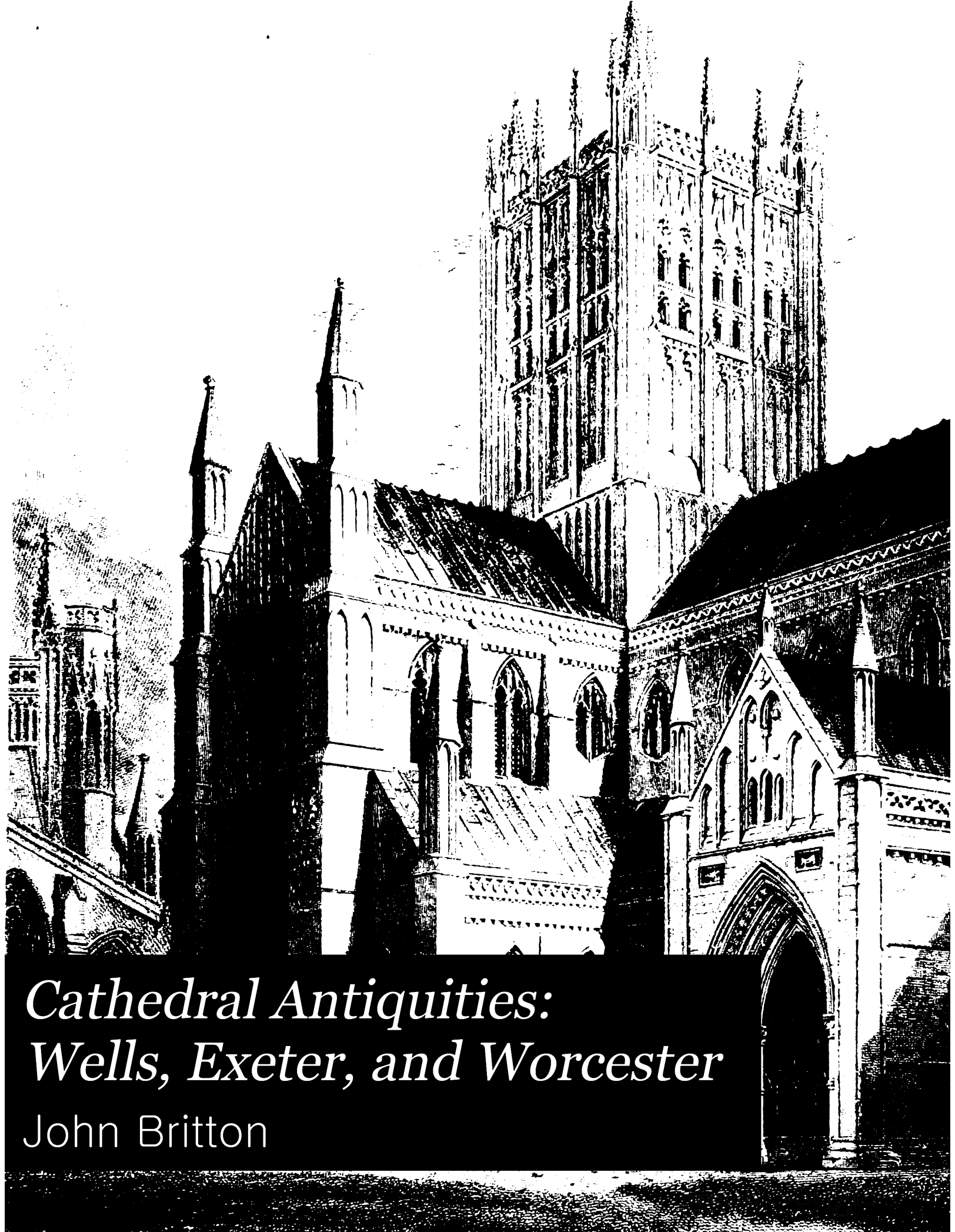

Cathedral Antiquities: Wells, Exeter, and Worcester

John Britton

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CATHEDRAL ANTIQUITIES.

HISTORICAL AND DESCRIPTIVE ACCOUNTS,

WITH

311 ILLUSTRATIONS,

OF THE FOLLOWING

ENGLISH CATHEDRALS.

VIZ.

CANTERBURY,	WINCHESTER,	WORCESTER,
YORK,	LICHFIELD,	PETERBOROUGH,
SALISBURY,	HEREFORD,	GLOUCESTER,
NORWICH,	WELLS,	AND
OXFORD,	EXETER,	BRISTOL.

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J. LE KEUX, ESQ. FROM DRAWINGS BY E. BLORE, ESQ. ARCHITECT;—E. MACKENZIE, ESQ.;—G. CATTERMOLE, ESQ. G. L. TAYLOR, ESQ. ARCHITECT;—EDW. CRESEY, ESQ. ARCHITECT;—JOS. GANDY, ESQ. ARCHITECT;—W. H. BARTLETT, ESQ. ETC. ETC.

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GROUND PLANS, SECTIONS, ELEVATIONS, DETAILS, VIEWS, AND MONUMENTS OF EMINENT PERSONAGES.

BY JOHN BRITTON, F.S.A.

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HISTORICAL AND DESCRIPTIVE ACCOUNT

OF

THE CATHEDRALS

OF

WELLS, EXETER, AND WORCESTER;

WITH NUMEROUS ENGRAVINGS:

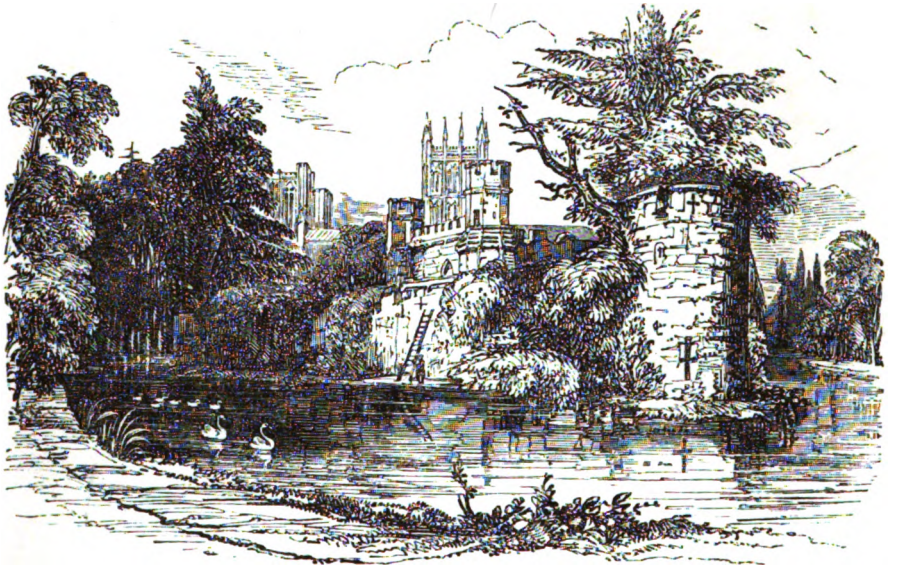
FORMING

VOLUME IV.

OF

THE CATHEDRAL ANTIQUITIES.

BY JOHN BRITTON, F.S.A.
ETC.



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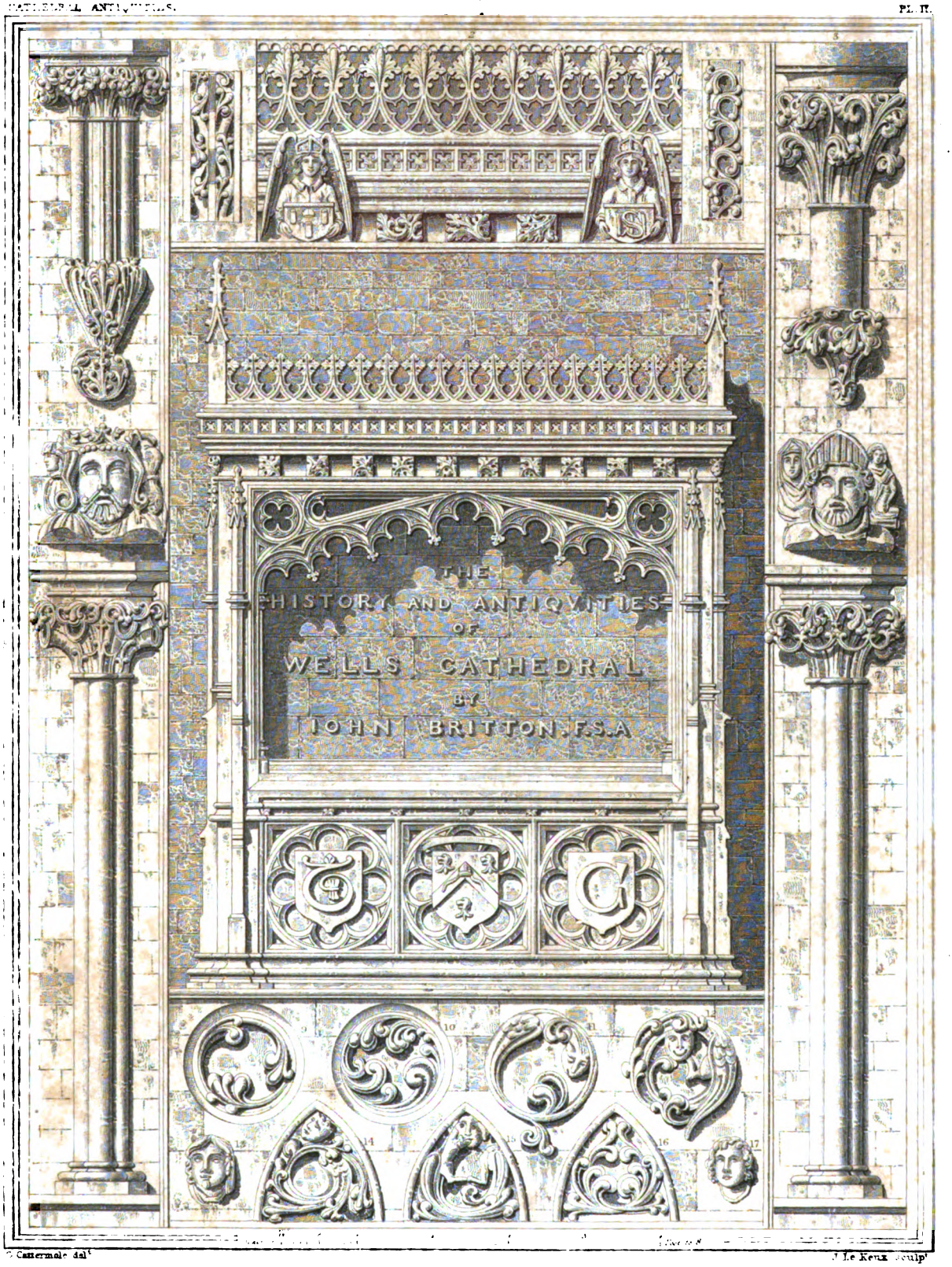

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WELLS CATHEDRAL.

MONUMENT & DETAILS OF PARTS FROM [illegible]

TO THE RIGHT REVEREND & HONORABLE HENRY RYDER D.D. &c LORD BISHOP OF GLOUCESTER DEAN OF WELLS, &c

This Plate is Respectfully Inscribed by J. BRITTON

London, Published by Longman & Co. Paternoster Row, July 1. 1824.

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THE

HISTORY AND ANTIQUITIES

OF

THE CATHEDRAL CHURCH

OF

WELLS;

ILLUSTRATED BY

A SERIES OF ENGRAVINGS,

OF

VIEWS, ELEVATIONS, PLANS, AND DETAILS

OF THE

ARCHITECTURE OF THAT EDIFICE;

INCLUDING

BIOGRAPHICAL ANECDOTES OF THE BISHOPS

OF THE

SEE OF BATH AND WELLS.

BY JOHN BRITTON, F.S.A.

ETC.

LONDON:

M. A. NATTALI, 19, SOUTHAMPTON-STREET, COVENT-GARDEN.

1836.

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TO THE

RIGHT REVEREND GEORGE HENRY LAW, LL. D.

LORD BISHOP OF BATH AND WELLS;

TO THE

HON. AND RIGHT REV. HENRY RIDER, D. D.

LORD BISHOP OF LICHFIELD AND COVENTRY;

AS

DEAN OF WELLS;

AND TO THE

RIGHT REVEREND WALKER KING, D. D. Lord Bishop of Rochester;

HENRY GOULD, Clerk, M. A.

GEORGE TREVELYAN, Clerk, LL. D. Archdeacon of Taunton;

ROGER FRANKLAND, Clerk, M. A.

FREDERICK BEADON, Clerk, M. A. Chancellor of the Cathedral;

AND TO

THOMAS WODEHOUSE, Clerk, M. A.

AS

CANONS RESIDENTIARY OF WELLS CATHEDRAL;

THIS VOLUME

IS, BY PERMISSION, INSCRIBED, WITH EVERY SENTIMENT OF RESPECT,

BY THE AUTHOR.

London, Nov. 1824.

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PREFACE.

CONSIDERING the variety of dispositions and pursuits of the many persons whom I must necessarily consult, or come in contact with, during the progress of such a work as "The Cathedral Antiquities of England," it cannot excite surprise that some of them should be of the "crabbed genus;" for neither education, profession, nor even extensive intercourse with mankind, will entirely subdue or counteract constitutional moroseness. Though I have met with a few of this class, and have consequently experienced vexation and inconvenience, it has been my fortunate lot to encounter but *few;* whereas my researches have often been facilitated by prompt and unreserved communications; and far more civilities and assistance have been tendered than I could either accept or profit by. Thus, though my path has been occasionally impeded by the briars of ill-nature and envy, it has more generally been smoothed with courtesy, and strewn with the fragrant flowers of kindness. It is this courtesy and kindness, from the principal dignitaries of the church, from some of the nobles of the country, and from many antiquarian and professional friends, which jointly cooperate to impel me onward in the apparently long journey that I have undertaken; and whilst thus favoured, and life and health are awarded to me, I hope to continue in the same track to the end. More than half of this journey may be said to be performed; as the most interesting of the English Cathedrals have already been illustrated in this work.[1] It is true, that the majority, in number, remain to be described; and it is equally true, that some of them are highly curious and important as objects of Architecture, Antiquity, and History. But as the Cathedrals of Wales and London are not intended to be comprised in the proposed Series, we have the following only to bring under review, viz. Exeter, Peterborough,

[1] The names of these, with the sizes, prices, and number of engravings to each Cathedral are enumerated in a list at the end of this volume.

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Bristol, Gloucester, Hereford, Rochester, Lincoln, Durham, Chichester, Chester, Worcester, Carlisle, and Ely; and some of them, like that at Oxford, may be displayed in a series of eleven or twelve engravings. My present calculation is to complete the work in sixty numbers, or six volumes; the price of which will be £36 small paper; and the embellishments of which will amount to, at least, three hundred and thirty. Considering the number and variety of subjects, facts, and evidence which will thus be brought into one focus—the styles of execution which the engravings will collectively display of the respective talents of draftsmen and engravers—the mass of information thus concentrated respecting every class and variety of Ecclesiastical Architecture in this country—and the antiquarian, historical, and biographical elucidations that will be collected, and rendered subservient to the purposes of genius and the uses of science, it cannot be denied that a publication in which so many requisites are combined will form a most important, as well as valuable feature in the embellished literature of Great Britain.

In the execution of a work like the present, the author is, or ought to be, divested of all personal and private feeling; for he is performing a public task, and is amenable to the public tribunal. It is his duty to seek every opportunity to obtain correct and judicious information—to impart that to his readers with fidelity—and in every way to render his undertaking as nearly perfect as possible. It is, also, the duty of the dignitaries and other temporary officers of Cathedrals (for each one is only a life trustee on the Establishment), to render every facility to the artist and the author, whose integrity is unimpeached, and whose abilities are equal to his integrity. When this be done, the labours of the latter are made comparatively easy, and he pursues his inquiries with cheerfulness to himself, and with sentiments of respect and gratitude towards those who have forwarded his pursuits. On the other hand, when he is obliged to petition, and to entreat, to brook "the insolence of office," and to put up with "the proud man's contumely," he is naturally irritated, and may be excited to speak in unpleasant and unpolite terms.—It is not my intention, however, to pen personal censures for the present work. My feelings incline me rather to use the language of commendation, in recording instances of condescension and urbanity; and it is with sincere pleasure that I name the following Prelates and officers of Cathedrals as demanding my own esteem, and as entitled to the thanks of

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every admirer of this work:—the present BISHOPS of Salisbury, Norwich, Peterborough, Wells, and Lichfield; the DEANS of Winchester, Norwich, Lichfield, Oxford, Wells, Bristol, York, Ripon, Westminster, and Canterbury; and the various Prebendaries and Canons Residentiary of the Cathedrals already illustrated, and whose names will be found in the Prefaces respectively devoted to each Cathedral.

It gives me much pleasure to learn that many of the amateur subscribers to this work, who formerly disregarded the engravings of *plans*, *sections*, &c. which it contains, are not only reconciled to their adoption, but even consider them as essential illustrations. The architect and scientific antiquary have long known and appreciated their utility; they also know that such prints are the only authentic and satisfactory evidence to elucidate the true forms of arches, mouldings, and architectural details. Had the antiquaries of the past century, Gough, Grose, King, Whitaker, &c. studied and understood this species of elucidation, they would have shortened and simplified their own writings, and furnished more accurate and satisfactory information to their readers, than is now to be found in their respective publications. Plans and sections have been systematically introduced into this work from principle; and from a conviction that they are the only evidences to be confided in, when illustrating the history and characteristics of architecture. Had I modelled the work to amuse the eye, at the expense of the judgment, the engravings would have been made pretty and shewy rather than elaborate and accurate; but I have preferred the useful to the agreeable, although without disregarding the latter whenever the two classes could be properly associated.

It is well known to the antiquary that neither the Architectural excellencies nor the History of the Cathedral Church of Wells have ever been duly investigated: both are attempted in the present work, and it is hoped that both will be satisfactory to those who are best qualified to appreciate the execution. The sources for the literary part have been numerous, but sometimes contradictory, and often very imperfect. They were mostly our old Chronicles and Histories; for I am informed that there are scarcely any original documents or evidence among the Cathedral archives. In the execution of this department I am much indebted to Mr. BRAYLEY, who has scrupulously investigated every statement of other writers, and has not

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made any himself without reference to all accessible authorities. This will appear by the numerous notes to every page, and by the list of publications at the end of the volume.

In the original prospectus relating to Wells Cathedral, I engaged to give *twenty-two engravings*, but have actually given twenty-four; and hence in this, as in some former instances, have exceeded my pledge. By the list at the end it will be seen, at one view, that nearly all these engravings manifest the skilful and tasteful execution of an artist whose works have conferred honour on his name, and have tended in a powerful manner to give interest and fascination to this branch of art. The plate of the interior, under the tower, is of the same class and character; and I cannot allude to its merit without thanking the engraver for the care and skill he has bestowed on it. If I do not specify other artists individually, it is not from disrespect or indifference; for I believe that each has exerted his best powers, and is therefore entitled to my acknowledgments. But all persons cannot excel; for in the arduous race of fame, only a few of the distinguished sons of genius can hope to win the golden prize. Whilst merit thus secures applause, it also awakens emulation;—laudable and zealous competition, whilst it rouses all the latent energies of the soul, improves the public taste, the public morals, and the public welfare of a nation.

In the progress of the volume I have experienced assistance or personal civilities from the following gentlemen, relating to this Cathedral; to each and to all of whom I beg to tender, in this place, my sincere thanks:—The present Bishop of Bath and Wells, the Dean of Wells, the Rev. Roger Frankland, the Rev. R. Foster, the Rev. Frederick Beadon, the Rev. Wm. Phelps, Wm. Parfitt, Esq. and Edward Tuson, Esq.

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HISTORY AND ANTIQUITIES

OF

THE CATHEDRAL CHURCH OF WELLS.

CHAP. I.

UNCERTAINTY OF THE REMOTE HISTORY OF THIS SEE:—REPUTED INTRODUCTION OF CHRISTIANITY INTO BRITAIN BY JOSEPH OF ARIMATHEA: DUBIOUSNESS OF THE STORY OF KING LUCIUS:—ECCLESIASTICAL DIVISION OF THE WEST SAXON KINGDOM; AND SUCCESSIVE INSTITUTION OF THE SEES OF DORCHESTER, WINCHESTER, SHERBORNE, AND WELLS:—HISTORICAL PARTICULARS OF THE BISHOPRIC OF WELLS, FROM THE PERIOD OF ITS ORIGIN UNTIL THE TIME OF ITS REMOVAL TO BATH IN THE REIGN OF WILLIAM RUFUS.

THE remote history of almost all our episcopal establishments is so involved in inconsistency and fable that a satisfactory account of their origin can seldom be obtained, and the obscurity increases as it recedes from our own times. This is peculiarly the case in respect to the See of Wells, the notices of which in our early writers are both confused and meagre; and the difficulty of determining at what period a religious foundation was established in this district, is much augmented by the questionable authenticity of different charters which are said to have been granted by the West Saxon Kings, Ina and Kenulph, or Cynewulph. There cannot, perhaps, be a greater

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proof of the uncertainty that attends an inquiry into the precise era of the foundation of our episcopal sees than what arises from the conduct of William of Malmesbury, who, throughout his five books "De Gestis Pontificum Anglorum," has uniformly omitted dates; and although in some cases he specifies the number of years during which the prelates held their seats, he never gives the date either of their appointment, death, or removal.

It has been inferred that the Christian religion was introduced into this City from the neighbouring town of Glaston, or Glastonbury; where, if the monkish legends may be credited, it had been originally settled about the year 63, by St. Joseph, of Arimathea, who buried the body of our Saviour, and had himself been the friend and companion of St. Philip, by whom he had been despatched into Britain with eleven other disciples of that Apostle.[1] These missionaries, according to the Ashmolean Manuscript, obtained, from the British King, Arviragus, permission to settle at *Ynswytryn*, or the Glassy Island, as it was called from the colour of the surrounding water; and to each person he gave for his support a hide of land;[2] the whole comprising a district which thenceforward was denominated the *Twelve Hides of Glaston*, and has been so called even to the present time.[3] The island, itself, afterwards received the name of *Avallon*, either from Aval, an apple, in which fruit it abounded; or from a British chief of that name, to whom it had belonged. Here, St. Joseph, whom the monkish historians consider as the first abbot, is reputed to have erected a chapel of *wreathed twigs*, or *twisted rods*, in honour of the Virgin Mary, which thus became the first Christian oratory in England.[4]

Bishop Stillingfleet regards the tradition concerning Joseph of Arimathea as an invention of the monks of Glastonbury to serve the interests of their

[1] Johannis Glaston. "Hist." ed. Hearne, vol. i. p. 1 et 48. Gul. Malm. "Gest. Pont." ed. Hearne, p. 5. Glastonbury is about six miles from Wells to the south-west.

[2] Dugdale's "Monasticon Anglicanum," vol. i. p. 22; new edit. ex "Hist. Eccl. Glastoniensis," MS. in Museo Ashmoliano, Num. 790. [3] Dugd. "Mon." Ibid. p. 1.

[4] Johan. Glaston. Hearne's edit. p. 10. Gul. Malm. "Gest. Pont." p. 12. Polyd. Vergilius, "Hist." fol. Basileæ, 1557, lib. iv. p. 89.

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monastery;[5] and there can be little doubt of the correctness of his opinion. Admitting, however, for the sake of argument, that a religious establishment actually existed at Glastonbury at the early period assigned, we have not the least evidence that its influence was extended beyond its original seat. But about a century afterwards, in the reign of King Lucius, to whom the monkish fabulists have given such wide-spreading domination in Britain, and that, too, at a time when the Romans are known to have been in full possession of the country, the Saints, Faganus and Deruvianus, are said to have rebuilt the oratory and added another of stone, and to have extended, by their preaching, and by the influence of the king and his family, whom they had baptized, a knowledge of Christianity over the greatest part of Britain. The story of Lucius, however, is fraught with so many inconsistencies, both in respect to the state of the times, and to all we know of the principles which the Romans pursued in the government of their colonies, that the whole is rendered incredible; nor does it appear from any Roman author, that ever a prince so named was, at any time, in alliance with them, or was suffered to govern a subordinate kingdom under their prefects. The total silence, also, of the Roman historians as to any Christian hierarchy being established in this country during the three first centuries of the Roman dominion here (since it appears from Ignatius, that there could have been no church without a succession of bishops) affords a strong presumption that, in the above period, the diffusion of Christianity, in this island, was extremely limited; and that it arose more from accidental circumstances than from a settled plan of conversion.[6]

In the "Glastonbury Chronicle," quoted by Wharton, and referred to in the "Primordia" of Archbishop Usher, it is stated that the Bishopric of

[5] "Origines Britannicæ," &c. p. 6. None of our more ancient historians take the least notice of the monkish tale which attributes the foundation of Glastonbury to "Joseph of Arimathea."

[6] Vide, "Hist. and Antiquities of the Cathedral Church of Winchester," chap. i. in which is given an extended inquiry into the history of Lucius, and of the first introduction of Christianity into this island; together with various particulars respecting the progress of the Christian faith in the West-Saxon kingdom.

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Somersetshire was first instituted by the Saints Fagan and Deruvian, in the year 167, at *Kungresbury*, or *Congersbury* (which is about two miles to the west of Wrington, and eighteen miles from Wells); and that it continued there for six hundred years and upwards, even to the time of King Ina of the West Saxons; when Bishop Daniel, with the consent of that sovereign, translated it to the village of *Tethiscine*, now called Wells.[7] Neither Wharton nor Bishop Tanner, however, gave the least credit to this account; and when we find it admitted by the chronicler himself, that of the many successive bishops who sat at Congersbury, nothing had been discovered either of their actions or of the times when they lived, we may naturally infer that it is altogether undeserving of belief.[8]

WELLS, says Bishop Godwin, "which was so called from its abundant springs,[9] and is named *Tidington*, in a charter of King Edward the Confessor,[10] was not a place of any extraordinary note before the time of Ina, King of the West Saxons, who built a Church there, and dedicated it in honour of St. Andrew, A.D. 704." In this account most writers agree; but with the addition, that Ina's church was Collegiate only, and that the Bishopric

[7] "Anno Domini CLXVII. Episcopatus Somersetiæ per SS. Faganum et Deruvianum sumpsit exordium, et in Kungresburiâ per multum tempus Sedes Episcopalis fuit.—In tempore autem prædicti Regis, [Ina] Daniel, qui in Cathedrâ de Kungresburiâ sebedat ultimus, Sedem illam, quæ illic per DC. annos vel ampliùs remanserat, ad villam quæ tunc *Tethiscine*, nunc verò *Welles* nominatur, Inâ Rege donante et ei consentiente, transtulit." "Angl. Sacr." pars i. p. 553.—Camden says, that *Congersbury* was so called from Congarus, a man of exemplary piety, (said by Capgrave to have been the son of an Emperor of Constantinople,) who lived a hermit there. "Britannia," vol. i. edit. 1789. Capgrave says, in "Vita S. Cungari," that Congersbury was a very solitary place, and had its name and renown from a religious hermit called Cungar, who, by the gift of King Ina, had the adjacent territory: and here, about the year 711 (see Cressy's "Church History"), founded a Collegiate church for twelve canons, to the honour of the Holy Trinity. There is an important chronological error in the account of Cungar, who is said to have received the blessing of St. Dubritius, Bishop of Llandaff, though the latter quitted that See in the year 512. Vide "Notitia Monastica," in Somersetshire.

[8] —"Sederunt itaque in eâdem Sede plurimi Pontifices successivè usque ad tempus Inæ Regis West-Saxonum; quorum numerum, gesta et tempora nusquam reperimus descripta."—"Angl. Sacr." pars i. p. 553.

[9] "Villa à copia fonticulorum sic dicta." "De Præsulibus Angliæ," p. 363. edit. 1743.

[10] Vide, Dugdale's "Monasticon," vol. ii. Num. II. p. 286. edit. 1819.

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of Wells was not founded till the reign of Edward the Elder, in the beginning of the tenth century. There is extant, however, in William of Malmesbury's "De Antiquitate Glastoniensis Ecclesiæ," and in some copies of his "De Gestis Regum Anglorum," a very full charter of privileges, which King Ina is affirmed to have granted to the monastery of Glastonbury in the year 725; and from which, if the *charter be not a forgery*, the existence of an Episcopal See at Wells, prior to that date, may be distinctly inferred, although it is not directly asserted.

As the subject is curious in itself, and as Dugdale and his recent editors have given the charter at length, but without any remark as to its style or presumed spuriousness, or connecting it in any way with the institution of this See, the most material parts of it, including those which particularly refer to Wells, will be here inserted, and the question as to its authenticity will be afterwards examined; the early history of this Church being particularly involved in the decision of that question.

After stating, among other circumstances, that the ancient Church of the eternal Virgin at Glastonbury was sanctified by Christ and his Angels, by many and unheard-of miracles—"*multis et inauditis miraculis*"—the charter proceeds to confirm to that Church in the fullest manner all former grants of lands and privileges, and to exempt both it and its dependent chapels from all secular and ecclesiastical services, and all visitations whatsoever, but those which the abbot and his brethren should agree to:—"And whatsoever questions," it continues, "shall arise, whether of homicide, sacrilege, poison, theft, rapine, the disposal and limits of churches, the ordination of clerks, ecclesiastical synods, and all judical inquiries, they shall be determined by the decision of the Abbot and Convent, without the interference of any person whatsoever. Moreover, I command all my sub-kings, archbishops, bishops, dukes, and governors, as they tender my honour and regard, and all dependants, mine as well as theirs, as they value their personal safety, never to dare enter the Island of our Lord Jesus Christ, and of the eternal Virgin, at Glastonbury, nor the possessions of the said Church, for the purpose of holding courts, making inquiry, or seizing, or doing any thing whatever to the offence of the servants of God there residing: moreover, I particularly

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inhibit, by the *curse* of Almighty God, of the eternal Virgin Mary, and of the holy apostles Peter and Paul, and of the rest of the saints, any bishop, on any account whatever, from presuming to take his episcopal seat, or celebrate divine service, or consecrate altars, or dedicate churches, or ordain, or do any thing whatever, either in the Church of Glastonbury itself or in its dependent churches, that is to say Sowy, Brente, Merlinch, Sapewic, Stret, Sbudecalech, Pilton, or in their chapels, or islands, unless he be specially invited by the abbot or brethren of that place. But if he come upon such invitation, he shall take nothing to himself of the things of the Church, nor of the offerings; knowing that he has two mansions appointed him out of this Church's possessions, one in *Poelt*, the other in the village called *Pilton*, that, when coming and going, he may have a place of entertainment: nor even shall it be lawful for him to pass the night in this place, unless he be detained by stress of weather, or bodily sickness, or be invited by the abbot and his brethren; and then with not more than three or four clerks. Moreover, let the aforesaid bishop be mindful every year, with his clerks that are at Wells, to acknowledge his mother church of Glastonbury with Litanies, on the second day after our Lord's Ascension. But should he, inflated with pride, defer it, or prevaricate in the things which are above recited and confirmed, he shall forfeit the mansions above mentioned; and the abbot and his monks shall direct whatever bishop they please, who celebrates Easter canonically, to perform service in the Church of Glastonbury, its dependent churches, and in their chapels. Whosoever shall hereafter, on any occasion whatsoever, attempt to pervert or nullify this the testament of my munificence and liberality, let him know that with the traitor Judas, to his eternal confusion, he shall perish in the devouring flames of unspeakable torments. The charter of this donation and privilege was written in the year of our Lord's Incarnation 725, the 4th of the Indiction; in the presence of King Ina, and of Beorthwald, Archbishop of Canterbury, the venerable prelates Daniel and Fordred, and others whose names are underneath. I, Ina, King, with my own hand subscribe this donation and liberty; and ratify it under the seal of the Holy Cross. I, Edelburg, Queen, consent to it. I, Baldred, King, confirm it. I, Adelard, brother to the Queen, consent. I, Beorth-

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wald, Archbishop of the church of Canterbury, King Ina's donation and liberty, under the seal of the Holy Cross, corroborate. I, Daniel, Inspector of God's People, acquiesce. I, Fordred, Bishop, with the mark of the Cross impress it. Waldhere, Prefect; Brutus, Prefect; Ethelheard; Umming, Prefect; Winchelin, Earl, with all the people present, consent to and confirm it."[11]

From the mention of the "Bishop," in this record, so immediately in connection with that of "his clerks who are at Wells,"[12] it may fairly be argued that his Episcopal Seat was there likewise; and particularly so from the circumstance that both Poelt and Pilton (assuming the former place to have been afterwards called *Poelt's-ham* and now *Polesham*) are situated on the two roads which communicate between Wells and Glastonbury.[13] But this inference, though it accords with the chronicle before quoted, in regard to the existence of a Bishop's See at Wells, in King Ina's time, cannot be deemed valid, if the charter itself be spurious; which, from the following considerations, it unquestionably appears to be.

It must be evident that the decided intention of the charter was to exempt the possessions of the Church of Glastonbury from every kind of subjection and service whatever, whether due to the prelacy or to the crown; and more particularly, so far as words could secure them, from the visitations and control of the Bishops of the diocess wherein the monastic estates lay; and which estates, as named in this instrument, were all in Somersetshire. This total freedom from Episcopal jurisdiction was an object which the Glastonbury monks had always at heart; yet notwithstanding the full and express terms by which the dependent Churches of Glastonbury are exempted in the charter, we learn from Collinson, that the jurisdiction over those very parishes was the subject of a four hundred and fifty years controversy be-

[11] Vide, the original Latin in Dugdale's "Monasticon," vol. i. Num. VII. p. 25.

[12] "Hoc etiam provideat idem Episcopus, ut singulis annis cum Clericis suis qui *Fontanetum* sunt,"—&c.

[13] Wells, Glastonbury, and Pilton, may be described as situated at the angles of a triangle; Wells being towards the north, Glastonbury to the south-west, and Pilton to the south-east.

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tween the Monks of that monastery and the Bishops of the diocess.[14] It may be concluded, therefore, either that the alleged charter was not in existence at the time of the dispute, or that the prelates who were contending for supremacy, gave no credit to its genuineness.

That the monks of different establishments were occasionally, at least, employed in fabricating charters, to free their possessions both from secular claims and ecclesiastical authority, is most certain. Dugdale, speaking of these ancient deeds, expressly states, in the preface to his "Monasticon," that "the older they pretend to be, the more they are to be suspected;" and although Mabillon controverts this, as creating too general a suspicion of the validity of monastic records, he is obliged, at the conclusion of his discourse, to rest his vindication of the monks, on "the commonness of the fault in elder times."[15]

But the charter, attributed to Ina, presents other marks of forgery than those merely of suspicion. He addresses his sub-kings, archbishops, bishops, dukes, and others, as familiarly as though the whole kingdom was already subjected to Wessex; and which we know was not the case till more than a century afterwards. The East-Angles, it is true, had submitted to Ina's power, and the Kentish people had purchased a peace at the expense of 30,000 marks of gold; but this was far from giving him that extensive predominancy which the charter implies. Not a single archbishop was included in his dominions; and as for Baldred, the king whose signature is affixed to the document in question, the only sovereign of that name mentioned by our ancient historians, was that "abortion of royal dignity," as Malmesbury calls him, who was expelled from Kent by Egbert in 823; nearly one hundred years after Ina's decease. The general style and phraseology of the charter are also far more diffuse than the authenticated grants of the period; and what is still more conclusive of forgery, the years of the Indiction and Incarnation do not agree, the former in A. D. 725, being *eight*, and not *four*, as stated in this fabricated record. We have, therefore, no certain testimony

[14] "History of Somersetshire," vol. ii. p. 241.

[15] "De Re Diplomat." lib. iii. c. vi. n. 10.

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of the establishment of a Bishop's See at Wells in Ina's time; nor is there, indeed, any other evidence of that monarch having actually founded a Collegiate Church in this city, than what arises from the general current of tradition and probability, unsupported, however, by any contemporary document.

The endowments of Ina's establishment, which is said to have originally included only four canons, were, according to a charter given as authentic by Bishop Godwin,[16] considerably augmented by King Kenulph in 766; but Wharton and Tanner regard it as spurious, and the latter refers to Dr. Hickes's "Thesaurus," in proof of that learned inquirer being of the same opinion.[17] Wharton says, that if Godwin had "considered the Bishops subscribing to it, and compared the years of the Incarnation and Indiction, he might have easily perceived it to be a forgery."[18] Both Leland and Camden, however, have noticed it without questioning its authenticity; although there can be no doubt of the correctness of Wharton's opinion. By that charter, eleven manses or farms, in the neighbourhood of Wells, near the river of *Welwe*, are granted to increase the monastery situated by the great spring called *Wielea*.

Having thus far traced the presumed origin of this See, and endeavoured to investigate the truth of the early traditions concerning it, we arrive at more sure ground; and are enabled by the general testimony of ancient authors to pursue its more certain history through the Saxon period, and till the time of its removal to Bath after the Norman conquest.

This diocess formed a part of the West Saxon kingdom, which was converted to Christianity by an Italian bishop named *Birinus*, who, according to that most valuable of all our ancient records, the "Saxon Chronicle," first preached baptism to the West Saxons in 634.[19] He was advised to visit Britain by Pope Honorius, to whom he had promised, says Bede,[20] to "sow

[16] "De Præsulibus Angliæ," p. 363. edit. 1743.

[17] "Notitia Monastica," under Wells, note *t*. The reference given to the preface of the "Thesaurus" is, however, incorrect, for no mention of Kenulph's charter is therein made.

[18] "Angl. Sacr." pars i. p. 553. *a*.

[19] "Saxon Chronicle," p. 35, Ingram's edit.

[20] "Hist. Ecclesiasticæ," lib. iii. c. vii.

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the seed of the Holy Faith, in the inner parts, beyond the dominions of the English, where no other teacher had been before him.—But coming into Britain, and first entering the nation of the *Gevisseans* [West Saxons], and finding all there most confirmed Pagans, he thought it more beneficial to preach the word of God among them, than to proceed further in search of others." In the following year, Cynegils, who, with Cwichelm his son, reigned jointly over the West Saxons, was baptized at *Dorchester*, in Oxfordshire, where Cwichelm appears to have kept his court.

Cynegils, and Oswald his sponsor, the pious king of the Northumbrians, gave Dorchester to Birinus, " there to settle his Episcopal See;"[21] but this seems to have been only a provisional arrangement until a Cathedral church, of which Cynegils had laid the foundations, was completed at *Venta Belgarum*, or Winchester, where the royal palace was situated. Birinus was succeeded by *Agelbert*, or *Egilbert*, in 650, a native of France, who had long studied in the distinguished schools of Ireland; but his foreign accents proving obnoxious to Kenwal, or Kenwalsh, the son and successor of Cynegils, that king, anno 660, divided his province into two diocesses; assigning to the See of Dorchester the jurisdiction over the northern part of Wessex, and establishing a new See, for the southern part, at Winchester, of which he appointed *Wina*, a Saxon, who had received ordination in France, the first Bishop. Egilbert being highly offended at this division, quitted the kingdom, and Wina became bishop of both Sees; but about three years afterwards, he was expelled by the king, who kept the episcopacy vacant for several years: at length, alarmed by defeats in battle, and other adversities, which he attributed to his neglect of religion, he sent messengers to request the return of Egilbert, who was at that time bishop of Paris. Egilbert declined the invitation, but recommended the appointment of *Lothere*,[22] or *Leutherius*, his nephew; who was accordingly consecrated Bishop of the West Saxons, by Archbishop Theodore, in the year 670.[23] He was succeeded, in 676, by *Headda*, or *Hedda*, by whom the episcopal seat was formally translated to

[21] Bede's " Hist. Eccl." lib. iii. c. vii.

[22] Vide " Saxon Chronicle," sub anno 670.

[23] In the grant of Malmesbury to Aldhelm, the Priest, afterwards Bishop of Sherborne, Leutherius styles himself, ' Supreme Bishop of the Saxon See.' Vide, Gul. Malm. in " De Gest. Reg."

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Winchester: at the same time he removed to the latter city the sainted remains of Birinus, which had been interred in his original church at Dorchester.[24] *Hedda* died in the year 703, according to the "Saxon Chronicle," though Matthew of Westminster places his decease in 704, and Bede in 705; but the first date is most probably the correct one, as the above record adds, that he had held the see "twenty-seven winters," which agrees with the time of his appointment.

After Hedda's decease, king Ina again divided the West Saxon diocess into two distinct Sees: this, according to Bishop Godwin, was effected by his own authority, but William of Malmesbury states it to have been done by an episcopal synod.[25] The new See was fixed at *Sherborne*, in Dorsetshire, near the southern verge of Somersetshire; which county, together with those of Berks, Dorset, Wilts, Devon, and Cornwall, were assigned to its jurisdiction. This division, according to the "Saxon Chronicle," was made in the "first days" of Bishop *Daniel*, who succeeded Hedda in the See of Winchester; he had been a monk in the celebrated scholastic foundation at Malmesbury, and was a fellow student with the learned *Aldhelm*, who was appointed the first bishop of Sherborne. This prelate is spoken of in the most exalted terms both by Bede and Malmesbury; the former characterizes him as "wonderful for ecclesiastical and liberal erudition;"[26] and the latter states, that he had "a mind clear, and almost divinely inspired."[27] He is said to have been nearly related to king Ina; but Malmesbury argues against the asserted opinion of his being the nephew of that sovereign.[28] He died in

[24] Some particulars of this very curious edifice will be found in the "History of Winchester Cathedral," p. 24. n. 37.

[25] "Angl. Sacr." pars ii. p. 20.

[26] "Hist. Ecclesiasticæ," b. v. c. xix.

[27] "De Gest. Reg." b. i. c. ii.

[28] Ibid. See also, "Vitâ S. Aldhelmi:" in "Angl. Sacr." pars ii. p. 2. In the new edition of Dugdale, Vol. I. p. 330, note h. it is erroneously said, that Malmesbury calls Aldhelm the son of Kenred, brother of king Ina. On the contrary, he expressly states, on the authority of the "Saxon Chronicle," that "Ina had no other brother than Inigild, who died some years before him." Aldhelm is reputed to be the first Englishman who wrote in Latin; and he himself acquaints us, in one of his Treatises on Music, that he was the first who introduced poetry into England. Several manuscripts of his much vaunted Treatise, "De Laude Virginitatis," as ancient as the eighth century, are extant in our Public Libraries.

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the year 709, and was succeeded by *Forthere*, or *Fordhere;* in whose time, as stated by Bede, it was decreed in a synod, that the province of the South Saxons, which had been overrun by the kings of Wessex, should have "a bishop of its own:" and accordingly an episcopal See was instituted at *Selsey*, or *Seolsey*, on the coast of Sussex; which was eventually transferred to Chichester. In 737, Bishop Forthere accompanied Queen Frithogitha to Rome, where he is supposed to have terminated his earthly pilgrimage.

But little is known of the four immediate successors of Forthere, viz. *Herewald*, *Ethelmod*, *Denefrith*, and *Wilbert*, or *Wigbert*, the latter of whom, in the "Saxon Chronicle," under the date 812, is styled Bishop of Wessex: in that year he accompanied Wulfred, archbishop of Canterbury, on a journey to Rome. *Ealhstan*, who was the next bishop of Sherborne, was a famous warrior.[29] In 823, he accompanied the army which was sent by Ecgbryht, or Egbert, against Baldred, king of Kent, who was driven from his dominions, and both Kent and Essex submitted to the West Saxons. He was also engaged in many successful battles against the Danes, one of the most considerable of which was fought in the year 845, when "Alderman Eanwulf, with the men of Somersetshire, and Bishop Ealhstan and Alderman Osric, with the men of Dorsetshire, fought at the mouth of the Parret with the Danish army; and there, after making a great slaughter, obtained the victory."[30] Malmesbury says, that on Ethelwulf's going to Rome, in 854, this bishop set up his son Ethelbald against him; and the king, on his return, to avoid the shedding of human blood, consented to divide the kingdom with his rebellious son.[31] Ealhstan died in 867, having possessed his see during "fifty winters."[32] *Edmund*, or *Headmund*, his successor, was slain in battle by the Danes at *Meredune*, probably Merdon, in Wiltshire, in the year 871. Of his successors, *Etheleage* and *Alfsy*, or *Alfsius*, nothing is recorded. The next bishop was the celebrated *Asserius Menevensis*, who was advanced

[29] "Ealhstanus bellator fuit strenuissimus." Vide Godwin, "De Præsul. Ang." p. 331.

[30] "Saxon Chronicle," p. 92. Ingram's edit.

[31] "De Gest. Pont." c. ii. and "De Gest. Reg." b. ii. c. ii.

[32] "Saxon Chronicle," sub anno 867.

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from Exeter to Sherborne by the great Alfred, with whom he lived on the most friendly and familiar terms.[33] He was a native of South Wales, and was brought up in the monastery of St. David's; Novis, the archbishop, being his near relation. His tutor was the famous Johannes Patricius, one of the most accomplished scholars of that age. From the reputation of his great learning, King Alfred invited him to his court; and he became an instructor both to that sovereign and to his children. Godwin says, that Alfred gave him the manors of Wellington, Buckland, and Lidyard, in Somersetshire, which afterwards came into the possession of the bishops of Wells:[34] that king also bestowed on him two monasteries, viz. Banwell, in Somersetshire; and another, said to be Amesbury, in Wiltshire, but supposed by Tanner to have been Congresbury, in this district.[35] Godwin places his death in 883, but the "Saxon Chronicle" expressly states, that Asser, who "was at Sherborne bishop, died in 910."[36] The principal writings attributed to him are a Chronicle of St. Noet's, a Life of King Alfred, Annals of Britain, and an Enchiridion: all which are in Latin. King Alfred, by his will, gave 100 mancuses to the Bishop of Sherborne, but makes no mention of his name.

Asser was succeeded by *Swithelm*, or *Sighelm*, but at what date is uncertain; the years 883, 884, 885, and 889 having all been assigned as the time. This prelate was sent to India by king Alfred, for the purpose of conveying to the shrine of St. Thomas the alms and oblations which that monarch had vowed to present whilst engaged in hostilities with the Danes at London. Dr. Vincent, when speaking of Sighelm's journey, in his "Voyage of Nearchus," says "I wish I had more authority for this than the tradition of Sherborne; for Alfred deserves any honour that can be added to his name." The bishop's embassy, however, is attested by so many of our ancient Chroniclers that there is very little reason to question the fact, however extraordinary such a journey in that early age may appear. The "Saxon Chronicle,"

[33] Vide Wise's "Ann. Rer. Gest. Ælfredi Magni," auct. Asser. Menevens.

[34] "De Præsul. Angliæ," p. 332. [35] "Notitia Monastica;" under Ambresbury.

[36] "An. DCCCCX.—anð Æſſep biſcop-ȝeſoꝛ þam. ſe pæſ æꝛt ðcipe-buꝛnan biſ cop." Whitaker, vide "Life of St. Neot," p. 222, et seq., concludes that Asser, bishop of Sherborne, and Asser, the monk of St. David's and friend of Alfred, were different persons.

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Florence of Worcester, Radulph de Diceto, Brompton, Henry of Huntingdon, Alured of Beverley, Matthew of Westminster, and William of Malmesbury, all agree in their notice of the fact. Malmesbury, whose account is the fullest, thus speaks of the journey.—"Ever intent on almsgiving, Alfred confirmed the privileges of the churches, as appointed by his father; and sent many presents over sea to Rome, and to St. Thomas in India. Sighelm, bishop of Sherborne, was his ambassador, who with great success penetrated to India, to the admiration even of the present age. Returning thence, he brought back many brilliant exotic gems and aromatic juices, with which that country abounds; and also a present far more precious than the finest gold, part of our Saviour's cross, sent by Pope Marinus to the king."[37] In another place he says, that some of those gems were to be seen, in his days, in the monuments of the church at Sherborne.[38] The "Saxon Chronicle," although it mentions nothing of the jewels and aromatics brought back from India, is decisive as to the fact of the embassy.[39] Nothing further is known of Sighelm, nor has the period of his decease been ascertained. He was succeeded by *Ethelwold*, or *Ethelward*, who is said, by Godwin, to have been a younger son of King Alfred, educated at Oxford: he died in 898. After his decease the see continued vacant for several years.

We are now arrived at the period when, according to the general current of history, the SEE OF WELLS was actually instituted: this was in the reign of Edward the Elder, the son and successor of the great Alfred; but the year is doubtful, some writers fixing it in 905, and others in 909, and 910. The immediate cause of this new division of the West Saxon states, in respect to ecclesiastical affairs, is attributed to an *interdict* which had been issued by Pope Formosus against the king and his subjects, for neglecting

[37] "De Gest. Reg." p. 44. [38] "De Gest. Pont." p. 248.

[39] "A.D. 883.—The same year led Sighelm and Athelstan to Rome, the alms which king Alfred ordered thither, and also in India to St. Thomas and to St. Bartholomew." Ingram's edit. Gibbon says, "When the Portuguese first opened the navigation of India, the Christians of St. Thomas had been seated for ages on the coast of Malabar." "Hist. &c. Rom. Emp." vol. iv. p. 599. 4to. An interesting discussion as to the reality of Sighelm's journey will be found in Turner's "History of the Anglo Saxons," vol. i. b. 5. edit. 1807.

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to supply the episcopal vacancies which had taken place in his dominions. The account of this transaction, as given by William of Malmesbury, is as follows:

" In the year of our Lord's Nativity 904, Pope Formosus sent letters into England, by which he denounced excommunication and malediction to King Edward and all his subjects, instead of the benediction which St. Gregory had given to the English nation from the seat of St. Peter; because for seven whole years, the entire district of the Gevisi, that is, of the West Saxons, had been destitute of bishops. On hearing this, King Edward assembled a council of the senators of the English, over which presided Plegmund, Archbishop of Canterbury, interpreting carefully the words of the apostolic legation. Then the king and the bishops chose for themselves and their followers a salutary council; and, according to our Saviour's words, 'The harvest truly is plenteous, but the labourers are few,' they elected and appointed one bishop to every province of the Gevisi, and that district which two formerly possessed they divided into five. The council being dissolved, the archbishop went to Rome with spendid presents; appeased the Pope with much humility, and related the king's ordinance, which gave the pontiff great satisfaction. Returning home, in one day he ordained, in the city of Canterbury, seven Bishops to seven churches; Fridstan to the church of Winchester, Adelstan to Cornwall, Wirstan to Shireburn, *Athelelm to Wells*, Aidulf to Crediton in Devonshire: also to other provinces he appointed two bishops; to the South Saxons, Bernegus, a very proper person, and to the Mercians, Cenulph, whose see was at Dorchester in Oxfordshire. All this the Pope established, in such wise, that he who should invalidate this decree should be damned everlastingly."[40]

[40] Malm. " De Gest. Reg." Sharpe's translation, p. 146, 147. Malmesbury introduces his relation in the following manner, but he does not refer to the particular source of his information:— " But to return to our Edward: I think it will be pleasing to relate what in his time Pope Formosus commanded to be done with respect to filling up the bishoprics, which I shall insert in the very words I found it." Mr. Sharpe, in a note on Malmesbury, remarks:—" This story of Pope Formosus and the seven Bishops is to be found, nearly verbatim, in a MS. (Bodley, 579) which was given to the Cathedral of Exeter by Bishop Leofric, who died A. D. 1073. Its difficulties

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The Pope's missive is inserted at length in Wilkins' "Concilia,"[41] from Baronius, collated with the Canterbury Manuscript, A. fol. 3; but it makes no mention of the West Saxon kingdom having been without a Bishop during seven years; and even Lingard, though contending for the genuineness of the epistle, admits that story to have been "a fiction, invented probably to explain the origin of the complaint contained in the letter of Formosus;"[42] which in substance was this, that, "by the negligence of the prelates, the superstitions of paganism had been permitted to revive, and several diocesses been left, for a considerable period, destitute of pastors."[43]

It is a very singular fact, that no account of the consecration by Plegmund, of seven Bishops in one day, can be found in the "Saxon Chronicle;" nor has any place been assigned for the meeting of the council or synod, in which the king and the archbishop are stated to have determined on the important act of creating three new Bishoprics. The causes generally assigned for this

therefore are not to be imputed to our author. But, though it be not easy to assign a rational motive for the invention of such an instrument, it is decidedly a forgery, and all the ecclesiastical writers from Baronius to Wilkins (see Concilia, vol. i. p. 201) have utterly failed in their conjectural attempts to uphold it: even the temperate, the acute, the learned Henry Wharton (Angl. Sacr. vol. i. pp. 554-5), who rejects decidedly the epistle, gives but an unsatisfactory solution of the seven vacant sees. Its repugnancies will be seen at a glance, when it is recollected that Formosus died A. D. 896: Edward did not reign till A. D. 901; and Frithstan did not become Bishop of Winchester before A. D. 910."

[41] Vide vol. i. pp. 200, 201.

[42] "Antiquities of the Anglo-Saxon Church," p. 168. ed. 1810. "I ascribe the epistle to Formosus," says this writer, "not merely on the authority of Malmsbury and the Register of Canterbury, but principally on that of Eadmer, who, during the dispute respecting the precedency of Canterbury in the commencement of the twelfth century, appears to have consulted the ancient records of that church, and to have discovered this letter and some others among a great number which age had rendered illegible. Eadm. Nov. 1. v. pp. 128, 129."

[43] "A. D. DCCCCI. Edwardus cognomento Senior," &c. "cujus anno iv. sc. A. D. DCCCCV. Formosus Papa propter magnam carentiam Episcoporum in Angliâ per literas suas Apostolicas Regi et populo Anglorum directas maledictionem suam transmisit loco benedictionis, quam olim sanctus Papa Gregorius illuc transmiserat; eò quòd in pluribus locis Ecclesiæ Cathedrales in Angliâ vii. annis fuerunt Episcoporum solatio destitutæ." See "Angl. Sacr." pars i. p. 554. ex Canon. Wellensis de Epis. Bathon. et Wellens. It is clear that this account was wholly derived from Will. of Malmesbury; the Canon of Wells had never seen the epistle ascribed to Formosus.

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measure are decidedly fanciful; for the *swineherd* Denulf, or Denewulf,[44] whom Alfred had made Bishop of Winchester in 879, did not die until 909,[45] nor Asser of Sherborne until the following year.[46] Florence of Worcester and many of our best historians are silent respecting the letter of Formosus, which in itself, however, does not contain those chronological discordances which Malmesbury and others, by describing it as sent to Plegmund in the reign of Edward the Elder, and by confining a general complaint to the province of the Gevisi, have contributed to involve it in. The only names mentioned in it, are those of Formosus and Plegmund; nor is there any date either of the Incarnation or Indiction, to enable us to determine the year in which it was transmitted.[47] The discriminating Johnson, in his "Collection of Ecclesiastical Laws," allows it to be genuine; though, with a departure from his usual acumen, he recommends the substitution of the name of Sergius for Formosus, remarking that it could be no wonder if the monks chose to report this papal act as done by Formosus, who was a popular Pope, rather "than by such a Monster of a Man, and Pope, as Sergius proved."[48] The only way, perhaps, to reconcile the contradictory inferences, which this epistle has given rise to, is by concluding that it was actually written by Formosus, but in consequence of the distractions of the State, from the repeated invasions of the Danish hordes, not acted on till the year 909 or 910.

The Canon of Wells,[49] who falls into the general error of the seven years destitution of episcopacy in Wessex, mentions the appointment, by King Edward and Plegmund, of four Bishops to the Sees of Dorchester, Selsey, Winchester, and Sherborne. He next states, that the said king and bishop also converted the three Collegiate churches of St. German, in

[44] Godwin "De Præsul. Angliæ," p. 207. [45] Vide, Ingram's "Sax. Chron." p. 127. [46] Ibid.

[47] In the introduction to the Formosian Epistle, in the Canterbury Register referred to by Wilkins ("Concilia," vol. i. p. 200), the date stated is 905.

[48] Vide "Ecclesiastical Laws," vol. i. sub A.D. 908. On that principle, however, all credit in ancient ecclesiastical monuments would be destroyed; for if we admit that the monks would insert the name of one Pontiff for another, who might be held in greater repute, it becomes obviously impossible to determine the limits to which their falsifications might be extended.

[49] Vide "Angl. Sacr." pars i. p. 555.

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Cornwall, of the Holy Cross at Crediton, in Devonshire, and of St. Andrew, at Wells, into Cathedrals; and that they made *Athelm*, Abbot of Glastonbury, the first Bishop of Wells, assigning to him all Somersetshire for his diocess; the time of these transactions he fixes in 905.

In the list of the Abbots of Glastonbury inserted in Dugdale's "Monasticon," the name of *Athelm*, *Athelmus*, or *Adelm*, thus variously written by different authors, does not occur; and Brompton positively affirms that at the period assigned, there was no such monk on that establishment.[50] After the decease of Plegmund in 923, Athelm was advanced to the See of Canterbury, and he died in the following year. *Wulfhelm*, his successor both at Wells and Canterbury, is represented as a man of great sanctity and learning, and his presiding at several synods after his promotion to the archiepiscopal dignity in 925,[51] in which a code of civil and ecclesiastical laws was framed by King Athelstan and his council,[52] seems to confirm that character. He went to Rome in 927,[53] and died in 988, having held the archbishopric thirteen years.[54] Of his successor *Elphege*, *Elfege*, or *Ælfheah*, as he is called in the "Textus Roffensis," nothing is recorded but the name; nor is *Wulfhelm*, the next bishop, better known, though his subscription has been forged to a pretended charter of King Athelstan's to the monastery at Malmesbury. *Brithelm* or *Brihtelm*, the fifth bishop, a monk of Glastonbury according to Godwin, was raised to this See in 958. In the following year he was promoted to Canterbury; but although a good and prudent man, his temper was too mild for government,[55] and he was prevailed on by King Edgar to relinquish his archiepiscopal see in favour of the celebrated Dunstan. He then returned to Wells, where he continued to preside till his decease, on the 15th of May, 973. He appears to have been

[50] Vide, "Dec. Scrip." col. 838.

[51] "Saxon Chronicle."

[52] Johnson's "Eccl. Laws," sub an. 925 et 926. Wilkins's "Concilia," vol. i. p. 20.

[53] "Saxon Chronicle."

[54] Malm. "De Gest. Pont." Wharton in his remarks on the entry of this prelate's death in the "Dies obituales Archiepis. Cantuar." says that Athelmus and Wlfelmus are frequently confounded by historians. "Angl. Sacr." pars i. p. 53.

[55] Godwin "De Præsul. Angliæ," p. 51.

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the first prelate that was buried in this Cathedral. His memory is chiefly remarkable from his having made Glastonbury an archdeaconry,[56] to be governed by a monk who should be chosen annually by the convent.

Kyneward, Abbot of Milton, became Bishop of Wells in the year succeeding Brithelm's decease. According to the "Saxon Chronicle," which calls him "*Cyneward*, the good prelate, of manners mild;" he died on the 18th of July, anno 975, ten days after the death of King Edgar: by other writers his decease has been incorrectly assigned to the year 985. *Sigar*, the next bishop, was Abbot of Glastonbury, to which he had been appointed in 972, and which he continued to hold, together with his See,[57] till his decease on June the 18th, 997: in 995, as appears from the "Textus Roffensis," he subscribed to a charter granted by King Ethelred. *Alwyn*, *Adelwyn*, or *Ealwyn*, the next bishop, died about the year 1000.[58] His successor *Burwold* is wholly unnoticed by William of Malmesbury; but he is found commemorated in the Martyrology of this Church, and his name is said, by the Canon of Wells, to be inscribed on a tomb here.[59] He could have possessed the See but a short time; the name of *Livingus* or *Leovingus*, who is also called *Elstan* or *Elstanus*, his successor, being affixed to two charters of King Ethelred, dated in 1001 and 1002. He was promoted by that sovereign to the See of Canterbury in 1013, after the cruel murder of Archbishop Elphege by the Danes, at Greenwich, in the preceding year; he died in 1019, according to the "Saxon Chronicle," which characterizes him as "a very upright man before God and before the world." *Ethelwyn* or *Agelwinus*, Abbot of Evesham, was the next bishop, and his name is affixed to a charter granted by King Cnute to the Cathedral at Exeter in 1019.[60] He was supplanted by *Brithwyn*, who, in 1023, assisted in removing the remains of Archbishop Elphege, who was eventually canonized, from the church of St. Paul, London, to Canterbury.[61] Brithwyn was ejected, in his turn, by Ethelwyn, but they both died soon afterwards, in 1026; the former

[56] "Angl. Sacr." pars i. p. 557. [57] Ibid. note *b*. [58] Ibid. note *h*. [59] Ibid.

[60] Dugdale's "Monasticon," vol. ii. p. 536. edit. 1819.

[61] "Saxon Chronicle," p. 203, 204. Ingram's edit. King Cnute was present at the removal, with the Queen and most of his court.

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surviving his brother prelate only thirteen days:[62] they are reputed to have being buried in this Church. *Merehwit* or *Merewhit*, Abbot of Glastonbury, who is said to have been also called *Brithwin*,[63] was next promoted to this See in 1027. He was a native of Loraine, and dying in 1033, according to the "Saxon Chronicle," but Malmesbury says in 1034, was interred at Glastonbury. *Dudoc*, or *Dudocus*, another native of Loraine, according to some writers, but others, including the Canon of Wells, say of Saxony in Germany, succeeded to the vacant bishopric, which he held during twenty-seven years seven months and seven days,[64] and then dying, anno 1060, was buried in his own Church. This prelate, together with Wlfric, Abbot of St. Augustin's, and Elfwin, Abbot of Ramsey, was sent by King Edward the Confessor to the great Synod which Pope Leo had convened at St. Remy, or Rheims, in 1049; "with the intent that they should report to the king what was determined there concerning Christendom."[65] He is said to have obtained from that sovereign the manor of Congresbury for himself and for his successors.

After the death of Dudoc, it is stated in the "Saxon Chronicle," that "*Gisa*, the priest, was appointed in his stead." This prelate, who is more generally called *Giso*, was a native of St. Trudo, a village in the district of Hasban, in Loraine. At the time of his appointment he was chaplain to King Edward the Confessor, by whom he had been sent, with other prelates, on a mission to Rome, for the purpose of having certain doubts resolved on the subject of religion. He was consecrated in that city on Easter day, viz. the 17th of the kal. of May, 1060,[66] together with Walter, Bishop of Hereford; "they being men," says William of Malmesbury, "not only learned, but of good conversation, and not guilty of simoniacal practices."[67] This praise is given to distinguish their conduct from that of Arch-

[62] "Angl. Sacr." pars i. p. 558.

[63] Dugd. "Monasticon," vol. ii. p. 275.

[64] "Angl. Sacr." pars i. p. 558.

[65] "Saxon Chronicle," sub anno 1049.

[66] "Angl. Sacr." pars i. p. 559. Rad. de Diceto, "Dec. Scrip." col. 478, says 1061. The "Sax. Chron." Gibson's edit. assigns the decease of Dudoc to the year 1060; and with this the Museum MS. "Tiberius, B. iv." agrees. Godwin states that Giso was consecrated in 1059.

[67] "De Gest. Pont." lib. iii. Scrip. post Bedam, p. 271.

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bishop Aldred, who had been advanced to the See of Canterbury, through the *purchased* influence of Earl Tosti, and was permitted by King Edward to hold the Bishopric of Worcester *in commendam*, by alleging the example of his predecessors. The Pope, however, had refused him consecration; and he was returning home, in great dudgeon, in company with the Earl and the other Bishops, when, on crossing the Alps, they were despoiled by banditti, "who left them neither horse nor money, nor any thing money-worth but their apparel."[68] This occurrence constrained them to go back to Rome "to furnish them anew for their journey." When there, the indignant Tosti, "with open mouth exclaimed against the Pope, saying—'there was no reason that farre remote nations should so greatly stand in awe of his excommunications, which theeves and robbers cared not a halfpenny for; but contemned openly and derided even under his nose, that among poor priests he would play *Rex*, but let rebellious varlets do what they list.'" He also threatened that, if their losses were not made good by the Pope's means, daily to importune the king, on his return, to grant them recompense "out of the tribute the Pope hath of England;" and added, "except he deserve it better, why hee should have any at all, I see not."[69] Through this bold language, and other importunities, he succeeded in obtaining the Archiepiscopal pall for Aldred, on the condition, however, that the latter should relinquish his Bishopric.[70]

[68] Godwin's "Catalogue of the Bishops of England," p. 571.

[69] Ibid. p. 572. Malmesbury's words are as follow—"*Tostinus* quippe gravibus verborum contumeliis Apostolicum aggressus in sententiam sibi placitam reduxit, parum metuendam à longinquis gentibus ejus excommunicationem, quam propinqui latrunculi deriderent. In supplices enim furere, in rebelles parum valere; aut sua sibi per ejus authoritatem reddenda quæ per ejus fraudulentiam constaret amissa: aut futurum ut hæc rex Anglorum audiens tributum sancti Petri meritò Nicolao subtraheret, se non defuturum rerum veritati exaggerendæ." Godwin "De Præsul. Angliæ," ex "De Gest. Pont." lib. iii. Scrip. post Bedam, p. 271.

[70] It is not impossible but that the free and open remarks in which Earl Tosti indulged on this occasion, and which partook of the high spirit that distinguished the male branches of his family, was a leading cause of the decided support given by the Papal See to the projected invasion of England by William the Norman.

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It is said by the Canon of Wells,[71] that when Giso entered upon his See, he found here but ten canons, or, as in another manuscript, only five,[72] who were reduced to beggary in consequence of the spoliations of Harold, Earl of Kent, by whom this Church had been deprived both of its ornaments and possessions. Godwin adds, but without referring to his authority, that the bishop "complaining unto the king of this outragious havocke, found cold comfort at his hands; for whether it were for fear of Harold's power, or his wives displeasure, he caused no restitution to be made; onely the queene was content to give of her owne Marke and Modesly unto the Church." He further states that, after the death of King Edward, "Giso was faine to flye the land till such time as Harold the sacrilegious usurper being vanquished and slaine, William the Conqueror was a meane to restore, not onely him to his place and country, but his Church also, to all that the other had violently taken from it; except some small parcels that (I know not by what meanes) had been conveighed unto the monastery of Gloucester."[73] The Canon of Wells, from whom Godwin has derived the latter part of this account, mentions nothing of the flight of Giso, but states that William, soon after his coronation, restored to him all the possessions which Harold had taken away, except what had been given to St. Peter's at Gloucester, and except Congresbury, Banwell, and Kilmington, and some others.[74] Collinson, who has blended the statements, both of Godwin and the Canon, with assumptions of his own, says that when Harold was banished by King Edward, all his estates in Somersetshire were given by that monarch to the Church of Wells; but, that on recovering the king's favour, Harold "in his turn, procured the banishment of Giso, and when he came to the crown, resumed most of those estates of which he had been deprived."[75]

[71] "Angl. Sacr." pars i. p. 559.

[72] Ibid. marginal note.

[73] "Catalogue of English Bishops," p. 361.

[74] "Angl. Sacr." pars i. p. 559.

[75] "History of Somersetshire," vol. iii. p. 378. In another part, this author says;—"When Harold came to the throne, he could not patiently observe his legal inheritance in the possession of others, nor allow the church the prerogative of retaining unfairly the revenues of the crown;

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Notwithstanding the seeming particularity of these triplicated statements, they do not appear to have been founded upon any valid authority; and the annexation of Harold's estates to this See is equally as doubtful as Giso's banishment, and the Conqueror's restitution. Speaking of the origin of the account as inserted in the "Anglia Sacra," the editors of the new edition of the "Monasticon" remark that "there seems considerable reason to doubt its accuracy:" they observe, further, that at the time of the Domesday Survey, "the Church of Wells possessed but one manor which had belonged to Harold; and in proof that Harold confirmed to Giso all the privileges of the bishopric in their fullest tenure, we have the evidence of his own charter."[76]

Bishop Giso was at the consecration of Archbishop Lanfranc, in August 1070, together with seven other Bishops; and in 1075, he was present at the great council, or synod, assembled in London by that prelate.[77] He procured the restoration of several manors of which this Church had been dispossessed after the conquest. In his time, also, King William, in his eleventh year, restored Banwell to this See; and he afterwards granted the manor and

he therefore, having first condemned the Bishop to perpetual exile, retook his estates into his own hands, and held them till his death at the battle of Hastings." Ibid. p. 392.

[76] Dugdale's "Monasticon," vol. ii. p. 275; and Num. viii. p. 287. Edit. 1819. In this valuable work is given the transcript of a charter from the Cottonian MS. "Tiberius," E. viii. fol. 250, attributed to Edward the Confessor, and bearing date on the 20th of May, A. D. 1065; Ind. 3. In that instrument various places are mentioned as belonging to this church, the names of which do not occur in the list of its manors in the Domesday Book. Collinson, who has inserted a copy in his Account of Wells, introduces it thus:—"The ancient territories and predial possessions of this See appear in the subsequent charter of King Edward the Confessor to Bishop Giso ("Hist. of Som." vol. iii. p. 393);—and he afterwards states, that most of the lands named in it had been taken from Earl Harold by King Edward, and given to that Bishop." The obvious inconsistency of these accounts requires no comment; but it may be remarked in illustration, that if the charter be authentic, its date, viz. 1065, precludes the possibility of the estates mentioned being Harold's property; as, at that very period, he was in full possession of Edward's favour, and the chief depository of his power.

[77] Johnson's "Eccl. Laws," P. ii. anno 1075. Giso "was a great favourite of William the Conqueror as well as Edward the Confessor." Ibid. Note *h*. It is singular that Malmesbury does not notice Giso in his Account of the Bishops of this See; although he mentions his name in two or three other places.

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church of Yatton to the bishop and his successors;[78] but he bereaved the See of that part of Milverton which Queen Editha had bestowed.[79]

This prelate augmented the number of the canons of Wells, and appointed a provost to rule over them: he also erected for their accommodation, a cloister, dormitory, and refectory. He died in the year 1088; and was buried here, on the north side of the altar.

When the Domesday Survey was made towards the close of Giso's pontificate, viz. in the years 1085 and 1086, the possessions of this See were found to be wholly in Somersetshire, and to have amounted to 280½ hides; the total rental of which appears to have been rather more than £315. The Bishop held *Wells* itself, called *Welle* in the record, and was assessed there in King Edward's time for fifty hides; besides two others which had not been taxed, and were worth thirty shillings: of these, fourteen hides, worth £12, were tenanted by the Canons of his church; twenty-two hides, worth £17. 10*s.*, by other persons; and the remainder, worth £30, was retained by the Bishop. Of arable land, there were sixty carucates; of meadow, three hundred acres; of pasture, three leucæ (that is, miles) in length, and one in breadth; of wood, two leucæ in length, and two quarentenes (furlongs) in breadth; and of more-land, three leucæ. To the Bishop's part appertained six servants, twenty villains, fourteen borderers, or cottagers, fifteen ploughs, and four mills;—to that of the Canons, eight servants, sixteen villains, twelve cottagers, eight ploughs, and two mills;—and to the other Tenants, thirteen servants, twenty-two villains, twenty-one cottagers, twelve ploughs, and three mills.

Besides the above, the Bishop held twenty hides at Combe St. Nicholas, twenty at Kingsbury, eight at Chard, two at Leighland, fifteen at Wiveliscombe, fourteen at Wellington, ten, all but a virgate, at Bishop's Lydiard, thirty at Banwell, twenty at Evercreech, six at Westbury, ten at Winsham, thirty at Chew-Magna, twenty at Yatton,[80] including a pasture called *Waimora*, which had belonged to King Edward the Confessor's manor of Con-

[78] "Angl. Sacr." pars i. p. 559. [79] Collinson's "Hist. of Somersetshire," vol. iii. p. 14.

[80] Yatton, called *Latvne* in the Domesday Book, is the only manor belonging to the See of Wells under which a Church is noticed in that record.

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gresbury, and eleven at Wedmore. The record states, also, that the manor of Milverton, which was then in the king's possession, was, in the Confessor's time, held by Bishop Giso, who was assessed for it at a virgate, only. Aissa, afterwards called Ash-Priors, from having been granted to the Priory at Taunton, had been likewise held by Giso (as a part of Bishop's Lydiard), who was assessed at three hides and a virgate; but at the period of the Survey it was held by Roger de Arundel "de rege injuste."

Soon after the accession of King William Rufus a great change was made in the state of this See by *John de Villula*, who had succeeded Giso in its episcopal government. This prelate had been originally a priest at Tours, in France, of which place he was likewise a native; but having practised at Bath as a Physician, he obtained affluence, and is conjectured by Wharton to have purchased the See of Wells, with the profits of his profession, from Rufus, who was accustomed to dispose of ecclesiastical preferments;[81] but Malmesbury and other writers state that he was invested with this Bishopric in the time of the Conqueror. He destroyed the cloister and other edifices which Giso had built at Wells for the canons (who were forced to seek dwellings in the town), and in their place constructed a *Palace* for himself and his successors.[82] This, most probably, was in the very early part of his prelacy; as, either in 1091 or 1092[83] he transferred the episcopal seat from Wells to *Bath*, which, with all its appurtenances and privileges, he had purchased of the king. It would appear that his success at Bath, in his medical profession, had given him a predilection for that place, for he had likewise procured a grant of Bath Abbey, from Rufus, previously to his removal of

[81] "Angl. Sacr." pars i. p. 559, note *r*. "Johannes de Villulâ, Turonensis Ecclesiæ Presbyter (sic enim in professione autogr. Lanfranco datâ appellatur) postquam maximos ex Medicinâ quæstus fecisset, Episcopatum Wellensem obtinuit, vereor ne nummis ex Medicinâ conflatis emerit." &c.

[82] Ibid, p. 560.

[83] Ralph de Diceto says in 1091; but Rudborne and Matthew Paris assign the removal to the year 1092.

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the See,[84] for which removal he obtained the King's consent; Rudborne says "by bribery;" but Matthew Paris, more covertly, though with similar implication, by "*anointing his hand with white ointment.*"[85]

Soon after the removal of the episcopal seat to Bath, Bishop Villula commenced the erection of a Cathedral in that city (on the site of the old church belonging to the abbey), which he completed from the foundations, and Malmesbury adds, "with a great and elaborate circuit of walls."[86] The same writer states, that the Bishop at first treated the monks of Bath very harshly, on account of their excessive ignorance, but that he afterwards behaved with more kindness, and filled the abbey with men eminent for literature and the discharge of their duties.[87] The Canon of Wells says that he transferred the revenues of the abbatial table to his own, and dismissing the appellation of Bishop of Wells, caused himself to be called the first *Bishop of Bath*.[88] He died in 1123, having possessed this See nearly thirty-six years, and was interred in his new Cathedral. In the "Decem Scriptores" (col. 247), he is said to have expired, suddenly, on the day after Christmas day, of a pain in the heart; but in the "Anglia Sacra" he is stated to have died very old, on the 29th of December, in the above year. He was a man of considerable munificence; and whatever may have been his conduct to the monks in the

[84] The charter, by which St. Peter's Abbey at Bath was granted to Bishop Villula, expressly states that it was given to him, with all its appendages, in augmentation of the Bishopric of Somersetshire, and that he might fix his episcopal seat there. The following is an extract: "Quocirca ego Willelmus Willelmi regis filius, Dei dispositione monarches Britanniæ, pro meæ meique patris remedio animæ, et regni prosperitate, et populi a Domino mihi collati salute, accessi Johanni episcopo Abbatiam sancti Petri Bathoniæ, cum omnibus appendiciis, tam in villis quam in civitate et in consuetudinibus, illis videlicet quibus saisita erat ea die qua regnum suscepi. Dedi inquam ad Sumersetensis episcopatus augmentationem eatenus præsertim ut inibi instituat præsuleam sedem." Dugdale's "Monasticon," vol. ii. Num. IX. p. 266. This charter bears date, on the 6th of the kal. of Feb. A.D. 1090; In. 13: but some writers suppose it to have been only a confirmation or enlargement of a former grant, it appearing from the "Register of Wells," quoted by Wharton, that the gift, or rather purchase, of Bath Abbey was first made in 1088.

[85] "Hist. Angl." p. 17, edit. à Watts.

[86] "De Gest. Pont." lib. ii. Scrip. post Bedam; p. 254.

[87] Ibid.

[88] "Angl. Sacr." pars i. p. 560.

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early part of his prelacy, he made them full amends long before his decease; for in a deed,[89] granted in 1106, he not only restored their former lands, but gave them others which "he had acquired by his own travail," or bought with his own money: he also, by the same instrument, appropriated the entire rental of the city of Bath to the completion of his church, and gave all his moveable property, of whatever description, to the monastery there. Leland, who has erroneously stated that it was from Henry the First that this prelate obtained permission to "sette his Se" at Bath, thus speaks of his tomb: "This *John* pullid doun the old Church of S. Peter at Bath, and erectid a new, much fairer; and was buried in the midle of the Presbyteri thereof, whos Image I saw lying there an 9 Yere sins, at the which tyme al the Chirch that he made lay to wast, and was onrofid, and wedes grew about this John of Tours Sepulchre."[90]

[89] See the Deed (translated) at length, in the "History and Antiquities of Bath Abbey Church," 4to. p. 20. Some other particulars of Bishop de Villula, which more immediately relate to that foundation, are given in the same work.

[90] "Itinerary," vol. ii. p. 39; edit. 1744.

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CHAP. II.

HISTORICAL NOTICES OF THE SEE AND BISHOPS OF BATH AND WELLS, FROM THE REIGN OF HENRY THE FIRST TILL THE PERIOD OF THE REFORMATION.

ABOUT the time of Easter, 1123-4, Henry the First bestowed the See of Bath on *Godfrey*, a Belgian, who was chaplain to the Queen (Adeliza), but not chancellor to the king, as Bishop Godwin erroneously affirms:[1] he was consecrated on the 26th of August following, in the Cathedral of St. Paul at London. This prelate endeavoured to recover the lands and provostship of the Canons of Wells, which had been usurped by John the archdeacon, in the time of Bishop de Villula; but the archdeacon being aided by King Henry and Roger, Bishop of Sarum, he proved unsuccessful. He died on the 16th of August, 1135, and was buried in his Cathedral at Bath. In his time the valuable manor of Dogmersfield, in Hampshire, which afterwards became a summer residence of the Bishops of Bath and Wells, was granted to this See by the king.

Robert, a native of Normandy, and a monk of Lewes, whom Henry, Bishop of Winchester, had appointed to the temporary government of St. Swithin's, in that city, and afterwards deputed to regulate the affairs of Glastonbury Abbey, was next promoted to this See by the influence of the same prelate. During the contentions between the Empress Maud and King Stephen, this Bishop was unexpectedly seized, at Bath, by a party of the townsmen of Bristol, and imprisoned in Bristol Castle till the King had given

[1] Vide "Anglia Sacra," pars i. p. 568. [2] Ibid.

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his reluctant assent to his being exchanged for Geoffery Talbot, one of the Empress's most zealous partisans, whom the Bishop had previously arrested as a spy, and then held in durance.

After the removal of the episcopal seat from Wells to Bath, great dissensions arose between the canons of the former city and the monks of the latter, respecting this change of residence and the right of election; the canons affirming that the translation of the See by John de Villula "could not be held good, because it was made against their consent, with disregard of right, and without any necessity or legitimate cause."[3] Eventually, the dispute was referred to Bishop Robert, who, in a composition or decree (made ante anno 1139) still extant "in Registro *Drokensford*," enjoined "that the Bishops should neither derive their title from *Wells*, as in old, nor from *Bath*, as in modern times, but that in future they should take their names from both churches, and be called Bishops of BATH *and* WELLS; that the monks of Bath and the canons of Wells should, on a vacancy of the See, appoint an equal number of delegates, by whose united votes the Bishop should be chosen, (the Dean of Wells being the returning officer); that the Bishop elect should be enthroned in both churches, but first at Bath; that both their communities should form the Bishop's Chapter, and that all grants, &c. should be confirmed under their respective seals."

Some time afterwards this prelate, with the consent and by the aid of King Stephen,[4] made new regulations for the government of Wells Church, which he placed under the supremacy of a Dean, &c. instead of the Præpositus, or Provost, instituted by Giso: of this transaction Bishop Godwin gives the following account, from the "Anglia Sacra," and other authorities.

"Whereas a kinsman [John, the Archdeacon] of John de Villula being appointed by him Provost, by vertue of that office had withdrawn and converted vnto his owne vse, in a manner, all the reuenues of old belonging to the canons; with great labour and cost, at last, he [Bishop Robert] procured that all that had appertained vnto them to bee restored againe. And to take away all occasion of the like vsurpation, he thought good to divide the lands

[3] "Anglia Sacra," pars i. pp. 555, 556.

[4] Ibid. p. 561.

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of the Church into two parts; whereof the one he assigned vnto the Chapter in common, and out of the rest he allotted to every canon a portion, by the name of a Prebend. He also it was that first constituted a Deane to be the President of the Chapter, and a Subdeane to supply his place in absense; a Chaunter to govern the quier, and a Subchaunter under him; a Chancellour to instruct the younger sort of Canons; and lastly, a Treasurer, to looke to the ornaments of the Church."[5]

During Robert's episcopacy, the city of Bath was destroyed by fire (July the 29th, 1137), together, according to Stow's "Chronicle," with St. Peter's Church there; but the Canon of Wells, without adverting to the latter circumstance, merely states that Bishop Robert completed the building of Bath Church, which John of Tours had begun.[6] From the same authority we learn that he substantially repaired the Church at Wells, the ruins of which, in many places, threatened destruction;[7] and that he dedicated it anew, in the presence of the Bishops of Sarum, Worcester, and Hereford. He likewise founded the two prebends of Jatton, or Yatton, and Huish-Episcopi. Having filled the see about thirty years, he died either in the year 1165 or 1166, and was buried with his immediate predecessors in the Cathedral at Bath.

After his decease, Henry the Second retained possession of this See for more than eight years, when he bestowed it on *Reginald Fitz-Joceline*, Archdeacon of Salisbury; who, though an Englishman by birth, was from education and surname regarded as a Lombard.[8] His father was Bishop of Sarum, and is said to have had this son before he was ordained. Reginald, at first, supported the claims of the arrogant Thomas à Becket, but afterwards changing to the King's side, he was sent ambassador to the Pope, in 1171,

[5] "Catalogue of the Bishops of England," p. 363. Godwin adds, "The Subchauntership, together with the Provostship, an. 1547, were taken away and suppressed by act of Parliament to patch up a [new] Deanry; the lands and reuenewes of the Deanry being deuoured by sacrilegious cormorants."

[6] "Anglia Sacra," pars i. 561.

[7] "Multas ruinas ejusdem Ecclesiæ destructionem ejus in locis pluribus comminantes egregiè reparavit."—Ibid.

[8] Ibid.

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to remove the suspicion of Henry being concerned in Becket's assassination. He was consecrated to this See on his return from Rome, by Richard, Archbishop of Canterbury, in the church of St. John, in the vallies of Moriana (Savoy), on the 23d of June, 1374, and was enthroned on the 24th of November following.[9] This prelate, who is described as a man of ability, and of many excellent qualities, was much addicted to hunting and hawking, and he obtained from Richard Cœur de Lion the confirmation of an alleged right of the Bishops of this See to keep dogs for sporting throughout all Somersetshire.[10] From the same King, previously to his departure for the Holy Land, he received the manors of North Curry, Wrantage, and West Hatch, which he gave to the Chapter of Wells, for their common emoluments. He also founded various new Prebends in the church of Wells; and having constituted the town of Wells a free borough, he exonerated the burgesses from all servile offices. In consequence of some services rendered to the monks of Canterbury, they were induced to elect him as their Archbishop, on the 27th of November, 1191; and he being present, they seated him by violence in the archiepiscopal throne; at first he strenuously, and with tears, refused to accept the proffered dignity; but on the following day, being asked whether he assented to the election, he answered "that so far was he from ambitious desire of that place, that it was a great griefe vnto him to bee chosen, and that he would bee very glad they would take some other in his roome: howbeit (quoth hee) if they will needs stand to their election, though with greefe and hearts sorrow, I must and will accept of the same."[11] The Pope's assent

[9] "Anglia Sacra," pars i. pp. 561, 562, and note *u*.

[10] "Ricardus," &c.—"Sciatis nos concessisse et præsenti carta nostra confirmasse Rain. Dei gratia Bathon. Episcopo et ejus successoribus in perpetuum Canes suos ad Fugandum per totam Sumerset, sicut ipse vel aliquis antecessorum suorum eos unquam liberius habuit, videlicet ad capiendum bestias præter cervum et cervam, et damum et damam. Volumus etiam et concedimus quod ipse, et omnes successores sui, de omnibus bestiis in parcis suis fugatis si exierint, libere et quiete suum habeant percursum. Et idcirco prohibemus ne quis prædictum Episcopum vel successores suos super hæc in aliquo disturbet, super decem libras forisfacturæ. Hiis testibus," &c. Vide Harl. MSS. No. 83. C. 10.

[11] Godwin's "Catalogue of the English Bishops," p. 100.

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being afterwards obtained, Reginald prepared to take possession of his new See, but he was suddenly taken ill at his residence at Dogmersfield, and, putting on a monk's cowl, he died there on the 26th of December following. Three days after he was interred near the high altar in Bath Cathedral.[12]

Savaric, the son of Goldwine, archdeacon of Northampton, and treasurer of Sarum, being elected to succeed Reginald by the monks of Bath, though without the consent or knowledge of the canons of Wells, he was ordained Priest on the 19th of September, 1192; and, as Wharton supposes, consecrated Bishop on the following day.[13] He was related to Henry the Sixth, Emperor of Germany, who, to oblige his kinsman, made it one of the conditions of the release of King Richard (who had been basely imprisoned by Leopold, Duke of Austria, on his way from the Holy Land), that the wealthy abbey of Glastonbury should be annexed to the diocess of Bath and Wells for its aggrandizement and advantage.[14] Henry de Solis, who was of the blood royal, and abbot of Glastonbury, was induced to consent to this arrangement on being promoted to the bishopric of Worcester; but the monks strenuously opposed it, though in vain. Stow affirms, on the authority of a record of Henry the Third's time, that Savaric procured the imprisonment of Richard, in order to annex Glastonbury to his See;[15] and the King is reported to have declared that the annexation of the abbey was extorted from him by force and terror:[16] but whatever the truth may be, in those respects, it appears that Richard employed the opportunity to induce this Bishop to surrender to him the city of Bath, which was then valued at £100 per ann. in exchange for Glastonbury. Having obtained his desire, Savaric, according to the Canon of Wells, transferred his episcopal seat to Glastonbury, and caused himself to be styled Bishop of that place;[17] but others state that

[12] Hoveden says he was buried at *Bæ*; for so Bath is denominated (vide Scriptores post Bedam, p. 405; B.) probably from some presumed analogy to the Roman *Baiæ*.

[13] "Anglia Sacra," pars i. p. 562.

[14] Vide Dugdale's "Monasticon," edit. 1819, vol. i. p. 5, from Johan. Glast.

[15] See Stow's "Chronicle," p. 61.

[16] "Anglia Sacra," pars i. p. 578.

[17] "Et se fecit *Glastoniensem Episcopum* publicè appellari." Ibid, p. 563.

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he assumed the title of Bishop of *Bath* and *Glastonbury*.[18] He gave the archdeaconry of Bath to the prior and convent there, and having founded the Prebends of Ilminster and Long Sutton in the church of Wells, he died at Scienes, on the 8th of August, 1205, and was interred at Bath. The following monkish rhymes, expressive of the rambling inquietude of his disposition, are said to have formed his epitaph:[19]—

> Hospes erat mundo,—per mundum semper eundo,
> Sic suprema dies—fit sibi prima quies.

Immediately after the decease of Savaric, the prior and convent of Glastonbury petitioned the Pope to restore them to their former state of independency of episcopal rule; but he refused their petition, on the ground that the See of Bath had, during its vacancy, no legal defenders of its rights.

In 1206, *Joceline de Welles*, called *Joceline Troteman* in the "Annales de Margan," who had been made a Justice of the Common Pleas in 1204, was elected Bishop by the joint suffrages of the chapters of Bath and Wells, and he was consecrated in St. Mary's Chapel, at Reading, on the 28th of May, in the same year. During his episcopacy, the monks of Glastonbury, after great exertions and a strong opposition of twelve years continuance on the part of Joceline, obtained, by appeal to the court of Rome, and the influence of the King, a dissolution of their enforced union with this See; yet not till they had agreed to surrender to the Bishop the valuable manors of Winescombe, Pucklechurch, Blackford, and Cranmore, together with the advowsons of several churches. This arrangement was confirmed by a bull of Pope Honorius the Third, dated at Rome, on the 16th of the kalends of June, 1218;[20] and Joceline afterwards resumed the title of Bishop of *Bath and Wells*, which has ever since been used by the successive Prelates of this See.

Bishop Joceline having incurred the high displeasure of King John, by interdicting the nation, pursuant to the Pope's command, in 1208, was soon

[18] "Anglia Sacra," pars i. p. 562, note *x*.
[19] Camden's "Remains," p. 373.
[20] See Dugdale's "Monasticon," vol. ii. p. 269; Num. xix.

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after forced into exile, and the King, during his absence, retained the temporalities of the Bishopric; the nett profits of which, in the fourteenth of his reign, anno 1212, when they were accounted for by his escheator, Thomas Peverel, amounted to £214. 14*s*. 6*d*.[21]

On the Bishop's return, after an exile of five years, he applied himself particularly to the improvement of the church of Wells. He obtained from Hugh, Bishop of Lincoln, the valuable manors of Congresbury, Chedder, and Axbridge (to be held of the king for ever in fee farm), and annexed them to his See: in conjunction with that prelate he likewise founded the hospital of St. John, at Wells. He also established many new Prebends in this Cathedral; augmented the stipends of the chanters (whom he first styled Vicars-choral), and more equally distributed the revenues of the establishment among its various dignities and officers. But his principal work was the repair, or rather restoration of the Cathedral itself; which, according to the Canon of Wells, being "deformed with ruins, and almost level with the ground,"[22] he rebuilt, and dedicated anew on the 23d of October, 1239. He likewise erected a chapel in the bishop's palace at Wells, and another at Wokey, as well as other edifices. Having possessed his See nearly thirty-seven years, he died on the 19th of November, 1242, and was buried in the middle of the choir in Wells Cathedral. "No one," says the Canon of Wells, "had ever been like this man, and we have never seen a successor equal to him."[23] It appears that the church of Bath became subordinate to Wells in episcopal authority and regard, either in the time of this prelate or in that of his successor; and the Bishops henceforth seem to have fixed their residence, principally, at Wells.

[21] Vide "Comp. Epis. Baton." de anno intregro. Mag. Rot. 14. John, Rot. i. 6. By that instrument it appears that Bishop Joceline's establishment comprised a train of huntsmen, a noble pack of harriers, and thirteen other dogs of different descriptions; besides other articles of luxury, &c. According to Matthew Paris, Joceline dictated the oath taken by Henry the Third at his coronation at Gloucester; and, with Peter, Bishop of Winchester, crowned him.

[22] "Jocelinus," &c.—"ipsamque Wellensem Ecclesiam vetustatis ruinis enormiter deformatam prostravit, et à pavimentis erexit dedicavitque:"—"Anglia Sacra," pars i. p. 564.

[23] Ibid.

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Roger, precentor of Sarum, was next elected by the monks of Bath, but this being done without the approbation of the canons of Wells, an appeal was made to the court of Rome; previously however to any decision the Bishop elect obtained the consent of the Pope to his consecration, on the plea that the church might otherwise suffer from remaining vacant. He was consecrated at Reading, on the 11th of September, 1244; and after a long suit the Pope determined that the right of choice was jointly in the two Chapters. The monks of Bath promising a stricter observance of the compact in future, Roger was permitted to retain his seat without more opposition. Having augmented the income both of the archdeacons and the canons of Wells, by certain appropriations during vacancies, he died on the 21st of December, 1247: or as others write, in January, 1248.[24] According to the Annals of Worcester, the Pope appointed him Bishop of this See, on account of the dissensions between the two chapters of Bath and Wells.[25] He was the last of the Bishops interred at Bath prior to the Reformation.

William Button,[26] or *Bitton* (the first of that name), archdeacon of Wells, was next advanced to this See, by the mutual concurrence of the monks and canons, and he was consecrated at Rome on the 14th of July, 1248. In 1253, he was sent by Henry the Third into Spain, to negotiate a marriage between Eleanor, daughter of King Ferdinand, and Edward, Prince of Wales: he was also much employed by the King in other affairs. This prelate was engaged in a long dispute with his canons, in regard to the allotments from vacancies made to them by his predecessors, Joceline and Roger; but the parties being reconciled by the mediation of the metropolitan, the Bishop relinquished his claims. In the 41st of Henry the Third he procured from the King a charter of free warren for his manor of Wells. He died on the 3d of April, 1264, and was buried in this Cathedral, in the *new chapel* of the Virgin Mary.[27]

[24] "Anglia Sacra," pars i. p. 565. [25] Ibid, p. 492.

[26] In Adam de Domersham, this prelate is called *William de Bucton*.—"Anglia Sacra," pars i. p. 584.

[27] "Anglia Sacra," pars i. p. 566. This Bishop was particularly attentive to the interests of his family and kinsfolk, whom he appears to have advanced to the principal offices of his church. William Button, his brother's son (afterwards Bishop) was Archdeacon of Wells; Richard

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Walter Giffard, his successor, who was a canon of Wells and chaplain to the Pope, was elected on the 22d of May, 1264, and was consecrated by the Bishop of Paris, in the absence of Archbishop Boniface. In the same year (viz. 49th of Henry III.) he was Chancellor of England; and on the 15th of October, 1265, he was advanced to the archiepiscopal see of York,[28] which he retained till his decease on the 25th of April, 1279.[29]

William Button, or *Bitton*, the second Bishop of that name (who was nephew to the former) was elected on the 10th of February, 1267, and had his temporalities restored on the fourth of the month following. He was so much esteemed for his superior sanctity, that, as we are informed by Matthew Paris, he was chosen by Robert Kilwardby to consecrate him Archbishop of Canterbury, in preference to all others.[30] He established some good statutes for the government of his diocess, and gave the manor of Bicknoller to the church of Wells. On his decease, December the 4th, 1274, he was buried in the southern part of Wells Cathedral; "*ubi*," says the Canon of Wells, "*ad præsens multis fulget miraculis.*"[31] His tomb has been since removed into the Lady Chapel; but it continued to be visited, even till after the Reformation, by many superstitious devotees, and particularly by those who were troubled with the toothach.

On the 23d of February, 1275, *Robert Burnell*, of the baronial family of that name, archdeacon of York, and a canon of Wells, was elected to the vacant See; and was consecrated at Merton, by the Archbishop of Canterbury, on the 7th of April following. He was a man of eminent abilities; and being first treasurer and afterwards chancellor of England, was much

Button, precentor; Nicholas Button (the bishop's brother) treasurer; John Button (another brother) provost of Coomb and parson of Ashbury; and he was succeeded by a Thomas Button. There was also a Thomas Button, but whether the same or not is uncertain, who succeeded the above William in the archdeaconry; and afterwards became Bishop of Exeter.

[28] On this occasion the Bishop wrote, as follows, to the prior and convent of Bath:—"We give you notice that, from the day of the blessed apostle Thomas, we have ceased, and have taken upon us the care of the church of York."—Vide "Cartul. Bathon. in Bibl. Hospit. Linc." p. 96.

[29] He was buried in York Cathedral.

[30] Vide Matt. Paris à Watts, p. 1008.

[31] "Anglia Sacra," pars i. p. 566.

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employed by Edward the First in Welsh affairs. His public offices enabled him both to enrich his family and to benefit the Church of Wells by various privileges, and confirmatory charters of former grants.[32] He also erected, on the west side of the episcopal palace, a great Hall, which was demolished in the reign of Edward the Sixth by Sir John Gates; who, as "a just reward for his sacriledge," says Bishop Godwin, "soone after lost his head."[33] Dying at Berwick upon Tweed, on the 25th of October, 1292, he was buried in the nave of Wells Cathedral about a month afterwards. Wharton says that he surrendered to the King the patronage of Glastonbury Abbey, receiving in return additional privileges for the city of Bath.

William de Marchia, or *De la March*, who possessed the treasurership of England from the year 1290 to 1295, and was held in high favour by Edward the First, was next elected to this See, on the 30th of January, 1293; and consecrated on the 17th of May. He died on the 11th of June, 1302, and was interred here, in the south transept, between the door of the cloisters and the altar of St. Martin. At his tomb, says the Canon of Wells, many miracles were performed.[34] Godwin states that the *Chapter house*, a "stately and sumptuous worke," was built in the time of this prelate, "by the contribution of well disposed people."

Walter Haselshawe, or *Hestelshagh*, Dean of Wells, was advanced to this

[32] "Anglia Sacra," pars i. p. 567. [33] "Catalogue of English Bishops," p. 369.

[34] "Anglia Sacra," pars i. p. 567. Bishop Godwin, in his "Catalogue of English Bishops," p. 369, has this passage:—"I have seene, amongst the records of our Church of Welles, the copies of divers letters vnto the Pope and Cardinals from the King, from divers of the nobility and the cleargy of that Church, commending this man so far foorth for his holines, testified (as they write) by many miracles; as they intreated very earnestly for his Canonisation. I marvell much at it; for Matthew of Westminster and Polidor Virgil complain grievously of him, as the author of a hainous sacriledge, in causing the King to spoile all the Churches and Monasteries of England, of such plate and mony as lay hoorded up in them, for the paiment of his souldiers. It was Edward the First, a prince that wanted neither wit to deuise, nor courage to execute such an exploit, and to lay the fault vpon another at last. Yet likely enough it is, that such a fault stamped vpon him (how vndeservedly soever) might bar him out of the Pope's Calender, who otherwise was not wont to be over dainty in affoording that kind of honour where fees might be readily paid for it."—Vide also MS. Harl. No. 6968, pp. 112 and 113, among the excerps from the Registers of Wells.

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See on the 7th of August, 1302, and consecrated on the following 4th of November.[35] He made various useful statutes for this Cathedral; and dying on the 11th of December, 1308, was buried in the nave, near the altar for the celebration of matins, or morning service.[36]

John Drokensford, the next bishop, was elected on the 5th of February, 1309, at which time he was keeper of the King's wardrobe and privy seal, and under-treasurer of the exchequer: he was consecrated on the 9th of November following, at Canterbury. The Canon of Wells states that he improved his Bishopric with many splendid buildings, and renewed and amplified the privileges of his Church;[37] but Bishop Godwin, on the contrary, says that if he bestowed somewhat in increasing the buildings and liberties of his See, he lavished much more upon his kindred; and that he had much contention with his chapter.[38] In his time, on the 2d of the kalends of February, 1325, an indulgence of forty days was granted to the contributors to the *new works of this Church*. He died at Dogmersfield, on the 13th of May, 1329, and was buried in St. Catherine's Chapel in this Cathedral.

Ralph de Salopia, or *Shrewsbury*, the succeeding Bishop, who was keeper of the King's wardrobe, and chancellor of the University of Oxford, was elected by the two chapters of Bath and Wells on the 2d of June, 1329: he was consecrated on the 3d of December following, by the Archbishop of Canterbury; but this having been done prior to obtaining the Pope's approval, it cost him, as stated by Walsingham, "a huge sum of money" before he could procure a full confirmation from the court of Rome. He was a munificent benefactor to his Church and diocess. "By great labour, and not a little expense, he procured from the King an exemption from the forest laws for the manors of Chedder and Axbridge. He destroyed by hunting, with the King's consent, all the wild beasts of Mendip forest; he surrounded

[35] Bishop Haselshawe was enthroned at Wells on Christmas Day, 1302; but not at Bath till the Epiphany following: which proves that the former Church had obtained the precedency. Vide Wharton's note, "Anglia Sacra," pars i. p. 567, note *f*.

[36] "Anglia Sacra," pars i. p. 567. [37] Ibid. p. 568.

[38] Godwin, "De Præsulibus Angliæ," p. 375; edit. 1743.

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the episcopal palace at Wells with a strong stone wall and a moat; he built [or rather founded] the Vicar's close at Wells, and vested it for ever in the Vicars-choral and their successors, to whom also he granted the manor of Welsleigh, and a yearly rent of twenty nobles out of the vicarage of Chew; he erected a house for the choristers and their master on the west side of the cloister; he rebuilt the church of Winscombe from the foundations; and he constructed the court-house at Claverton, together with a great chamber at Evercreech, and many other edifices upon the episcopal estates. He also procured, 'with great cost,' the disafforestation of the forest of Mendip, and gave many rich ecclesiastical vestments to his churches of Bath and Wells."[39] He died at Wiveliscombe, on the 14th of August, 1363; and was buried before the high altar in the presbytery at Wells: but his tomb has been removed to the north side of the choir. The Harleian MS. (No. 6968) states that this prelate, in 1361, was excused from attending Parliament on account of his great age.

After the decease of Bishop Ralph, the monks of Bath elected *Walter de Monyngton*, abbot of Glastonbury, to this See; but as the chapter of Wells had not been consulted, his election was made void; and *John Barnet*, treasurer of England, was translated hither, from the See of Worcester, by a bull of Pope Urban the Fifth, on the 24th of November, 1363: his spiritualities were restored on the 7th of April in the following year. On the 15th of December, 1366, by another bull of the same Pope, he was removed to Ely; where he was buried, after his decease, at Bishop's Hatfield, on the 7th of June, 1373.

John de Harewell, LL. B. chancellor of Gascoigne and chaplain to Edward the Black Prince, was next raised to this See by papal authority; and he was consecrated at Bordeaux, by the archbishop there, on the 7th of March, 1366. He contributed two-thirds of the expense of erecting the south-west

[39] Vide "Anglia Sacra," pars i. pp. 568-9; and Godwin "De Præsulibus Angliæ," p. 377. Godwin says that, of the many things he gave to this Church, he believes that nothing remains but a great chest, bound with iron, in which the chapter seal is kept.

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tower of the Church,[40] the Chapter bearing the rest of the charge; gave the two great bells in the said tower, and paid one hundred marks towards the glazing of the west window. He likewise furnished the Church with a missal of twenty pounds value, and divers rich vestments. His will, dated June the 29th, 1386, was proved on the 20th of August following. He was buried before the altar of St. Calixtus in this Cathedral.

After the death of Harewell, a license to elect was issued, bearing date July the 16th, 1386 (10th of Rich. II.), and *Richard Medeford*, canon and prebendary of Wells being chosen, the King restored his temporalities;[41] but in the meantime the Pope, Urban the Sixth, having by his bull, dated August the 18th, in the above year, translated *Walter Skirlawe*, LL. D. from Lichfield to this See, Medeford was obliged to resign his new honours. Within two years after, viz. April the 3d, 1388, Bishop Skirlawe was translated to Durham, where he died; and was buried in the beginning of 1406. His executors, under the provisions of his will, presented vestments to this Church to the value of £150 for the celebration of his obit.[42]

On the same day that Pope Urban removed Skirlawe to Durham, by another bull he translated *Ralph Erghum*, or *Argum*, LL. D. Bishop of Salisbury, to this See; and his temporalities were restored on the 13th of September following, anno 1388. In the following year, as appears from the Patent Rolls of Richard II. he obtained a grant of all the lead mines within his diocess, which included the rich veins of the Mendip hills. Among his benefactions to the dean and chapter of Wells was a missal value twenty-two pounds; gold and silver plate to the value of eighty-two pounds; and a messuage in Wells called the *George*. He also founded a chantry in this Church for the souls of his parents and sister; and by his will directed

[40] "Anglia Sacra," pars i. p. 570. Godwin says, "the third penny," *partem tertium*.—Speaking of the bells given by Harewell, the same writer states that the largest, which was four times re-cast since he was of this Church, "now at last serveth for the greatest of a ring, the goodliest for that number (beeing but five) (I thinke) in England."—"De Præsulibus," &c. p. 377; and "Catalogue of English Bishops," p. 372.

[41] Godwin, "De Præsulibus," &c. 378; note *i*.

[42] "Anglia Sacra," pars i. p. 570.

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his executors to build in the way, or road, then called *La Mounterye*, but now College Lane, in Wells, a house, or college, for fourteen priests. He died on the 10th of April, 1400; and was buried near St. Edmund's Chapel, in the nave of this Church.

Collinson states, that "This Bishop Erghum fortified the episcopal palace, surrounding it with a deep moat and an embattled wall, flanked by semi-circular towers, as it stands to this day."[43] He quotes, for his authority, the MS. "*Lib. Rub. Bathon.*" then in the possession of Viscount Weymouth, remarking, that Bishop Godwin, in his Commentary *de Præsulibus*, ascribes it, erroneously, to Ralph de Salopia. Whatever the truth may be, in respect to the real builder of the palace wall, Godwin is fully supported by the Canon of Wells in ascribing it to the latter prelate, as may be seen in the preceding account of Bishop Ralph.[44]

Richard Clifford, archdeacon of Canterbury, and keeper of the privy seal, was, after Erghum's death, advanced to this See by Pope Boniface the Ninth; but Henry the Fourth, wishing to bestow the diocess on a more favoured adherent, refused his assent, and Clifford renounced his claims; for which prudential act he was made Bishop of Worcester in the following year.

Henry Bowet, LL.D. Canon of Wells, and Archdeacon of Lincoln, was then promoted to this Bishopric, in reward for his fidelity to the King, when Earl of Hereford; for which, in 1398, he was sentenced to perpetual banishment, after having been condemned to die, by Richard the Second. He returned to England with Henry, when he landed at Ravenspur, in October, 1399.

[43] "History of Somersetshire," vol. iii. p. 383.

[44] The *Ruber Codex Bathoniæ*, during some part of the seventeenth century, was in the possession of Mr. John Packer, an alderman of Bath; and afterwards in that of Dr. Thos. Guidott, who, in 1703, gave it to Thomas, Viscount Weymouth; from whom it has descended to the present Marquis of Bath. It is fairly written on vellum, and contains sixty-nine leaves; the covers being of thick wood, coated with leather: in many instances the initial letters are elaborately ornamented. The contents are extremely various, viz. historical, legendary, medicinal, juridical, statistical, &c. It was written previously to the year 1428, with the exception of a few sentences of more recent insertion.

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His temporalities, as Bishop of Bath and Wells, were restored on the 21st of September, 1401; and on the 20th of November following, he was consecrated in St. Paul's Cathedral, in the presence of the King himself, and most of the Lancastrian nobility. In 1402, he was made treasurer of England; and in the middle of the year 1406, he conducted Henry's daughter, Philippa, into Denmark, to be married to the Danish king. On the 7th of October, 1407, he was preferred by Gregory the Twelfth, with the King's consent, to the archiepiscopal See of York. He died at Cawood on the 20th of October, 1423; and was interred in York minster.[45]

On the same day that Bowet was translated to York, *Nicholas Bubwith*, bishop of Sarum and treasurer of England, was advanced by the Pope to this See, viz. on October the 7th, 1407; and his temporalities were restored on the 1st of April in the following year. He was a circumspect and provident man, and, it may be presumed, of much talent, as he was one of the thirty ecclesiastics who were associated with the cardinals in the election of Pope Martin the Fifth. He contributed considerably towards the erection of the north-west tower of this Church, built the library over the eastern cloisters, and constructed a small chantry and monumental chapel within the Cathedral itself; wherein, after his decease, on the 27th of October, 1424, he was buried, having appointed three priests to celebrate a daily mass there for the good of his soul. He also founded an almshouse near the north side of St. Cuthbert's church, in Wells; and erected a small chapel in the church at Bath.[46]

The succeeding Bishop was the erudite *John Stafford*, LL.D. dean of Wells, the ninth son of Humphrey, Earl of Stafford, and afterwards Duke of Buckingham. He was greatly esteemed by Henry the Fifth, who made him keeper of his privy seal and one of his council. In December, 1422, he was appointed treasurer of England; and in December, 1424, he was elected Bishop of this See: he was consecrated on the 27th of May, in the church

[45] "Anglia Sacra," pars i. p. 571. Ex Registris *Arundell* et *Bowit*. See "History," &c. of York Cathedral, for a view and an account of Bowet's tomb.

[46] Vide, Harleian MS. No. 6968, p. 38, 44; and Godwin "De Præsulibus," p. 379.

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of the Fryers-Preachers, at London. In February, 1431–32, he was made chancellor of England, which high office he enjoyed for eighteen years, and then voluntarily resigned it from approaching infirmities. Previously, however, he had been translated from this See to Canterbury, by the "absolute authority," as Godwin states, of Pope Eugenius the Fourth; whose bull, bearing date on the 13th of May, 1443, was admitted by the King on the 6th of the following August.[47] He died at Maidstone, on the 6th of July, 1452, and was interred at Canterbury.

Thomas of Beckington, or *Bekyngton*, LL.D. a man eminently learned himself, and a liberal patron of erudition in others, was next advanced to this See by the favour of Henry the Sixth; to whom he had been tutor, and who held him in great estimation. He took his surname (as was common with the clergy of that period) from Beckington, the place of his birth, a village near Frome, in Somersetshire. When a mere boy he was sent to Winchester to be instructed in grammar; and whilst there was noticed for his abilities and the comeliness of his person by the celebrated William of Wickham, who placed him in the college which he, Wickham, had founded in that city. Having highly distinguished himself in rhetoric and logic, he was removed to Wickham's new College, at Oxford; of which he became a fellow in 1408; and, having taken the degree of doctor of laws, he was, eventually, advanced, in 1442, to the chancellorship of that University.[48]

Beckington obtained such high repute for his learning that he was employed at court to superintend the education of the young King, Henry the Sixth, by whose favour he obtained numerous preferments. Becoming dean of the arches, in 1430, he composed an elaborate Treatise in confutation of the Salique Law of France, and proving the right of the English sovereign to that crown;[49] which was so well received by the government, that it greatly

[47] "Anglia Sacra," pars i. p. 572. See, also, the "History," &c. of Canterbury Cathedral.

[48] Vide "Anglia Sacra," pars i. p. 573; and pars ii. p. 358. In the List of Chancellors of Oxford, given by Le Neve ("Fasti Ecclesiæ Anglicanæ") he occurs by the name of Thomas Gascoigne.

[49] Vide MS. Cotton. Tib. B. xii. "Opus collectum et compilatum per Ven. Patrem Thomam Bathon. et Wellens. episcopum et literis, allegationibus, conclusionibus, conventionibus, et trac-

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contributed to his subsequent promotion. He was appointed chancellor to Humphrey, duke of Gloucester; archdeacon of Buckingham; canon of York, in 1435; and, in 1439, canon of Wells: he was also made principal secretary of state, and keeper of the privy seal. In 1442, he was chosen one of the ambassadors who were sent to negotiate the marriage of Henry with Margaret, the daughter of René, titular king of Sicily, Naples, and Jerusalem;—and after the translation of Bishop Stafford to Canterbury, he was nominated to this See; to which he was consecrated on the 13th of October, 1443, in the old collegiate church at Eaton, near Windsor.

Many munificent acts were performed by this prelate both at Wells and other places with which he had been connected. He gave two hundred pounds towards the building of Lincoln College, at Oxford;[50] and "as himself professeth in his wil," expended six thousand marks "upon the repayring and beautifying" of the Episcopal houses of his own diocess;[51] on most of which he caused his Rebus, or device, to be sculptured. viz. a *Beacon* upon a large cask, or *Tun*. He also erected the western walk of the cloisters of Wells Cathedral; and built a monumental and chantry chapel for himself on the south side of the choir, in which he lies buried; his decease occurring on the 14th of January, 1464–65. By his will, bearing date on the 3d of November in the preceding year, he bequeathed to this Church twenty

tatibus, nonnullisque aliis negotiis et materiis concernentibus jus et titulum regis Angliæ ad regnum et coronam Franciæ; cum aliis multis quæ ea occasione secuta sint." Folio. Another of his Manuscripts, formerly in the same library, was destroyed by the fire at Ashburnham House, in 1731. In the Archbishop of Canterbury's palace, is a Collection of his Letters on State Affairs. Vide Cod. MSS. Lambeth. No. 211. And, in the same library, Cod. MS. Wharton. No. 585, p. 311, is an expostulatory Letter from this prelate to the Duke of Somerset. See also "Anglia Sacra," pars i. p. 573.

[50] With this benefaction the rector's lodgings, on the south side of the great quadrangle, were raised; and Thomas of Rotherham, Bishop of Lincoln, the second founder of Lincoln College, from motives of gratitude, instituted and endowed a fellowship there for persons born in the Diocess of Wells, investing it with all collegiate privileges, except eligibility to the rectorship and sub-rectorship. It is at present held by the Rev. F. Scurray, a native of Beckington, and author of a descriptive poem on "Bidcombe Hill," &c. a distinguished eminence in Wiltshire.

[51] Godwin's "Catalogue," &c. p. 375.

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pounds for repairs; four very costly vessels; four hundred pounds to purchase copes; a vessel of silver, weighing ten pounds, for holy water; a silver cross, "parcel gilt," of similar weight; a chair (of stone) for the bishop's use in the church, which yet remains; cushions, and other ornaments. He likewise gave other legacies to the church at Bath; to New College, Oxford; Winchester College; St. Katharine's Hospital, at London; and various other places; and to his successor in the bishopric he left one hundred pounds, on condition that he should accept it in lieu of all dilapidations; but otherwise directing that his executors should expend it in law. All his unappropriated property he left to be employed in "good uses," at the discretion of his executors, who bestowed it chiefly in completing the Vicar's close, which had been commenced by Ralph de Salopia.

Among Beckington's other benefactions to Wells was the building of a row of houses called the *Nova Opera*, on the north side of the market-place, and two large gate-houses at the east end. He also granted to the corporation and citizens permission to have a reservoir, or conduit,[52] near the high

[52] The Bishop's grant is to this effect:—"To all faithful people in Christ, to whom this present writing indented shall come, Thomas, by Divine permission, Bishop of Bath and Wells, greeting, in him who for the gift of a cup of cold water hath promised eternal life, Forasmuch as we know that some of ye faithful doubt but that those things which we sow on earth, with regard to eternity, we shall be certain to gather in heaven with multiplied increase; and, as we may express ourselves by copious handfulls, We, therefore, Thomas de Beckington, by Divine permission, the undeserving minister of the churches of Bath and Wells, most earnestly desiring, while time is allowed us upon earth, to labour for all people, but more especially for our nearest and most dear sons William Vowell, master, and the brethren and fellow citizens and burgesses of our city or borough of Wells, do grant to the said, &c. to have and to hold, for ever, of the Bishop and his successors, one Head for a water-conduit, with troughs, pipes, and other necessary engines above and under ground, to be supplied from a certain water within the precincts of our Palace, called St. Andrew's Well, by pipes of lead twelve inches in circumference, &c. the overplus, or waste water, to run night and day for the supply of the Bishop's mills:"—The said Vowell, the citizens and burgesses binding themselves in return "to visit, once every year, the spot in Wells Cathedral where Bishop Thomas should be interred, and there pray for his soul and the souls of all the faithful deceased:"—for which service the same Prelate granted them an indulgence of forty days.

In the "Anglia Sacra" are some particulars of the life of Bishop Beckington, chiefly taken from the "Panegyrick" of Thomas Chaundler (who was Chancellor of Oxford in 1457 and 1472) on William of Wickham. They are given dialogue-wise, in florid language, but not altogether

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cross there, to be supplied by pipes from St. Andrew's Well, within the precincts of the episcopal palace; and the grant was confirmed by the respective chapters of Bath and Wells, on September the 20th, 1451.

Beckington's successor was *John Phreas*, or *Free*, who was master of Baliol College in the year 1462. According to Bale, he was born in Lon-

inelegant. The principal parts are here translated: it will be seen that they relate to the Cathedral establishment of Wells as well as to the Bishop. Chaundler ascribes the building of the episcopal palace to Beckington, with whom he was a contemporary, and most probably on terms of friendship; yet that is not entirely correct: the palace was repaired, not rebuilt by him, and a new tower or gatehouse added, together with a cloister leading to the great hall; but those have long since been destroyed. The speakers are Ferrandus and Panestius.

Ferrandus. "Having wandered over the hills, and through valleys, where the dirt and mire are plentiful, from the beautiful and sublime University of Oxford, we have entered into this little village, O most delightful companion, Panestius. After so long a journey, I wish to rest a little: these limbs are so weary that, doubtless, if I had not supported myself with a staff, I should have fallen to the ground."

Panestius. "You should call it a city rather than a village, which would be more evident to you, could you see all the beauty and neatness that is within it. That most beautiful Church, which we discern at a distance, consecrated to Andrew, the most pious apostle of the immortal God, contains the episcopal chair of a worthy priest. It has also, adjoining to it, an extensive Palace, adorned with wonderful splendour, surrounded with flowing waters, and crowned with a fine row of turreted walls, in which dwells the most dignified and learned prelate, *Thomas*, the first of that name. This man, by his sole industry and disbursements, raised this city to its present state of splendour:—fortifying the church in the strongest manner with gates, towers, and walls, and building the palace in which he lives, with other edifices, in the most sumptuous style; so that he not only merits to be called the founder, but more deservedly the grace and ornament of the church.

"That the clergymen here are religious in their manners, honest in their lives, noble in hospitality, affable and agreeable to strangers, and to all benevolent, you will first discover from observation, and then learn from experience; for they are accustomed to wait on strangers and travellers with every office of humanity, and they seem to contend who shall first invite any one, and prevail on him to partake of their hospitality. The urbanity of the inferior clerks, whom they call vicars, the order and concord of the citizens, the just laws, the excellent polity, the delightful situation of the place, the neatness of the dwellings, the intrinsic prudence of the people, and the adornment, honour, and pleasantness of the whole, both make and ornament this city; the name of which is Wells *(Fontana)* so called by its ancient inhabitants from the fountains gushing out in every part."

Ferrandus. "You said just now that Thomas, a very worthy and learned man, presided over the church,—in what learning is he skilled?"

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don, and educated at Oxford, where he acquired great skill in the Greek and Latin languages, after which he visited various continental universities.[53] During his journey he practised physic at Ferrara, Florence, and Passan; and arriving at Rome, he became acquainted with the most eminent literati of that city, and was introduced to Pope Pius the Second, who advanced him to

Panestius. "When he was in his tender years, a boy of good natural parts, he was sent to Winchester to be instructed in grammar; and, at his very outset, he had so much eloquence in discourse, elegance of person, perspicacity of intellect, and gravity of manners, that all who beheld him foretold that he would become a bishop. But when, at length, that most pious and prudent manager, William of Wyckham, the founder of the leading clergy, turned his eyes upon him, perceiving, by the wonderful dispensation of God, to what dignity the boy would attain, and of what utility the same would be to his Colleges (nothing important intervening) by his mere motion and sole mandate had him taken to Winchester College; where, studying grammar and rhetoric, he in a short time surpassed both equals and superiors; and for his merit was translated thence to Oxford College. In the flower of his youth he surpassed his elders; and he was created the most eloquent doctor of laws in the kingdom of England. He might be considered an old man in understanding; and his memory was strong. He held the principles of logic (which a young man should learn before the civil laws and philosophy, and which he had acquired by hearing and reading) so strongly in his remembrance, that if you were to hear him discourse, you would suppose him to be one of the most learned of the philosophers in scholastic learning. Thus was he planted, and thus watered by the showers of the liberal arts and laws; and he was so skilled in the Divine Scriptures, that whatever difficulty might seem to oppose, either by the wonderful perspicuity of his intellect, or by the industry of his scientific erudition, he would easily solve it. Should you hear him speak either in public or private, you will be delighted to find what eloquence is mingled with his discourse. Never did I know any one weary of his eloquence, so sweetly and so artfully he concludes all things. O, this is a happy country, over which such a worthy priest presides! Born and educated in the same, he chose his surname from the village from whence he sprung, that he might be called Thomas of Beckington in common. Of the poor and the clergy, a lover; and always carrying bowels of compassion for the miserable. Happy priest! who dries the tears of many whom he never saw. He also has the greatest friendship for learned men and philosophers. Now let us go down to his house, for I experienced his kindness four years, when he was chancellor of Oxford.—He was so strenuous in carrying on affairs that, at the first look, by his nod alone he could quiet abominable outrages. He was affable to all; and it was his continual study to be loved by all: just as much as other men desire riches and honour, so did he desire to engage the affections. Thus he, a wise and prudent man, and a lover of peace, endeavoured to enrich other men."—"Anglia Sacra," pars ii. pp 357, 358.

[53] "Illustrium Magnæ Britanniæ Scriptorum," &c. Cent. 8. c. 38.

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this Bishopric; but he died at Rome, within a month after his appointment, not without suspicion of poison.[54]

Richard Stillington, LL.D. archdeacon of Taunton, dean of the chapel royal, and keeper of the privy seal, was next promoted to this See by Edward the Fourth, with whom he was greatly in favour, and "under whom he flourished in great authority." He was consecrated by the Archbishop of York, at York House, Westminster, on the 16th of March, 1466. On the 8th of June, 1468, he was made chancellor of England, which office he held till the year 1473. He was a faithful adherent of the house of York, and much engaged in the tumultuary proceedings of his time. Edward employed him in several embassies, and particularly in that to the Duke of Bretaigne to prevail on him to deliver up the person of the Earl of Richmond, afterwards Henry the Seventh; "in which business," says Godwin, though unsuccessful, "hee so bestirred himself, as that his double diligence therein proved afterwards his overthrow."[55] The same writer states that he temporized with Richard the Third, and "was a man specially imployed in his coronation." On the exaltation of Henry the Seventh, in 1485, he was forbidden the court, and, about two years afterwards, was accused of treason for his real or supposed concern in the conspiracy of Lambert Simnel. The Bishop took refuge at Oxford, seeking protection from the privileges of the university; but the King caused him to be arrested in October, 1487, with the consent and connivance of the Chancellor,[56] and he was committed prisoner to Windsor Castle, where he remained till his decease, about Midsummer, 1491. He was buried at Wells, in a small chapel dedicated to the Virgin Mary, which had been built by himself, in the eastern part of the cloisters.

[54] "Anglia Sacra," pars i. p. 574. [55] "Catalogue," &c. p. 377.

[56] The then Chancellor was John Russell, Bishop of Lincoln, who was the first that possessed the Chancellorship for life.—Thomas Cornish, whom Le Neve calls "titular Bishop of Tyne," was constituted Suffragan Bishop of Wells by Bishop Beckington, in 1459; and he held that appointment for fifty-four years, till his death in July, 1513. He had been elected master of Oriel College, Oxford, in February, 1492-3; and Chancellor of Wells, in April, 1499. Vide Le Neve's "Fasti Ecclesiæ," &c. p. 486; and "Anglia Sacra," pars i. p. 575.

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" In that Chappell," says Godwin, " his body rested but a short time: for it is reported that divers olde men, who in their youth had not onely seene the celebration of his funerals, but also the building of his toombe, chappell, and all, did also see toombe and chappell destroyed, and the bones of the Bishop that built them turned out of the lead in which they were interred." The Chapel was destroyed by Sir John Gates, in the time of Edward the Sixth.[57]

Richard Fox, LL.D. the succeeding Bishop, was translated from Exeter on the 8th of February, 1491–2, by a bull of Pope Innocent the Eighth, and his temporalities were restored on the 4th of May following. He was a great and deserved favourite of Henry the Seventh, whose interests he had zealously maintained, and with whom he had been an exile on the continent. His abilities for state affairs were of the highest order, and he was employed in several foreign embassies of great importance. He was made keeper of the privy seal, secretary, and one of the council, immediately on Henry's attaining the crown; and shortly after his return from Scotland, whither he had been sent to negotiate a peace, in the second year of that King, he was advanced to the See of Exeter, in April, 1487. Godwin intimates that he was born at Grantham, in Lincolnshire; in which place, and also at Taunton, in Devon, he founded a free school. He was educated at Pembroke Hall, Cambridge; of which he was elected master in 1507; but he had previously taken his degree of Doctor of Laws at Oxford.[58] About the end of the year 1494, he was translated from Bath and Wells to the bishopric of Durham, and thence, in 1502, to Winchester, where he continued till his decease in extreme age, in 1528; after having been blind several years. He was buried in Winchester Cathedral, the eastern part of which fabric was repaired and partly rebuilt by him,[59] in an elegant style, probably from his own designs;

[57] It appears from the Tower Records, that in the 18th of Edward the Fourth, the Parliament passed an act absolving Bishop Stillington from all treasons he might have incurred during the contest between the rival Houses of York and Lancaster.

[58] Vide " De Præsulibus," &c. p. 235.

[59] For the particulars of his works there, see " The History and Antiquities of the See of Winchester," p. 68, 94, and 96.

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as his skill and taste in Pointed architecture are said to have been very eminent. Among other examples of his munificence was the foundation of Corpus Christi College, at Oxford, in 1516, which he did by the advice of Bishop Oldam, of Exeter, who persuaded him rather to erect a college than to endow a monastery, as was his first purpose.

The successor of Bishop Fox was *Oliver King*, LL.D. who was translated from Exeter to this See on the 6th of November, 1495, and he was enthroned at Wells on the 12th of March in the following year. Very little is recorded of his early life; but Godwin says that he was brought up in King's College, Cambridge, of which he afterwards became a fellow. He was eminent both as a divine and a politician; and, according to the inscription on an oaken screen near the monumental and chantry Chapel, which he erected for his own burial place, in St. George's Chapel at Windsor, he was principal Secretary to Prince Edward (son of Henry the Sixth), the Kings Edward the Fourth and Fifth, and King Henry the Seventh: he was also Registrar of the Order of the Garter. This prelate founded a new Abbey Church at Bath, and he is reported to have been induced to that munificent undertaking by a dream, or vision.[60] He died, however, before the completion of the building; and from the occurrence of the Reformation, and other circumstances, it was not finished till the reign of James the First. His decease occurred on the 29th of August, 1503; but the place of his interment, whether at Bath or at Windsor, has not been satisfactorily ascertained.[61]

Adrian, or *Hadrian de Castello*, a native of Corneto, " a poore fisher towne" in Tuscany, whom Pope Innocent the Eighth had sent on a legantine mission to James the Third, King of Scotland, in 1488, succeeded Bishop King in this diocess. Godwin states that he was of mean, " or rather very base" parentage; but by his attention to study, and through his virtue and good deserts, he rose, " by many degrees," to his eventual eminence. On his

[60] For a full account of Bishop King's new Building see " The History and Antiquities of Bath Abbey Church," in which its principal architectural features are illustrated by views, elevations, and details.

[61] Further particulars of the life of Bishop King are given in the work just referred to; as well as an inquiry into the place of his burial.

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arrival in London, he was informed that the Scottish King had been killed in battle; he therefore refrained from pursuing his journey. Becoming acquainted with Archbishop Morton, that prelate, from admiration of his talents and discreet carriage, recommended him to the King, Henry the Seventh, who constituted him his Proctor, for the dispatch of all his causes at the court of Rome; and afterwards, in 1502, he advanced him to the See of Hereford, in reward for his fidelity and good conduct. About the same time, Pope Alexander the Sixth promoted him to the rank of Cardinal, by the title of St. Chrisogonus, he having before been appointed the Pope's general Treasurer in England, and principal Secretary. In these stations he amassed considerable riches, which exciting the avarice of that monster of iniquity, Cæsar Borgia, Alexander's son, he devised a scheme to poison him with medicated Falernian wine; but, from an accidental circumstance, both Borgia and his father partook of the deadly draught (August the 18th, 1503) instead of the destined victim.[62] In August, 1504, Cardinal Adrian, with the King's consent, was translated from Hereford to this See, by Pope Julius the Second; and he was enthroned at Wells, by proxy, on the 20th of October, Polydore Virgil, the Sub-collector of the Papal revenues, acting as his substitute on that occasion.

[62] The circumstances of this event are thus related by Godwin, "Cæsar Borgia, the Pope's sonne, hoping to make a prey of the same [his riches], determined to poyson him, and accordingly provided certaine flagons of poysoned wine to bee brought vnto the Cardinal's vineyard, where the Pope had appointed to sup, giving great charge vnto the messenger, that no body should meddle with the wine before himselfe came. Howbeit the Pope comming in very hote and weary, sooner than he was expected, and calling for drinke, when as yet no provision was brought to the place; the messenger thinking the wine brought by him to bee some excellent and choice stuffe reserved for the Pope's own cup, filled out the same vnto him. While he was yet drinking, in came his sonne, who, not perceiving the error, pledged his father. The Pope (as being thirsty) tooke a great draught, and moreover being very aged, died the next day. His sonne being yōng, and happily not taking so much, applying also convenient remedies, recovered, but lay sicke very long, which was the cause of his utter overthrow at the last. Thus died that monster of his age, Alexander the Sixth. And thus by his owne divelish device came this Borgia to his destruction, whom Machiavel in his workes so much magnifieth. Guicciardini (that writeth this story) sayeth, that by the like practise he and his father had made away divers other before that time, as namely, the Cardinals of Capua and Mutina, men very loving and faithfull vnto them. At last it pleased God in this sort to serve them of their owne sauce, and to bring them into the pitte they had digged for others." Vide "Catalogue," &c. p. 380. This account of the death of Pope Alexander has been disputed by some

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It does not appear that the Cardinal was in England after this promotion, but on the contrary, he let out the profits of his diocess to farm; till at length, in July, 1518, he was excommunicated, and deprived of all his dignities, in consequence of engaging in the conspiracy of Alfonso Petruccio, and other Cardinals, against the life of Leo the Tenth. He is said to have been induced to join the conspirators by the prediction of a Witch, who prophesied that after Leo's death Adrian should be Pope;[63] but the "word of promise," if kept "to his ear," was "broken to his hope," the Adrian that succeeded Leo being a Dutchman. Petruccio was put to death, but the other Cardinals were spared on acknowledging their guilt. On Adrian a fine of 12,500 ducats was imposed, which being unable to pay, he withdrew from Rome; and, according to Godwin, was "never eyther seene or heard of afterwards:"[64] but other writers have stated that he took refuge among the Turks, in Asia. Polydore Virgil extols his talents and learning, and says that he was the first since the age of Cicero who revived the purity of the Latin language, and taught men to draw their knowledge from the best and most learned authors.

During the latter part of Adrian's time, the revenues of this See were rented by the famous Cardinal THOMAS WOLSEY, whose splendid and pre-eminent talents had advanced him from the humblest ranks of society to the highest offices both of church and state. To enter into any particular detail of his history would be to abstract from the annals of the realm a considerable portion of its most important materials for a long and eventful period

writers, but, apparently, without sufficient cause, as other reputable historians have attested it, besides Guicciardini. The insatiable avarice of Pope Alexander gave rise to the following pointed epigram:—

Vendit Alexander claves, altaria, Christum,
Vendere jure potest; emerat ille prius.

Christ's altars, keys, and Christ himself,
Were barter'd by this Pope for pelf!
And who shall say he did not well?—
That which he bought he sure might sell.

[63] P. Jovius, in "Vitâ Leonis," l. 4, p. 77. See also, "Anglia Sacra," pars i. p. 577; and Godwin, "De Præsulibus," p. 387.

[64] Godwin's "Catalogue," &c. p. 382; and "Anglia Sacra," *ut supra*. Adrian is said to have erected a magnificent Palace at Rome, bequeathing it to Henry the Seventh (whose name was inscribed upon the front of it) and his successors. Vide "Biographia Britannica."

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preceding the Reformation: a brief sketch of his life must, therefore, suffice in this place, and which is now given from a consideration of the conspicuous part that Wolsey acted on the public stage, and to compensate for the short notice that was taken of him in the History and Antiquities of York Cathedral.[65] He was the son of a butcher, and born at Ipswich, in Suffolk, in the year 1471. Being educated in Magdalen College, Oxford, he proceeded Master of Arts, and was elected a Fellow of that society. In 1500, the Marquis of Dorset, to whose sons he had been tutor, preferred him to the benefice of Limington, in Somersetshire. Whilst there, his conduct is reported to have been so irregular, that Sir Amias Pawlet caused him to be "set in the stocks," for a breach of the peace; but Godwin adds, "upon little or no occasion."[66] On the death of his patron, Wolsey quitted his living, and went to Calais, where he was hospitably entertained by an aged knight, named Sir John Naphaunt, who made him his chaplain; and by whose interest he was subsequently appointed Chaplain to the King, Henry the Seventh. "Now was he," says Godwin, "where he would be. Many times he was wont to say (as I have heard) that if he could once set but one foote in the Court, he would not doubt but attaine what he list. And to speak but the truth, it was not onely his good fortune that exalted him in that wonderfull greatnesse, but much deale his owne industrie, and many extraordinary parts in him. He was marvellous wittie, well learned, faire spoken, and passing cunning in winning the hearts of those whose favor hee affected."[67] With those qualities there can be no surprise that he should so soon have advanced himself in the King's esteem; and his vast dispatch, in successfully negotiating some

[65] Few public characters have been so much the subject of biographical and critical comment as Cardinal Wolsey. Exclusive of the ample details in our general English historians, his "Life and Times" have been separately narrated by—1. Thomas Storer, in verse, in a quarto volume, 1599;—2. Another quarto volume, by Sir William Cavendish, in 1641;—3. An octavo volume, in 1708, by William Cavendish, Duke of Newcastle;—4. A folio volume, in 1724, by Dr. Fiddes;—5. Joseph Grove published four volumes, octavo, 1742;—6. An octavo volume, by George Cavendish, in 1767;—7. In 1812 a quarto volume appeared, by J. Galt, which has been since printed in octavo;—8. An inquiry, "Who wrote Cavendish's Life of Wolsey?" appeared in quarto, 1818 [by the Rev. Joseph Hunter];—9. In 1824 appeared an octavo volume, by George Howard, on the Cardinal and his Times.

[66] "Catalogue of English Bishops," p. 618.

[67] Ibid, p. 619.

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business with the Emperor Charles the Fifth, in the Low Countries (which, "winde and weather favouring him," he is reported to have done, and to have returned to Court within four days after receiving his instructions), so effectually won Henry's favour, that he was shortly afterwards made Dean of Lincoln, and appointed the King's Almoner. The accession of Henry the Eighth proved the means of his exaltation to further dignities: "he soone crept so farre" into the good graces of the young King, "by applying himself to his humour, as he possessed him altogether, and in a manner at the first dash was made one of his Privy Counsell."[68] His celerity in the dispatch of business, his vast abilities, and the magnificence of his living, which completely accorded with Henry's own disposition, secured to him an accumulation of honours and of power that has but few parallels. His elevation was so rapid and so great, and his mode of living so princely, that the most ancient and honourable families were eclipsed by his state and influence. For many years the direction of public affairs was wholly intrusted to his guidance, and until the agitation of the great question of the King's divorce awakened all the evil passions of Henry's mind and heart, he governed with almost regal ascendency. In respect to preferments, he was, as the immortal Shakspeare has truly represented, "a man of an *unbounded stomach*;" but he expended his immense revenues with profuse generosity, and the extent and grandeur of his establishments evinced both the greatness of his spirit and the towering reach of his ambition. In 1512, the King conferred on him the proceeds of the Bishopric of Tournay, in Flanders; early in the ensuing year, viz. on the 8th of the ides of February, 1512-13, he was promoted to the See of Lincoln; and the 17th of the kalends of October following he was raised to the metropolitical See of York. About the same time, Pope Leo the Tenth appointed him his *Legate a latere;* and shortly afterwards, September the 7th, 1515, he made him a Cardinal. This was quickly followed by his promotion to the Chancellorship of England; and "then," says Godwin, "as though the Archbishopricke of Yorke, and the Chauncellorship, were not sufficient for maintenance of a Cardinall, he tooke also unto him the Bishopricke at Bathe, holding it and the Abbey of St. Albon's, with divers

[68] "Catalogue of English Bishops," p. 619.

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other ecclesiastical livings, *in commendam.*" His appointment to this See took place on the 30th of July, 1518; and the temporalities were restored to him by the King on the ensuing 28th of August. The great honours which Wolsey had now obtained only increased his desire for further distinctions, and on the decease of Pope Leo, in December, 1521, he became a candidate for the supreme tiara. Being disappointed in his hopes, he received as a compensation from the Emperor a pension of nine thousand crowns of gold; and his own sovereign conferred upon him the rich Bishopric of Durham, to accept which, in April, 1523, he resigned the See of Bath and Wells. After the death of Adrian the Sixth, in December the same year, he made a second attempt to obtain the Papacy, but without success. In 1529, he exchanged Durham for Winchester, which was the last of his promotions, for he soon afterwards lost the favour of the King; who, being dissatisfied with his conduct respecting the divorce from Queen Katharine, caused an indictment to be preferred against him in the King's Bench, on the Statute of Provisors; and but for the grateful offices of Cromwell, afterwards Earl of Essex, he would have suffered an attaint in Parliament. His fall proved yet more rapid than his elevation; and, notwithstanding the abjectness of his submission to his implacable master, he was reduced to such extreme penury that "he had scarce a cuppe to drinke in, or a bed to lye in, but what was lent him; for his moueables and houshold stuffe of inestimable valew were all taken away to the King's use." After a lapse of some months, Henry appeared to regard him with a gleam of returning favour; but whilst he was endeavouring to reconcile himself to his reduced fortunes in his castellated palace at Cawood, in Yorkshire, his capricious sovereign caused him to be arrested, and he was hurried towards London. Falling ill, however, on the road, of a flux and fever (which are supposed to have sprung from the agitation of his mind), he was permitted to stop at Leicester Abbey, where he died, within eight days, on the 29th of November, 1530; and he was there buried. His last words are reputed to have been these:—"If I had served God as diligently as I have done the King, he would not have giveu me over in my gray hairs; but this is the just reward that I must receive for the pains and study that I have had to do him service, not regarding my service to God, so much as the satisfying of his pleasure."—This munificent,

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but, in many instances, too haughty Prelate, commenced the foundation of two noble Colleges, the one at Ipswich, his birth-place (which was afterwards suppressed), and the other that of Christ Church, Oxford, which still flourishes. For the endowments of these Colleges, independently of what he bestowed from his own stores, he obtained the Pope's licence to dissolve forty small monasteries, " which opened a gap withall," says Bishop Godwin, " to King Henry to destroy all the reste ; as soon after he did."[69]

The successor of Wolsey was *John Clarke*, D.D. who had been educated in the University of Cambridge, and was the King's Proctor and Orator at the Court of Rome. He had been made Dean of Windsor in 1519, and was admitted into the Privy Council either in that or the following year. On the 20th of October, 1522, he was made Master of the Rolls ; and in the spring of the following year he was advanced to this See, the temporalities of which were restored to him on the 2d of May. He was a prelate of great learning and considerable diplomatic talents, which occasioned Henry the Eighth frequently to employ him in foreign embassies. In the year 1540, he was sent ambassador to the Duke of Cleves, " to tender a reason of the King's divorce from the Lady Anne of Cleves, his sister ;" but whilst in his court he was taken ill (from the effects of poison, as supposed), and returned with difficulty to his native land. On his decease, shortly afterwards, viz. January the 3d, 1540-1, he was buried, according to Weever and Godwin, in the Church of the Friars' Minors, near Aldgate ; but Bishop Kennet, in his MS. *Diptycha*, says that he was interred in the Church of St. Botolph, Aldgate. In his time the Reformation took place : all the Monasteries were suppressed ; Papal predominancy was abrogated, and the King declared to be the Supreme Head of the English Church.

[69] " Catalogue of English Bishops," p. 622. " Surely," says the same author, " it were a wonder that any private man should take two such peeces of worke in hand at one time (whereof any one might seeme a great matter for a Prince to finish), had not his receits beene infinite, and his helps otherwise very great. I thinke verily (and am able to yeeld good reason of my surmise) that if one man had now in his hands the reuenues of all the Bishopricks and Deaneries also in England, his rents would not arise to so high a reckoning as the yeerely receits of this Cardinall."

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CHAP. III.

HISTORICAL NOTICES OF THE SEE AND BISHOPS OF BATH AND WELLS, FROM THE PERIOD OF THE REFORMATION TO THE YEAR 1824.

WITHIN a few months after the decease of Bishop Knight, WILLIAM BARLOW, D.D. was translated from St. David's to this See, through the influence of the Protector, Edward Seymour, Duke of Somerset, and by the Letters Patent of Edward the Sixth, dated February the 3d, 1548.[1] He had previously been a Canon of St. Osyth, Prior of Bisham, and Bishop of St. Asaph; from which latter diocess he was promoted to St. David's in April, 1536. Like many of his predecessors, this prelate was eminent for his talents and learning; but he has been accused of unwarrantably alienating the possessions of his See, and of dismantling the ecclesiastical buildings both at Wells and at St. David's, from motives of personal aggrandisement and rapacity. There is not, however, any sufficient foundation for this harsh charge; nor was Barlow a whit more guilty than many of his episcopal brethren, who, from the peculiar circumstances of the times, were *constrained* to submit to spoliations which they dared not resist without endangering both their own safety and the loss of the whole of their diocesan revenues.[2]

[1] "Rymer's Fœdera," tom. xv. p. 159, 1st edit.

[2] Bentham, the late historian of Ely, speaking of a period only a few years subsequent to Barlow's episcopacy at Wells, makes the following judicious remarks in extenuation of what Browne Willis had styled "sacrilegious alienations:"—"Had these alienations been the voluntary acts of the Bishops, the censure had been justly laid; but, as the law then stood, the Queen [Elizabeth] had it wholly in her power to make those exchanges; and might, I conceive,

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Collinson states that, when the Protector returned victorious from the Scottish wars, the King bestowed on him a large gratuity for his services out of the lands and possessions of this Bishopric; "insomuch that the liberty, borough, and manor of Wells, the hundred of Wells-Forum, the manors of Wookey, Banwell, Chew-Magna, Blackford, Wellington, Cranmore, and Evercreech; the borough of Wellington, the hundreds of Winterstoke and Chew; as also the parks of Wells, Banwell, and Evercreech, with all their appurtenances, were at one stroke alienated from the Bishopric to the said Duke of Somerset, his heirs, and assigns: Barlow, then Bishop of the See, acquiescing in the disposal of them, upon the duke's promise of two thousand pounds, and the Dean and Chapter confirming the Bishop's deed."[3] Shortly after the above alienation, namely, on the 20th of May, 1548, this Prelate consigned, by license, to the King a further and very considerable portion of the demesnes and manors of his See, together with "his messuage called *Bathe Place*, formerly the *Mynerves*, without Aldgate, London;" the

have taken to herself, had she so pleased, all the estates of all the Bishoprics in England, by way of exchange, without asking the consent of the Bishops." See "History," &c. "of the Cathedral Church of Ely," edition 1800, p. 196.—Now the law, as it regarded the power of the Sovereign or his Council, to make alienations, was equally as strong in Edward the Sixth's time as in Queen Elizabeth's; and Barlow could no more have resisted the will of the Protector Somerset, than many other Prelates could that of the Queen; for, as Bentham has truly said, "there was not a Bishopric in the kingdom (except perhaps *Bristol*, *Gloucester*, *Oxford*, and *Peterborough*, which had nothing to spare,) from which she did not at some time take to herself a considerable part, and, generally speaking, the best and most valuable part of their possessions; giving them in exchange, as she might legally do, either the tenths of the clergy, or rectories impropriate."—But Barlow's character may be still more directly vindicated than by inferential deduction; for in the very first year of Elizabeth's reign, and whilst he was yet only Bishop elect of Chichester, he united with four others, who were in similar situations, viz. Parker, of Canterbury; Grindall, of London; Cox, of Ely; and Scory, of Hereford, in a strong petition to the Queen, praying her, among other grievances, to "*remitte*" the "alterations and exchange," which was then taking place in respect to tenths and impropriate rectories, and offering "an annual pension of one thousand marks" for the required exoneration. It may, therefore, be fairly argued that Barlow did not willingly consent to the alienations for which he has been so much abused; nor yet promote the ravages and dilapidations which, in his time, befell the Cathedral establishment at Wells.

[3] "History of Somersetshire," vol. iii. p. 395. In his account of Wellington, vide Ib. vol. ii. p. 184, Collinson refers the "License to alienate," to the 2d of Edward VI.

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site of the Hospital of St. John, at Wells; and various farms, advowsons, hereditaments, and other possessions of his See, in exchange for certain rectories, churches, &c. which had previously belonged to the Abbeys of Glastonbury and Bath; but all of which are said to have been "a very insufficient consideration for the lands thus shamefully dismembered from the Bishopric."[4]

It appears from a "Latin relation," quoted by Sir John Harington, but without sufficient distinctness to enable us to refer to the work itself, that Bishop Barlow was married, and had a numerous offspring; that one of his sons had a Prebend in Wells Cathedral; and that "he bestowed his five daughters on five most worthie men, of which three are Bishops at this houre; and the other, for their merit, are in men's expectation designed to the like dignitie hereafter."[5] From the same work Harington says, that Barlow was deprived for his marriage, "and lyved as a man banished in Germany."[6] That deprivation took place on the accession of Queen Mary; but, on her decease, November the 17th, 1558, he returned to England, and was nominated Bishop of Chichester; the See of Bath and Wells having, during his exile, been given by Mary to Gilbert Bourne. He died, according

[4] "History of Somersetshire," vol. iii. p. 395, 396.

[5] Vide "Nugæ Antiquæ," vol. ii. p. 144, Park's edition; in which it is stated in a note that, in 1608, all the five persons on whom Bishop Barlow had bestowed his daughters, had been made Bishops. The Latin work alluded to by Sir John Harington was not Godwin "De Præsulibus," as supposed by Park; there being no information of the kind in that publication. Could it have been Godwin's "Nuncius Inanimatus in Utophia; et Catalogus Episcoporum Bathoniensium et Wellensium;" which was published in 8vo. 1629, and afterwards translated into English, anno 1657, by the learned Dr. Thomas Smith? It appears from Wood, that the name of Barlow's wife was Agatha Wellesbourne; and that his daughters were married to the following Prelates:—1. Anne, to Herbert Westphaling, Bishop of Hereford; 2. Elizabeth, to William Day, Bishop of Winchester; 3. Margaret, to William Overton, Bishop of Lichfield and Coventry; 4. Frances, to Tobie Matthew, Archbishop of York; 5. Antonia, to William Wykeham, Bishop of Winchester. "Athenæ Oxonienses," edit. by Bliss, vol. i. col. 365.

[6] "Wood states that, upon Queen Mary's coming to the crown, in 1553, Barlow "was deprived of his Bishopric for being married, and committed for some time to the Fleet; whence, escaping, he retired with many others into Germany, under pretence of religion, and lived there in a poor and exiled condition." Ibid.

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to Le Neve, in August, 1568, and was interred in his own Cathedral: but Godwin assigns his decease to the year 1569.

The spoliations that were committed here during the episcopacy of Barlow are thus related and descanted on by Harington:—"Scarce were five years past after Bathes ruins, but as fast went the axes and hammers to work at Wells. The goodly hall, covered with lead (because the roofe might seeme too low for so large a roome) was uncovered; and now this roofe reaches to the sky. The Chappell of our Lady, late repayred by Stillington, a place of great reverence and antiquitie, was likewise defaced; and such was their thirst after lead (I would they had drunke it scalding) that they tooke the dead bodies of Bishops out of their leaden coffins, and cast abroad the carkases skarce throughly putrified. The statues of brass, and all the auncient monuments of Kings, benefactors to that goodly Cathedrall Church, went all the same way, sold (as my author wrytes) to an alderman of London, who, being then rich, and, by this great bargaine, thinking to have increast it, found it like *aurum Tholosanum;* for he so decayd after, no man knew how, that he brake in his mayoraltie. The statues of Kings were shipt from Bristoll; but, disdayning to be banisht out of their own countrie, chose rather to lie in St. George his Channell, where the ship was drown'd.—Theise things were, I will not say done, I will say, at least, suffered by this Bishop; but I doubt not but he repented hereof, and did pennance also in his banishment, *in sacco et cinere.*"[7]—This Prelate was the author of several Tracts against the abuses and rites of the Roman Catholic Religion.

[7] "Nugæ Antiquæ," vol. ii. p. 147. In the following page the author says—"There remayne yet in the bodie of Wells Church, about thirty foote high, two eminent images of stone, set there (as is thought) by Bishop Burnell, that built the great hall there in the raigne of Edw. I.; but most certainly long before the raigne of Hen. VIII. One of theise images is of a king crowned, the other is of a bishop myterd. This king, in all proportions resembling Hen. VIII. holdeth in his hande a childe falling; the bishop hath a woman and children about him. Now the old men of Wells had a tradition, that when there should be such a king and such a bishop, then the Church should be in daunger of ruine. This falling childe they said was King Edward; the fruitful bishop they affirmed was Dr. Barlow, the first maryed Bishop of Wells, and perhaps of England. This talke being rife in Wells, in Queen Marye's time, made him rather affect Chichester at his return, than Wells, where not only the things that were ruind, but those that

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Gilbert Bourne, or *Bourn,* D.D. was, by the appointment of Queen Mary, elected to this See on the 28th of March, 1554; and, having been consecrated on the first of April, in St. Saviour's Church, Southwark, he had his temporalities restored on the twentieth of the same month. He was a native of Worcestershire, and either nephew or brother to Sir John Bourne, who became principal Secretary of State to Queen Mary. He was entered a student at Oxford in 1524; and, in 1531, he was elected a fellow of All Souls College in that University. He had the reputation of being a good orator and disputant. In 1541, 33d of Henry VIII. he was appointed one of the first Prebendaries of Worcester; and two years afterwards was admitted to the degree of Bachelor of Divinity; about the same time he became Chaplain to Bishop Bonner, "and a preacher against the heretics of the times."[8] On the 7th of July, 1549, he was installed Archdeacon of Bedford; at which time he appears to have favoured the tenets of the Reformation; but "in the beginning of Queen Mary's reign he turned about, and became so zealous for the Roman Catholic cause that, preaching at Paul's-Cross in behalf of the said Bonner, then present, against his late unjust sufferings, and against the unhappy times of King Edward VI., as he called them, he had a dagger thrown at him by one of the auditors; whereupon, Bourn withdrawing himself to prevent farther danger, the work was carried on by another."[9]

remayned, served for records and remembrances of his sacriledge." The images alluded to in this passage are not statues, but busts: they are attached to the wall of the nave, between the arches and the triforium; and are represented in the engraved title-page to this Work; figures 4 and 5.

[8] "Athenæ Oxonienses," by Bliss, vol. ii. col. 805.

[9] Ibid. According to Holinshed, the above event occurred on the 13th of August, 1553, when Bourne, "taking occasion of the gospell of that daie, spake somewhat largelie in the iustifieing of Bishop Bonner, being present at the sermon, which bishop (as the said preacher then openlie said) for a sermon made upon the same text, and in the same place, the same daie foure yéeres afore passed, was most vniustlie cast into the vile dungeon of the Marshalsea among theeves, and there kept during the time of King Edward's reigne. This matter being set foorth with great vehemencie, so much offended the eares of part of the audience, that they brake silence, and began to murmur and throng together in such sort, as the maior and aldermen, with other of the wiser sort then present, feared much an vprore. During which muttering, one more feruent than his fellowes threw a dagger at the preacher; but who it was, came not to knowlege. By reason of which outrage the preacher withdrew himselfe from the pulpit; and one maister

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Soon after his appointment to this Diocess, Bishop Bourne was constituted President of Wales, and Queen Mary regarded him with great favour; but after the accession of Elizabeth he was deprived of his Bishopric for refusing to acknowledge the supremacy of that Princess, and committed to the "free custody" of "Master Carey," or Carew, Dean of her Majesty's Chapel, and afterwards of Exeter. He then "gave himself up wholly to reading and devotion;"[10] till his decease, at Silverton, in Devonshire, on the 10th of September, 1569. He was buried near the altar in Silverton Church.

The "nonage," says Godwin, "of that good King Edward the Sixth, giuing opportunity to those horrible sacriledges that robbed the Cathedrall Churches of England of (I dare say) the one halfe of that they possessed, had beene an occasion of the vtter ruine and destruction of this See, if Bishop Barlow, taking advantage of the death of some men in the latter end of King Edward, and Bishop Bourne, making vse of the zeale of Queen Mary, in tendring the state of the Church, had not beene the means of recouering what is now left vnto the same, even the lands of the Bishopricke, in a manner euery whit; all the land belonging to the Archdeacon of Wells, and some land of the Chapter, to wit, the parsonages of Dulverton and Longsutton."[11]

According to Collinson, the annual value of the lands recovered by Bishop Bourne was three hundred and thirty-two pounds, eighteen shillings, and elevenpence. They included the manors of Wells, Chard, Huish Episcopi, Wookey, Evercreech, Cranmore, Combe, Banwell, Chew, Chedder, &c.; but the Bishop could not obtain this restitution till he had consented to alienate to the crown the manors of Congresbury and Yatton.

Bradford, at the request of the preacher's brother and others standing there, tooke the place, and spake so mildlie to the people, that with few words he appeased their furie: and after the said maister Bradford and maister Rogers, although men of contrarie religion, conueied the said preacher into Paules Schoole, and there left him safelie."—"Chronicles," vol. iv. p. 3, edit. 1808. It is a curious fact that both Bradford and Rogers, who thus quelled an incipient riot which might have shaken Mary's throne from its basis, were afterwards burnt at the stake for their religion in the sanguinary reign of that bigoted Sovereign.

[10] "Athenæ Oxonienses," vol. ii. col. 806. [11] "Catalogue of English Bishops," p. 384.

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After the deprivation of Bourne, Queen Elizabeth caused *Gilbert Berkeley*, S. T. P. a descendant of the noble family of the Berkeleys, in Gloucestershire, but a native of Norfolk, to be elected to this See on the 29th of January, 1559-60. He was consecrated at Lambeth on the 24th of March following; and had his temporalities restored on the 10th of July, 1560. Scarcely any thing is known of this Prelate, although he governed this Diocess nearly two and twenty years. Sir John Harington, speaking from the Latin treatise already noticed, says, "I can add of this Gilbert but a worde, that he was a good justicer (as saith the same author, '*nisi quatenus homo uxorius conjugis importunitate impulsus a veri ac recti tramite aberravit*'), saving that sometimes being ruled by his wife, by her importunitie, he swerved from the rule of justice and sinceritie; especially in persecuting the kindred of Bourne, his predecessor. The fame went that he dyed very rich; but the same importunate woman caryed it all away, that neither Church nor the poore were the better for it."[12] Bishop Berkeley died on the 2d of November, 1581; and was buried on the north side of the altar, in his own Cathedral.

After his decease the Bishopric remained vacant almost three years, when the Queen bestowed it on *Thomas Godwin*, D. D. Dean of Canterbury, who was then in the sixty-seventh year of his age, he having been born in 1517, at Okingham, in Berkshire. His parentage was humble, and he was taught the rudiments of education at the grammar-school in his native place, where his talents attracted the attention of Dr. Richard Layton, Archdeacon of Bucks, and afterwards Dean of York, who, having in his own house instructed him in classical learning, had him entered a student of Magdalen College, Oxford, about the year 1538, and supported him there till his own decease, in 1544. In the following year Godwin, being then B. A., was elected a fellow in the above College, and, in 1547, he proceeded M. A.; but about two years afterwards he exchanged his fellowship for the rectory of the free-school of Brackley, in Northamptonshire; his brother collegians, who were mostly papists, having rendered his situation unpleasant. Whilst at Brackley

[12] "Nugæ Antiquæ," vol. ii. p. 150.

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he studied both divinity and physic; in which latter faculty he obtained the degree of M. B. in 1555, having been forced to quit his school, and resort to the practice of medicine for support, by the religious persecutions of Queen Mary's reign. Wood states that when Mary came to the crown, "he was silenced, and in a manner put to his shifts;"[13] and Fuller says, "Bonner threatened him with *fire* and *faggot*, which caused him often to obscure himself, and remove his habitation."[14] In the beginning of Elizabeth's reign he received both holy orders and his first ecclesiastical preferment from Dr. Bullyngham, Bishop of Lincoln, who made him his chaplain, "and being a chief instrument of his preaching before the Queen, she approved him and his person so well, that she thereupon made him Dean of Ch. Ch. in Oxon, in June, 1565: so that taking the degrees of divinity the same year, and being esteemed much by all for his learning and piety, he was made Dean of Canterbury, in the place of Dr. Nich. Wotton, deceased, an. 1566."[15] The Queen also appointed him one of her Lent preachers; and was so much pleased by his discourses that, during eighteen years, she continued him in that office. In 1575 he was made one of the ecclesiastical Commissioners for the due regulation of the Church. On the 10th of August, 1584, he was elected to this See, and consecrated on the ensuing 13th of September. Harington says, "He came to the place as well qualified for a Bishop as mought be; unreprovely without symonie, given to good hospitallity, quyet, kynde, affable, a widower, and in the Queene's very good opinion, *non minor est virtus quam quærere parta tueri.*"[16] But he unfortunately lost her Majesty's favour by a second marriage with a widow; which was bruited in her ears as "a match of the devil's making," being done "for covetousness and not for comfort." Yet, "himself protested to me," Harington affirms, "with teares in his eyes, he tooke her but for a guide of his house; and for the rest (they were his

[13] "Athenæ Oxonienses," vol. iii. col. 827.

[14] "Worthies," vol. i. p. 90; edit. 1811.

[15] "Athenæ Oxonienses," *ut sup.* Fuller says, "He was an eloquent preacher, *tall* and *comely* in person; qualities which much endeared him to Queen Elizabeth, who loved *good parts* well, but better when in a *goodly* person." "Worthies;" *ut sup.*

[16] "Nugæ Antiquæ," vol. ii. p. 151

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own words) he lyved with her as Josephe did with Mary, our lady."[17] Fuller says—"Being infirm with age, and diseased with the *gout*, he was necessitated, for *a nurse*, to marry a second wife, a matron of years proportionable to himself: but this was by his *court enemies* (which no *Bishop* wanted in that age) represented to the Queen to his great disgrace; yea, they traduced him to have married *a girl of twenty years of age*, until the good Earl of Bedford, casually present at such discourse—'Madam,' said he to her Majesty, 'I know not how much the woman is above twenty; but I know a son of hers is but a little under forty.'"[18] This marriage occasioned the Bishop so much inquietude that, to save the manor of Banwell, which he had been greatly importuned to part with by "my Lord of Leicester" and "Sir Walter Raleigh," he consented to lease out that of Wivelscombe for ninety-nine years. In his latter days he was afflicted with a quartan ague, and, retiring to Okingham, the place of his birth, he died there on the 19th of November, 1590; and was buried in the Church, where a monument was erected to his memory by his son, Francis Godwin, Sub-dean of Exeter, and afterwards Bishop of Llandaff and Hereford, the learned author of "*De Præsulibus Angliæ Commentarius*," and other works.

After a vacancy of upwards of two years, the very erudite *John Still*, D.D. a native of Grantham, in Lincolnshire, was made Bishop of this See. He was born in the year 1543, and educated at Christ's College, Cambridge, of which he became a fellow in 1560. In 1570, he was appointed Lady Margaret's Professor at Cambridge; and after several intermediate preferments he was elected Master of St. John's College, in 1574; which he voided for that of Trinity College, in 1577, on the advancement of John Whitgift to the Diocess of Worcester. He was held in great estimation both by Archbishop Parker and Dean Nowell; and, on the recommendation of the latter,

[17] "Nugæ Antiquæ," vol. ii. p. 156.—"Setting this one disgrace of his aside, he was a man very well esteemed in the countrie, beloved of all men for his great housekeeping; of the better sorte, for his kinde entertainment and pleasing discourse at his table. His reading had bene much, his judgment and doctrine sound, his government mylde and not violent, his mynde charitable; and therefore I doubt not but when he lost this life, he wonne Heaven according to his word, *win God win all*." Ibid.

[18] "Worthies," vol. i. p. 90.

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he was chosen, in 1588, Prolocutor of the Convocation, and preached the Latin sermon. In 1592-93, being then for the second time Vice-chancellor of Cambridge, he was promoted by Queen Elizabeth to this See, to which he was elected on the 3d of January, and consecrated on the 11th of the following month.[19] He retained this Bishopric till his decease, on the 26th of February, 1607; and he was interred, on the 4th of April, on the south side of the altar in Wells Cathedral; where a monument was erected to his memory by Nathaniel, his eldest son by his first marriage.[20] The epitaph was written by the learned Camden.

Some amusing particulars of this Prelate are inserted in the "Nugæ Antiquæ."[21] Sir John Harington, with whom he appears to have lived in much friendship, says that his tutor, Dr. Fleming, stiled him "Divine Still." "His breeding," he continues, "was from his childhood in good litterature, and partly in musique, which was counted in those dayes a preparative to divinitie; neither could any be admitted to *primam tonsuram*, except he could first *bene le, bene con, bene can* (as they call it), which is to reade well, to conster well, and to sing well.—In his full time, more full of learning, he became bachelor of divinitie, and after doctor, and so famous a preacher, and speacially a disputer, that the learned'st were even affeard to dispute with him; and he, finding his owne strength, would not sticke to warne them in their arguments to take heede to their answers; like a perfect fencer that will tell aforehand in which button he will give the venew.—And, not to insist long in a matter so notorious, it may suffice that, about twenty yeare since, when the great Dyet, or meeting, should have bene in Germanie, for

[19] In the Register of Trinity College is the following entry and encomium on Bishop Still:—"Religionis, doctrinæ gravitatis, prudentiæ nomine conspicuus, promotus est ad gubernationem Coll. D. Jo. ubi et in placido et turbato æquore gubernatorem egit scitum et cordatum. In collegium hoc assumptus 1577, per annos plus minus sexdecim patrem familias se ferebat, providum, ἀγαθὸν χυροτρόφον, nec collegio onerosum, nec suis gravem, ex solicitudine et frugalitate magis quam sumptu et auctoritate præfectum dignoscere."—

[20] In the pedigree of the family of Still, given in Hutchins's "History of Dorsetshire," and copied, with additions, in Sir Rich. C. Hoare's "Modern Wilts," Hundred of Mere, the above Nathaniel is described as the Bishop's eldest son by his second wife, which must be altogether erroneous.

[21] Vol. ii. p. 158.

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composing matters in religion, Doctor Still was chosen for Cambridge, and Doctor Humphrey for Oxford, to oppose all commers for defence of the English Church."

The same writer informs us that, during the vacancy of this See, "there was great enquyring who should have it; and, as if all Bishops should now be sworne to follow *usum Sarum*,[22] every man made reckoning that the manor-house and park of Banwell should be made a reward of some courtier; and it increast this suspicion, that Thomas Henneage [Vice-chamberlain to the Queen, and Chancellor of the Duchy of Lancaster], an old courtier, and zealous puritan, was said to have an eare in the matter; whose conscience, if it were such in the cleargie as it was found in the Duchy, might well have digested a better booty than Banwell."—Not any alienation, however, or sacrifice of church property was made by this Prelate; and, as Fuller remarks, on his promotion to this See, "he defeated all causelesse suspicion of symoniacal compliance, coming clearly thereunto, without the least scandal to his person or losse to the place."[23]

[22] The above passage alludes to the alienation, by Bishop Coldwell, of Salisbury, of the Castle, park, and manor of Sherborne, in Dorsetshire, to Sir Walter Raleigh.

[23] "Worthies," vol. ii. p. 12.—Soon after his attaining this Diocess, Bishop Still, who was then a widower, gave considerable offence to Queen Elizabeth, by his second marriage. This was with Jane, the daughter of Sir John Horner, Knt. of Cloford, in Somersetshire, who "drew with her a kynde of alliance with Judge Popham, that swayd all the temporall government of the countrie." "As this connection," Harington remarks, "was much more justifiable," than that of Bishop Godwin, "so the Queene's displeasure (the times being somewhat more propitious and favourable to Bishoppricks since Bishop Wickham's sermon) was the easier pacified without so costly a sacrifice as a whole mannor; and she contented her selfe only to breake a jeast upon the name of the Bishop's wyfe, saying to Sir Henry Barkley, 'it was a daungerous name for a Bishop to match with a *Horner*.' Since which time he hath preached before her more than once, and hath receaved good testimonies of her good opinion; and God hath also blest him many wayes very greatly, to see his children well brought up, well bestowed, and to have an unexpected revenew out of the *entrails* of the earth, I mean the *lead mines* of Mendip, greater than his predecessor had above ground. So as this Bishop seemes to be blest with Joseph's blessing, Gen. c. 49, v. 25. *With blessings from heaven above, blessings from the deepe that lyeth beneath, blessings of the breasts and of the wombe.*"

Bishop Warburton, in the fourth volume of his Works, p. 438, relates the following singular anecdote of Bishop Still, which he says he had from the learned Casaubon.

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There is yet one circumstance relating to Bishop Still, to which it is necessary to advert; and particularly so, as it forms a rather important point in the History of the Drama. This Prelate has long been reputed to be the author of "*Gammer Gurton's Needle*," which, as Warton says, "is held to be the first Comedy in our language; that is, the first play which was neither Mystery nor Morality, and which handled a comic story with some disposition of plot, and some discrimination of character."—The earliest authority for attributing that piece to Bishop Still was Baker, the editor of the "Biographia Dramatica," who founded his opinion on the title-page, which states it to have been played "on the stage, not long ago, in Christ's College, in Cambridge," and "made by Mr. S. Master of Art." Hence, he not only inferred that it was written by a member of Christ's College, but that Still was the person; there being "no other Master of Arts at Christ's College" than himself, whose name "began with the letter S," in the year 1566; "when xxd," as appears from 'the Bursar's Books,' was paid for the carpenter's setting up the scaffold for the plaie."—This is all the evidence on the affirmative side; but, independently of the silence of Sir J. Harington, who was well acquainted with the Bishop, there is strong reason to doubt the

"This day the Lord Bishop of Ely (Andrews) a Prelate of great piety and holinesse, related to me a wonderful thing. He said he had received the account from many hands, but chiefly from the *Lord Bishop of Wells* (Still) lately dead. That in the city of Wells about fifteen years ago [1596], one summer's day, while the people were at divine service in the Cathedral Church, they heard, as it thundered, two or three claps above measure dreadful, so that the whole congregation, affected alike, threw themselves on their knees at this terrifying sound. It appeared the lightning fell at the same time, but without harm to any one. So far then there was nothing but what is common in the like cases. The wonderful part was this, which afterwards was taken notice of by many:—that the marks of a Cross were found to have been imprinted on the bodies of those who were then at divine service in the Cathedral.

"The Bishop of Wells (Still) told my Lord of Ely, that his wife (a woman of uncommon probity) came to him, and informed him, as of a great *miracle*, that she had then the mark of a Cross imprinted on her body: which tale, when the Bishop treated it as absurd, his wife exposed the part, and gave him occular proof. He afterwards observed that he had upon himself, on his arm (as I take it) the plainest mark of a Cross. Others had it on the shoulder, the breast, the back, and other parts. This account that great man, my Lord of Ely, gave me in such a manner as forbade even to doubt its truth."—*Ex adver. Is. Casaubon. apud Marc. Casaubon, in tract. intit.* "Of Credulity and Incredulity," p. 118.

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fact of his having been the writer of the above piece. Warton, in the second volume of his "History of English Poetry," p. 378, says that "Gammer Gurton's Needle" was acted at Christ's College "about the year 1552;" and in his third volume, p. 208, he acquaints us, on the authority of Oldys's MSS. that it was "written and printed in 1551." Now, assuming these dates to be correct, there is evidently a moral impossibility of its having been written by Still; for as the inscription on his monument fixes his decease in 1607, at the age of sixty-four, he could not have been more than *eight* years old, and consequently no *Master of Arts*, when this Comedy was first made public.

James Montague, S. T. P. a lineal descendant of the Montacutes, Earls of Salisbury, and the son of Sir Edward Montague, Knt. was the next Bishop of this See. This Prelate, who was elected on the 29th of March, 1608, and consecrated on the 17th of the following month, was born at Boughton, in Northamptonshire, the seat of his father. Having received his education at Christ's College, Cambridge, he was appointed, in 1598, the first master of Sidney-Sussex College, in that University, by the executors of Lady Anne Sidney, the noble foundress. Whilst in that situation he greatly exerted himself to improve the buildings of his College,[24] and to employ the quaint phraseology of Fuller, he became its "*nursing-father*, for he found it in *bonds* to pay twenty marks per annum to Trinity College, for the ground whereon it was built, and left it *free*, assigning it a rent for the discharge thereof."[25] His talents and learning proved the means of his obtaining various promotions. Being held in much favour by James the First, that monarch, "who did *ken a man of merit* as well as any Prince in Christendome,"[26] made him Dean of Worcester, in December, 1604; and in 1608 advanced him to this Diocess. On his primary visitation at Bath, his attention was particularly directed by Sir John Harington to the ruinous state of the Abbey Church in that city, which had been subjected to almost every kind of devastation

[24] Godwin, speaking of this College and of the Bishop, says—"in cujus structurâ multum ab eo laboris ac solicitudinis susceptum est, quodque plurimum et auxit et ornavit."—"De Præsulibus," p. 390, edit. 1743.

[25] "Worthies," vol. ii. p. 164. [26] Ibid.

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from the times of Bishop King and Prior Birde. Influenced by a generous disposition, he immediately contributed one thousand pounds towards the due completion of the building; and under his auspices it was eventually finished, about the period at which he was translated to the See of Winchester, viz. Oct. the 4th, 1616. Prior to his removal he had also expended considerable sums in repairing the episcopal palaces of Wells and Banwell; and particularly in renovating the palatial Chapel at Wells, which had been erected by Bishop Joceline. He died at Winchester, on the 2d of July, 1618; and, agreeably to his own desire, was interred in Bath Abbey Church, where his memory is preserved by a costly monument erected at the expense of his four brothers.[27] Bishop Montague is known to the literary world as the translator of the Works of King James the First into Latin; a copy of which, published in 1616, and splendidly bound in velvet and gold, having the royal arms embossed on the cover, was given to the University of Cambridge by the King himself, and is still preserved in the Public Library there.

Montague's successor was that exemplary divine *Arthur Lake*, S. T. P. who was born in the year 1567, in St. Michael's parish, Southampton. He was the son of Almeric Lake, or Du Lake, and brother of Sir Thomas Lake, principal Secretary of State to King James the First. Having been taught the rudiments of learning at the free school in his native town, he was removed to Wykeham's College, at Winchester; whence he was elected probationary fellow of New College, Oxford; and two years afterwards, in 1589, he was made a perpetual fellow of the same college. About 1594, he proceeded in arts, and entered into holy orders: in 1600, he became fellow of Wykeham's College; and in 1603 was appointed Master of the Hospital of St. Cross, near Winchester. In 1605 he took his degrees in divinity, and in the same year was installed Archdeacon of Surrey. In April, 1608, he succeeded Bishop Montague as Dean of Worcester; and on the 17th of June, 1613, he was preferred to the Wardenship of New

[27] For the Inscriptions on his monument, and other particulars relating to his labours at Bath, see the "History and Antiquities of Bath Abbey Church."

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College, " by the conspiring votes of a numerous society, even before he thought of it."[28] On October the 17th, 1616, being then Vice Chancellor of the University of Oxford, he was elected Bishop of this See, and was consecrated on the 8th of the following December. " In all these places of honour and employment," says Wood, " he carried himself the same in mind and person, shewing by his constancy that his virtues were virtues indeed; in all kinds of which, whether natural, moral, theological, personal, or pastoral, he was eminent, and indeed one of the examples of his time. He always lived a single man, exemplary in his life and conversation, and very hospitable. He was also well read in the fathers and schoolmen, and had such a command of the Scripture, which made him one of the best preachers, that few went beyond him in his time."[29] This high character of Bishop Lake is confirmed by Walton, who particularly extols him for his humility, charity, and all other Christian excellencies. Dying on the 4th of May, 1626, he was interred in the north aile of the choir in this Cathedral; where a plain stone, merely inscribed with his name, quality, and date of his decease, was soon afterwards laid over his grave.

The next Bishop was the celebrated *William Laud*, D.D. who was translated from St. David's, which See he had held *in commendam* with the Deanery of Gloucester. This prelate, whose arbitrary principles and unconciliatory disposition had such a great influence in widening the breach between Charles the First and the Parliament, was born at Reading, in Berkshire, on the 7th of October, 1573. He was the son of a clothier;[30] and

[28] See a " Short Review of the Life of Bishop Lake," by the Rev. Dr. J. Harris, attached to the folio volume of the Bishop's " Sermons," &c. published in 1629. Another volume of " Ten Sermons, preached at St. Paul's Cross and elsewhere," by this prelate, was published in quarto, in 1641.

[29] " Athenæ Oxonienses," vol. ii. col. 399. Fuller says that Bishop Lake " lived a pattern of piety," and " a real comment upon Saint Paul's character of a Bishop."—" Worthies," vol. i. p. 407.

[30] Bishop Kennet gives the following " libel " upon Laud from the " Scots Scouts Discoveries," Lond. 1642:—" His father was a clothier, his mother a spinster; he was from his cradle ordained to be a punisher of poor people, for he was born between the stocks and the cage, which a courtier one day chanced to speak of, whereupon his grace removed from thence, and pulled down his father's thatched house, and built a fair one in the place." Fuller says that Laud was

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having been educated at the grammar school in his native town, he became a student of St. John's, Oxford, of which College he was elected a fellow about three years afterwards. His talents were of the first order, and his acquirements proportionate; but his pertinacity of temper began early to display itself, and he was generally regarded as an assuming and arrogant young man. In 1601 he entered into holy orders, and shortly after excited the displeasure of Dr. Abbot, the Vice Chancellor, by his opposition to the tenets of the Puritans, which about that period began to have many supporters in the University. In 1607 he was preferred to the living of St. Martin's Stamford, in Northamptonshire; and in the following year he obtained the advowson of North Kilworth, in Leicestershire. He was no sooner invested with these livings than he had the parsonage houses repaired, and gave a regular allowance to twelve poor persons; and he is said to have pursued a similar line of conduct in all his subsequent preferments. In August, 1608, being then Doctor in Divinity, he was appointed Chaplain to Dr. Richard Neile, Bishop of Rochester, who much patronized him, and by whose influence he was admitted to preach before King James at Theobald's, on the 17th of September, 1609; and in 1617 he accompanied that monarch into Scotland, on his ill timed expedition for the purpose of uniting the two Kingdoms into one religious community. After various intermediate promotions, he was elected to this Diocess on the 16th of August, 1626, and having been consecrated on the 19th of September, his temporalities were restored on the following day. In October he was made Dean of the Chapel Royal; and on April the 29th, 1627, a Privy Counsellor. In the same year the King promised him the Bishopric of London, and he was translated to that See on the 16th July, 1628. In the December following, the *Statutes* " which he had drawn for the reducing of the factious and tumultuous elections of the Proctors, in Oxon, to several Colleges by course, and so to continue, was passed in a convocation of Masters and Doctors there, no

of " honest parentage;" and Wood states that he was " the son of a father of both his names, by Lucie his wife, the widow of John Robinson." The house which he is said to have built on the site of his father's cottage was in Broad Street, Reading; it was pulled down in the year 1811. One of the chambers retained the name of Laud's *Study*.

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voice dissenting."[31] Speaking of the proceedings of Laud about this period, "Judge Whitlock, his ancient acquaintance," was accustomed to say, with almost prophetical judgment, that "he was too full of fire, though a good and just man; and that his want of experience in state matters, and his too much zeal for the Church, and heat, if he proceeded in the way he was then in, would set this nation on fire."[32] On the 12th of April, 1630, Bishop Laud was elected to the Chancellorship of Oxford; and besides founding an Arabic lecture, he presented the University with a large collection of coins and manuscripts. In August, 1633, he was translated from London to the See of Canterbury; and he was no sooner in possession of the archiepiscopal chair than he commenced his strenuous but impolitic and disastrous attempt at establishing an uniformity in religious worship. On the breaking out of the disturbances which preceded the Civil war, his palace at Lambeth was assaulted by the London apprentices; but he himself escaped their fury by retiring to Whitehall. In 1640, he was impeached of high treason, and committed to the Tower, where he was imprisoned upwards of three years. His enemies then brought him to public trial; but finding that the Lords were unwilling to pronounce him guilty, they proceeded against him by a bill of attainder, and he was, in consequence, beheaded on Tower Hill, January the 10th, 1644. He was then in the seventy-first year of his age; and the firm and dignified composure with which he resigned himself to his fate evinced a perfect consciousness in the rectitude of his own principles, however they had been arbitrarily exercised, or however contrary they really were to the true interests of mankind.[33] His remains were interred in the Church of Allhallows, Barking; but after the Restoration they were removed to the Chapel of St. John's College, Oxford.

Leonard Mawe, S. T. P. a native of Rendlesham, in Suffolk, who had been educated in Peter House College, Cambridge, of which he was elected Fellow in July, 1598, and Master in November, 1617, was the next Bishop

[31] "Athenæ Oxonienses," vol. iii. col. 124. [32] "Memorials of English Affairs," p. 32.

[33] For a summary view of the character of Archbishop Laud, see the "History," &c. "of the Metropolitical Church of Canterbury," pp. 89, 90.

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of this See. He was a Prebendary of Wells, and had been Chaplain to Prince Charles, whom he accompanied into Spain, on his ill advised and romantic visit to the Infanta. In June, 1625, he was chosen Master of Trinity College, Cambridge; "whereby," saith Fuller, "he deserved well, shewing what might be done in five years by good husbandry, to disengage that foundation from a great debt."[34] He was elected to this Diocess on July the 24th, 1628, and consecrated on the 7th of September following, at Croydon. Death bereaved him of his new honours within twelve months, September the 3d, 1629; and he was buried at Chiswick, where he expired. "He had the reputation of a good scholar, a grave preacher, a mild man, and one of gentil deportment."[35]

Walter Curle, or *Curll*, D. D. the next Bishop, was a native of Hatfield, in Hertfordshire, and probably the son of William Curll, Esq. Auditor of the Court of Wards to Queen Elizabeth, who has a monument in Hatfield Church. He was admitted a student at Peter House, Cambridge, in 1592; he afterwards travelled four years, and in 1602 entered into holy orders; about the same time he was elected Fellow of his College. In 1606 he proceeded B.D. and in 1612, Doctor of Divinity. Being patronized by the Cecils, he was promoted in the Church, and became Chaplain to James the First, who advanced him to the Deanery of Lichfield in June 1621. He was made Bishop of Rochester in September, 1628, and in the following year was translated to this See; being elected on the 29th of September, and confirmed on December the 4th, 1629. Three years afterwards he was translated to Winchester, and he was also appointed Lord Almoner to the King, Charles the First. He afterwards suffered considerably in the King's cause, and was among the royalists who were besieged at Winchester; on the surrender of which city he retired to Soberton, in Hampshire, where he lies buried. Wood states that his decease happened either in the spring or summer time of 1647; but Dr. Richardson, in his additions to Godwin, says about 1650. He also affirms that he was not only deprived of his episcopal revenues, but also of his patrimonial inheritance.[36]

[34] "Worthies," vol. ii. p. 333.
[35] Ibid.
[36] "De Præsulibus," p. 242, edit. 1743.

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On the translation of Curll to Winchester, *William Piers* or *Pierce*, D. D. was raised to this See. Wood states that he was born in August, 1580, in the parish of All Saints, Oxford, being the son of William Piers, "a haberdasher of hats, nephew or near of kin to Archbishop Piers, who was a native of South Hinxsey, in Berkshire.[37] At the age of sixteen young Piers became student of Christ Church, and having proceeded in Divinity, he was in 1618, made Canon of that College. "In 1621, 22, 23, he did undergo the office of Vice Chancellor of Oxford, wherein behaving himself very forward and too officious against such that were then called *Anti-arminians*, he gained the good will of Dr. Laud, then a rising star in the Court, and so, consequently, preferment."[38] On the 9th of June, 1622, he was installed Dean of Peterborough; and he was enthroned Bishop of that See on the 14th of November, 1360. In November, 1632, he was elected to this Diocess, and being confirmed on December the 13th, had his temporalities restored on the 20th of the same month. On the abolition of episcopacy by the Parliament, he was deprived and committed, with other Bishops, to the Tower. After his release he retired to Cuddesden, near Oxford, where he continued to reside on his own estate, and married a second wife. After the Restoration he returned to his See, "and by the great fines and renewings," says Wood, "that then came in, he was rewarded in some degree for his sufferings; but his said second wife, too young and cunning for him, got what she could from the children he had by his first wife, and wheedling him to Walthamstow, in Essex, got thousands of pounds and his plate from him, (as the common report at Wells is), which of right should have gone to his said children."[39] He died and was buried in April, 1670, in his seventy-first

[37] "Athenæ Oxonienses," vol. iv. col. 839. [38] Ibid.

[39] Ibid. "As for his actions," says Wood, "done in his Diocess of Bath and Wells before the grand rebellion broke out, which were very offensive to the puritanical party (who often protested that he brought innovations therein, and into his Church, suppressed preaching, lectures, and persecuted such who refused to rail in the Lordes table, &c. in his diocess), let one of them, named William Prynne, speak; yet the reader may be pleased to suspend his judgment, and not to believe all which that partial, crop-eared, and stigmatized person saith."—He then contradicts a passage in Prynne's "Canterbury's Doom," relating to Bishop Piers's application

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year, at Walthamstow, where a monument was erected for him in the chancel of the parish Church.

Robert Creyghton, or *Crichton*, S. T. P. who was born in the northern part of Scotland, and by his mother's side collaterally related to the Stuarts, succeeded Bishop Piers. He was educated at Westminster School, and elected thence to Trinity College, Cambridge, in 1613, where he proceeded M. A. in 1628, in which year he was appointed both Public Orator and Greek Professor of that University. During the short vacancy of this See, in 1632, on the translation of Curll to Winchester, he was appointed Treasurer of Wells by Archbishop Abbot. In 1637 he was advanced to the Deanery of St. Burian's, in Cornwall; but he was bereaved of his preferments on the eve of the Civil war, during which, according to Wood, he suffered very much for the royal cause, and retiring with his Majesty to Oxford, became one of his Chaplains.[40] He was afterwards an exile with Charles the Second, before whom, "being Chaplain at the Hague, he preached very liberally against the Presbyterians and the murderers of King Charles I."[41] In 1646 he had a grant, or promise, of the Deanery of Wells,

to a certain knight of his acquaintance at Westminster, "intreating his favour to procure any lect. or curate's place for him, though never so mean, to keep him from starving. Whereupon the knight minded him of his former speeches and cruelty towards other lecturers and ministers, whom (as he added) he reduced to extreme poverty, wishing him to take special notice how God had justly requited him in his own kind;" &c.

In a petition (quoted by Bliss, ibid. col. 841, from Bishop Kennet) from Dr. Bastwick, Mr. Burton, and Mr. Prynne, to Charles I. complaining of the many innovations of the clergy, they say that Bishop Piers "within three years last past hath most unjustly, several times, one after another, excommunicated the churchwardens of the parish of Beckington, within the county of Somerset, and Diocess of Bath and Wells, for refusing to remove the communion table in the parish church there, from the place where it antiently stood, decently rayled in with wainscot, to rayle it altar-wise against the east end of the chancel; and likewise threatened to excommunicate the churchwardens of the parish of Batcombe, in the said county, for not blotting out of their church wall, upon his commande, this sacred Scripture thereon written:—'Isaiah lviii. 13, 14. *If thou turn away thy foot from the Sabbath*,' &c. calling it, most blasphemously, 'a Jewish place [? piece] of Scripture, not fit to be suffered in the church;' and upon their refusal to obliterate it, he sent his chaplain, with a plaisterer, to see it wiped out, who executed this his command."

[40] "Athenæ Oxonienses," vol. ii. Fasti, col. 444. [41] Ibid.

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and on the Restoration, in 1660, he obtained possession. About ten years afterwards he was elected to this See, viz. on the 25th of May, 1670; and he was consecrated, at Lambeth, on the 19th of the following month. He died on the 21st of November, 1672, being then in his seventy-ninth year, and he was buried in this Cathedral. Whilst residing at the Hague he published a Latin translation, from the Greek, of Sylvester Suguropolis's "History of the Council of Florence."

Peter Mews, LL. D. the successor of Creyghton, was a native of Dorsetshire, probably of Purse Caundell, the residence of his father. Having been taught the rudiments of language at Merchant Taylors' School, in London; he was elected thence at the age of eighteen, in 1637, to St. John's College, Oxford, of which he, eventually, became Fellow and President. In 1641 he was elected B.A., and in the following year, on the breaking out of the Civil war, he took up arms for the royal cause. He proceeded in Arts in 1645, but was ejected from the University by the Parliamentary Visitors in 1648; after which he joined the royalists in Scotland. When the king's affairs decame desperate he went abroad, and "did undergo many troubles and dangers."[42] After the Restoration, viz. in July, 1660, he was made Archdeacon of Huntingdon, and in December following created Doctor of Laws; about the same time he was appointed one of the King's Chaplains. Besides several intermediate promotions, he had the "golden Prebendship," as Wood calls it, of St. David's bestowed upon him in 1667; and in 1669, 1670, (in which year he was advanced to the Deanery of Rochester), and 1671, he filled, "with great credit to himself," the office of Vice Chancellor of Oxford. In December, 1672, he was elected to this See, and he was consecrated, at Lambeth, on the following Shrove Sunday, February the 9th, 1672–3. During the twelve years of his episcopacy here "he was much beloved and admired for his hospitality, generosity, justice, and frequent preaching."[43] On the 22d of November, 1684, he was translated to Winchester; and in June, 1685, although sixty-four years of age, he "appeared in actual service for his Majesty King James II. against the rebels, conducted by James, Duke of Monmouth; which being very signal, his Majesty was

[42] "Athenæ Oxonienses," vol. iv. col. 888. [43] Ibid, col. 889.

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graciously pleased to reward him with a rich medal."[44] On the abdication, however, of his bigoted master, this Prelate took the oaths to King William, and thus retained his Bishopric till his decease, on the 9th of November, 1706: he was interred in Winchester Cathedral.

The next Bishop was *Thomas Ken*, or *Kenn*, D.D. the son of a London attorney, who was descended from a collateral branch of an ancient family of that name, which had been seated for several centuries at Kenn Place, in Somersetshire. He was born at Little Berkhampstead, in Hertfordshire, in July, 1637, and received his early education at Wykeham's school at Winchester. Thence removing to New College, Oxford, he became Probationary Fellow on that foundation in 1657. In 1661 he proceeded B. A. and in 1666, being then M. A., was chosen Fellow of Winchester College. In 1674 he travelled to Rome, in company with his nephew, Isaac Walton the younger, (afterwards Chaplain to Bishop Seth Ward), and after his return proceeded in divinity, becoming B. D. in 1678, and D. D. in the following year. Soon afterwards he was appointed Chaplain to Mary, Princess of Orange, whom he accompanied to Holland; but having lost the favour of her consort by insisting on the marriage of one of his officers with a young lady of the Princess's train, whom he had seduced under that promise, he returned to England. He was subsequently appointed to accompany Lord Dartmouth to Tangier, in the quality of Chaplain; and on his return, in April, 1684, was immediately made Chaplain to his Majesty, Charles the Second, by an order of the King himself. In the November following he was nominated to this Bishopric, and he was consecrated, at Lambeth, on the 25th of January, 1684–5; but the King's illness intervening, he did not receive his temporalities till after the accession of James the Second. Previously to Charles's decease, Bishop Kenn constantly attended him, and did his utmost to "awaken his conscience;" speaking, as Bishop Burnet states, "with great elevation of thought and expression, and like a man inspired." During James's reign, some attempts were made to seduce him to the popish

[44] "Athenæ Oxonienses," vol. iv. col. 889. Bishop Mews is said to have commanded the artillery in the battle of Sedgemoor, which proved so disastrous to the Duke of Monmouth and his ill-fated partisans.

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party, but fruitlessly; and he was one of the seven Bishops who were committed to the Tower for opposing the public reading of the King's celebrated Declaration of Indulgence, in June, 1688. Though thus averse, however, to papistical ascendancy, he could not be induced to take the new oaths of allegiance to King William, and was, in consequence, deprived of his Bishopric on the 1st of February, 1690-91. He afterwards retired to Longleat, in Wiltshire, the seat of his friend and patron, Lord Viscount Weymouth, where he died on the 19th of March, 1710-11. It is said that he had for many years, when travelling, carried his shroud in his portmanteau; and that he put it on a few days before his decease, to prevent the stripping of his body. He was interred in the church at Frome, near Longleat. His works were published in four volumes, in 1721: they chiefly consist of Sermons and Devotional Pieces, in verse and prose. Notwithstanding the steady refusal of Bishop Kenn to take the required oaths, the Queen entertained so much respect for his character, that she granted him an annual pension of two hundred pounds.

On the deprivation of Bishop Kenn, King William nominated *Dr. William Beveridge*, afterwards Bishop of St. Asaph, to this See; but on his refusing to accept it, possibly from some conscientious scruple in regard to the late Bishop, the Queen, on the 13th of June, 1691, nominated *Richard Kidder*, S. T. P. Dean of Peterborough, who was accordingly consecrated on the 30th of August following, at the Church of St. Mary-le-Bow, in London. He was born, according to one account, at Brighthelmston, in Sussex; and to others, at East Grinsted, in the same county. In June, 1649, he was admitted sizar in Emanuel College, Cambridge, of which he became Fellow in 1655; and proceeded A.M. in the following year. After several intermediate preferments, (from one of which, Stanground, in Huntingdonshire, he was ejected for non-conformity, in 1662, under the St. Bartholomew Act,) he was promoted to the Deanery of Peterborough, in October, 1689; on the 7th of which month he had taken his degree as D. D. In 1691, as mentioned above, he was advanced to this Diocess, which he continued to govern till his melancholy death; he being killed in his bed, with his lady, in the episcopal Palace of Wells, by the fall of a stack of chimneys that was

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blown down by the wind, in the great storm which produced such extensive devastation in the night of the 26th and 27th of November, 1703. He was author of various works; the principal of which was a "Demonstration of the Messias," printed first in three volumes, 8vo. and afterwards in folio; and a "Commentary on the Pentateuch," in two volumes, 8vo. In the brief notice which Todd has given of this Prelate, he says—"The world has been greatly benefited by his excellent writings."[45]

George Hooper, D.D. a native of Grimley, in Worcestershire, succeeded Bishop Kidder. He was born November the 18th, 1640; and having been first admitted at St. Paul's School, was afterwards removed to Westminster, whence he was elected to Christ Church, Oxford. He distinguished himself in the University as a most accomplished scholar; "directing his studies with success not only to Philosophy, Mathematics, the Greek and Roman Antiquity, but to the more difficult attainments of Eastern Learning; in the pursuit of which he was assisted by that eminent Orientalist, Dr. Pocock."[46] In 1672 he became Chaplain to Dr. Morley, Bishop of Winchester; and in the following year proceeded B.D.; shortly after which, Archbishop Sheldon, with the assent of the former Prelate, appointed him his Chaplain, and collated him to the rectory of Lambeth. In 1677 he took the degree of D.D. and in the same year was advanced to the Precentorship of Exeter; in which Cathedral he also became a Canon Residentiary. About 1680 he was appointed Chaplain to Charles the Second; and by the command of his successor, James, he attended, in 1685, the ill fated Duke of Monmouth both on the evening before his execution, and on the scaffold. After the glorious Revolution in 1688, he was appointed Chaplain to William and Mary; the latter, to whom he had been Almoner, when Princess of Orange, during some part of her residence in Holland, promoted him to the Deanery of Canterbury, in July, 1691, on the translation of Dr. Sharp to the Archbishopric of York. In February, 1700-1, he was chosen Prolocutor of the Lower House of Convocation, the independence of which he strongly de-

[45] Vide "Some Account of the Deans of Canterbury," p. 176; note *k*. A manuscript Memoir of Bishop Kidder, written by himself, is in the possession of some gentleman at Wells.

[46] Todd's "Account," p. 169.

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fended during the famous dispute respecting the Rights of Convocation. In the same year he was offered, but refused to accept, the Primacy of Ireland. Queen Anne, although against his inclination, preferred him to the See of St. Asaph, in 1703; but in the following year he was translated to this Diocess, in which he was confirmed on the 14th of March, 1703–4. He presided here upwards of twenty-three years; but, having attained the great age of eighty-seven, he died at Barkley, in Somersetshire, on the 6th of September, 1727; and was buried in this Cathedral. Dr. Coney, who was Prebendary of Wells and Rector of Bath, has recorded a remark of the celebrated Dr. Busby, in his account of Bishop Hooper, annexed to an edition of his own Sermons, which he published in 1730, namely—" That he was the best scholar and the finest gentleman, and would make the completest Bishop that ever was educated at Westminster School." He was greatly beloved by his clergy; and his biographer, Todd, who has successfully rescued his memory from the charges of craft, ambition, and rapaciousness, too hastily brought against him by Bishops Burnet and Atterbury, affirms that, " His character will continue to command respect and reverence till the value of learning and religion is forgotten or despised." His works, which exhibit " splendid proofs " of his extensive erudition, were collected and published at Oxford, in 1757, in one volume, folio.

John Wynne, S.T.P. who had been created Bishop of St. Asaph in 1714, was translated to this See on the demise of Bishop Hooper, in 1727. He was much respected for his virtues; and, after governing his Diocess for sixteen years, died at Soughton (his patrimonial seat), in Flintshire, on the 15th of July, 1743, in the seventy-sixth year of his age. He was buried in the Church at Northop, or Llan Eurgain, in the above county.

Edward Willes, S. T. P. the brother of the Lord Chief Justice Willes, was translated to this See in September, 1743, from St. David's; to which he had been advanced, in the preceding year, from the Deanery of Lincoln. He held the office of Joint Decypherer to the King, with his son Edward Willes, Esq. He died at his residence, in Hill Street, Berkeley Square, on the 24th of November, 1773, in his eightieth year; and was interred in South Audley Street Chapel.

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Charles Moss, S.T.P. and F.R.S. was next, like his predecessor Willes, translated from St. David's to this See. He was of a Norfolk family, and nephew of Dr. Robert Moss, Dean of Ely, who, dying in March, 1729, bequeathed him the bulk of his fortune; at which time he was a student of Caius College, Cambridge, and was afterwards elected a fellow there. He took the degree of B.A. in 1731; proceeded M.A. in 1735, and S.T.P. in 1747. His preferments were numerous: he became Archdeacon of Colchester, in 1750, Prebendary of Salisbury, and Rector of St. James's. In 1759 he was instituted Rector of St. George's, Hanover Square; and from that year till 1762, he preached the Boyle's Lecture. He was consecrated Bishop of St. David's, at Lambeth, on the 30th of April, 1766; and translated in the beginning of the year 1774 to this See, which he continued to govern till his decease, on April the 13th, 1802, in the ninety-second year of his age. He was the oldest spiritual peer in the House of Lords, having sat on the bench of Bishops nearly thirty-six years. From his general urbanity, and the simplicity of his manners, he was much esteemed throughout his Diocess; and his piety and learning secured to him the veneration of the Christian and the scholar. He had amassed a private fortune amounting to one hundred and forty thousand pounds; of which he bequeathed twenty thousand pounds to his only daughter, the wife of Dr. King, afterwards Bishop of Oxford; and the residue, independently of a few charitable legacies, to his son Dr. Moss, who preceded Dr. King in the See just named. Bishop Moss was the author of a few Sermons; and also of the "Sequel of the Trial of the Witnesses;" in answer to Chubb's tract on the Resurrection, in reply to Bishop Sherlock's "Tryal of Witnesses," which had been written in refutation of Woolston, in 1729. The *Sequel* was first published under the title of "The Evidence of the Resurrection cleared," &c. in 1744; at which time Dr. Moss was Sherlock's Chaplain. He was buried in South Audley Street Chapel, in London.[46]

Richard Beadon, D.D. and F.A.S. was translated from Gloucester to this See on the decease of Bishop Moss. He was born in the year 1737;

[46] It is remarkable that in three different accounts, now before the writer, of the death of this Prelate, the place of his decease is stated differently; one fixing it in Great George Street, Westminster; another in Grosvenor Square; and the third in Grosvenor Place.

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and, having received his early education at the grammar school in Tiverton, was removed thence to St. John's College, Cambridge; of which he became a fellow, having previously taken the degree of B.A. in 1758, and M.A. in 1761. He was also, in 1768, appointed Orator of his University. In 1769 he proceeded B.D.; and in 1775 was advanced to the Archdeaconry of London. In 1780 he became Doctor in Divinity; and in the following year was elected Master of Jesus College. The late Duke of Gloucester was entrusted to Dr. Beadon's peculiar care at Cambridge; and his judicious conduct, whilst tutor to that Prince, "secured the royal favour, and paved the way to his subsequent high eminence in the Church." In 1789 he was promoted to the See of Gloucester, which he continued to govern till his translation to Bath and Wells, in 1802. He died at Bath, on the 21st of April, 1824; and was buried in this Cathedral on the 30th of the same month.

The present Bishop of this See is *George Henry Law*, LL.D. who, in June, 1824, was translated hither from Chester; to which Diocess he had been promoted in 1812, on the translation of Dr. Sparke to the Bishopric of Ely. This Prelate was the thirteenth and youngest son of the late learned Dr. Edmund Law, Bishop of Carlisle, and brother of the late John Law, Bishop of Elphin, Ireland; and of Edward Law, Lord Chief Justice of the King's Bench; by the powerful interest of the latter of whom he was advanced to the episcopal chair. He was educated at Queen's College, Cambridge; and becoming B.A. in 1781, proceeded M.A. in 1784, and some years afterwards D.D. His father advanced him to a prebendal stall in the Cathedral of Carlisle. His published works are principally Sermons on the Evidences and Doctrine of Christianity. The great estimation with which his persuasive eloquence is regarded, may be inferred from his numerous Discourses for the benefit of the Public Charities of London. Considering the long continued illness of the late Prelate, and consequent relaxation of authority in this Diocess, it will require all the zeal and active exertions of the present worthy Diocesan to restore the established discipline to its proper powers and authority. Lukewarmness and inattention in the higher orders of the clergy are calculated to give the "vantage ground" to the diligent agents of Catholicism and Sectarianism.

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CHAP. IV.

HISTORICAL NOTICES OF THE FABRIC; ITS FOUNDATION, SUCCESSIVE ADDITIONS, ALTERATIONS, AND PRESENT CONDITION.

ALTHOUGH it is evident, from the information detailed in the preceding chapters, that the Cathedral establishment at Wells, both in the Saxon and the Norman times, must have been very considerable, and the buildings proportionably extensive, yet there is no part of the architecture at the present time that can be assigned to an earlier period than the twelfth century. Of the Collegiate Church, reputed to have been founded by King Ina, in 704, we know nothing; nor yet of the Cathedral, immediately succeeding it (said to have been founded in Bishop Wlfelm's time), the earliest certain account of the erection of any buildings here being of those attributed to Bishop Giso, in the reign of the Norman William. "He thought good," says Bishop Godwin, on the authority of the Canon of Wells, "to augment the number of his Canons; and, for their better intertainement, built them a cloyster, a hall, and a dorter, or place for their lodging."[1] Those edifices were destroyed by the next Bishop, John de Villula, who raised a palace in their place; but, having transferred the seat of his episcopacy to Bath, he suffered the Cathedral at Wells to go to ruin; and it seems to have become still more progressively deteriorated till after the composition made, in

[1] "Catalogue of English Bishops," p. 361.—"Auxit numerum Canonicorum in Ecclesiâ Wellensi; fecitque eis Claustrum, Dormitorium et Refectorium, et unum de eis nomine Isaac fecit eis Præpositum."—"Anglia Sacra," pars i. p. 559.

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King Stephen's reign, between the two Chapters by Bishop ROBERT, who substantially repaired, or rather rebuilt, the falling fabric; and dedicated it anew in the presence of the Bishops of Sarum, Worcester, and Hereford.[2] The present Church, however, has been stated to derive its origin from the munificence of Bishop JOCELINE DE WELLES, in the early part of the reign of King Henry the Third. That Prelate, indeed, whatever be the fact in this respect, may be regarded as fully deserving of the character given of him by the Canon of Wells; namely, "Hic sibi similem anteriorem non habuit, nec huc usque visus est habere sequentem."[3]

Godwin's words, in speaking of this Bishop, are remarkable. After mentioning his enlargement of the Cathedral establishment and revenues, by the founding of new prebends, annexation of manors, &c. he says—"Moreover, in building, hee bestowed inestimable sums of money. He built a stately chapel in his Pallace at Wels, and an other at Owky [Wokey], as also many other edifices in the same houses. And lastly, the Church of Welles itselfe, being now ready to fall to the ground, notwithstanding the great cost bestowed upon it by Bishop Robert, he pulled down the greatest part of it, to witte, al the West end, built it a new from the very foundation, and hallowed or dedicated it October 23, 1239."[4] In his Latin work, this writer further says, that Joceline took down the greatest part of the Church from the presbytery westward, and rebuilt it on a more spacious and beautiful plan, with hewn stone curiously sculptured, so as to produce a very noble and admirable effect.[5]

At what period Bishop Joceline commenced his work is uncertain; but

[2] Vide Chap. II. p. 30. [3] "Ang. Sacr." pars i. p. 564. [4] Godwin's "Catalogue," p. 366.

[5] "Ecclesiam deinde ipsam Wellensem jamjam collapsuram (quamvis in ejus reparatione ingentes non ita pridem sumptus fecerat Robertus Episcopus) egregie refecit ac restituit, vel potius novam condidit. Nam partem multo maximam, quicquid nimirum presbyterio est ab Occidente, demolitus est, ut cum ampliorem tum pulchiorem redderet, structura excitata ex polito lapide affabre insculpto, augustissima et spectatu dedicavit Octobris vicesimo tertio, 1239."—"De Præsulibus," p. 371, edit. 1743. It should be remembered that our author's father was Bishop of this See from 1584 to 1590; and, consequently, that his son had an opportunity to obtain his information from the archives of the Cathedral.

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most probably it was not till his return from exile,[6] about the year 1213 or 1214; after which "he gave himself altogether to adorning and increasing the state of his Church."[7] The whole of the building from the west end, except the upper parts of the western towers, to the middle of the present choir is, from its similarity of style and general architectural character, reputed to have been erected by this Prelate, who dying in November, 1242, "in medio Chori honorificè sepelitur."[8] Between that period and the year 1264, the whole of the more eastern part, together with the Chapel of our Lady, was completed, or nearly so; as may be inferred both from the style of the workmanship and the incidental notice of the Canon of Wells, who states that Bishop Bitton, or Button, the first of that name, whose decease occurred on the 3d of April, 1264, was entombed, "*in novâ Capellâ* B. Mariæ Virginis."[9] The *Chapter-house* appears to have been the next portion that was erected; for Godwin, in his English work, informs us that it was built by the contribution of well disposed people, in the time of Bishop William de Marchia,[10] whose episcopacy began in January, 1293, and terminated in June, 1302; but it is remarkable that, in his "*De Præsulibus*," he has left the Chapter-house altogether unmentioned, in his account of the same Prelate. In 1325, on the 2d of the kalends of February, according to the Harleian MS. No. 6964 (which contains excerpts from the Registers of Wells), an indulgence of forty days was granted to those who contributed towards the *new work (ad novum opus)* of this Cathedral; yet we have no precise account of what work was then in progress. The South-west tower, or, to speak more discriminatively, the upper part of it, from the height of the water-table, above the third row of statues, was built in the reign of Richard the Second, ante anno 1386, at the expense of Bishop John de Harewell and the Dean and Chapter of Wells: that Prelate also gave one hundred marks towards glazing the great west window. The corresponding part of the North-west tower is supposed to have been principally erected

[6] Vide Chapter II. pp. 33, 34.

[7] Godwin's "Catalogue," p. 366.

[8] "Anglia Sacra," pars i. p. 564.

[9] Ibid, pars i. p. 566.

[10] "Catalogue," p. 370.

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at the expense of Bishop Bubwith, "which his armes, fixed vpon divers places of the same, do partly shew."[11] The same Prelate, according to Leland, "made the Est part of the Cloyster, with the little Chapel beneth, and the great Librarie over it, having 25 windowes on eche side."[12] Godwin mentions his erection of the library over the cloister, but says nothing of his building the chapel. The West side of the cloisters was erected by that munificent Prelate, Beckington, together "with the volte and a goodly Schoole, with the Schole master Logging, and an Escheker over it, having 25 wyndowes toward the area side."[13] He also began the South side of the cloisters; "but one Thomas Henry, Treasorer of Welles and Archdiacon of Cornewaull, made an ende of it, *in hominum memoria*."[14] On the north the cloister green is bounded by the Church itself; and there is no other building on that side.

Having thus consecutively narrated all the historical evidence that can be obtained in regard to the foundation and progress of this truly magnificent building, it becomes necessary to enter into an examination of its principal constituent parts, in order to discover how far the style and character of the architecture agree with the dates and eras above specified.

Although the whole of this Cathedral is designed and built in the Pointed style of Architecture, yet it will readily be seen, by inspecting the Ground Plan, that from the west end to the third column on each side of the choir, there is a regular and nearly symmetrical correspondency in the thickness of the walls and the forms of the buttresses; and that in both respects they partake far more of the massive solidity and heaviness of the Norman

[11] Ibid. p. 374.—It is not a little curious that, in his "De Præsulibus," pp. 377, 379, Bishop Godwin has assigned the *south-west* tower, "campanilis quod *Occasum* spectat *æstivum*," to Bubwith; and the *north-west* tower, "*Occasum* spectat *hibernum*," to Harewell; although he has stated expressly the contrary in his English work. We have the additional authority, however, of the "Anglia Sacra," pars i. p. 570, for referring the South-west tower to Bishop Harewell; and that the North-west tower was the work of Bubwith is testified by the insertion of his arms beneath a statue on the western face of the said tower. Those arms also correspond with another shield, within his Chantry Chapel, on the north side of the Nave.

[12] "Itinerary," vol. iii. p. 105, edit. 1744. [13] Ibid. [14] Ibid.

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character, than we are accustomed to meet with in Churches constructed in the Pointed system. The buttresses, comparatively, are but of small projection; there are no arched buttresses; and the members and ornaments of the windows, which are of contracted dimensions, are much more simple than in any other of our Cathedrals, where the same style is prevalent. All the side windows, indeed, both of the nave and transept, except two windows in the latter, which have evidently been altered, consist only of two principal lights, separated by a single mullion; and the tracery is extremely plain. It is remarkable also that the great west window, as it is denominated, is in fact composed of three *distinct* lancet-shaped divisions, of considerable elevation, separated not by mullions, but by piers of masonry, which are nearly equal in breadth to the apertures themselves. There is, in fact, such great simplicity in all the more ancient parts of this fabric (which include the nave and transept, and the walls of the west part of the choir) that, had not the Canon of Wells so particularly mentioned the restoration of the Cathedral by Joceline de Welles, and Bishop Godwin so strongly corroborated his testimony by expressly stating that Joceline, after pulling down the old church from the presbytery westward, built it anew from the very foundations, there could be little hesitation in ascribing it to Bishop ROBERT, and assigning them to the reign of Henry the Second.

The north porch might still more decidedly be referred to the same period; for it possesses so many characteristics of Norman architecture, that there can be no doubt of its having been erected before the Pointed style had obtained its full ascendancy. The supporting buttresses are flat and plain; and their pinnacles are almost devoid of ornament. The outward arch, though highly pointed, exhibits amidst its deeply-recessed mouldings a two-fold series of zigzag or diagonal sculpture, intermixed with Norman foliage; and the capitals of its banded shafts partake, in their grotesque figures, and flowing leaves, of the same character. The panelled front of the surmounting gable also, which consists of six lancet-headed blank arches, of different heights, rising to the weatherings, bespeaks an early age; and even the piercing (to admit light into the roof) of the lower part of the

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middle panels into three lancet-shaped apertures corresponds with other specimens of the date above assumed.

There is yet another circumstance in which this building asssimilates with the Norman character; namely, in the ponderous solidity of its western towers, as compared with the limited extent of their interior areas. In this respect they differ greatly from those of a later age, constructed when the principles of resisting the outward thrust of internal arches by boldly projecting and flying buttresses became better understood. During whichever episcopacy, however, the earlier parts of this edifice were raised, it is evident that the design was formed at that very point of time when the Pointed style of Architecture was first attaining its supremacy over the massive compositions of the Norman builders. Though not entirely free from prior trammels, we trace in it the vigorous dawn of that superior lightness and elegance which shortly afterwards were carried to such high perfection in the eastern parts of the choir, in the lady chapel, in the chapter-house, and in the superstructure of the central tower. The simplicity and plainness of the groining in the nave and transept furnish another character of remote age; and the general style of sculpture in the ornamental parts is an additional evidence.

On entering the choir we immediately perceive a distinct change in the architectural characteristics and style of the building; and the change becomes the more striking as we advance, the east end or altar part of the choir being the most florid in its design, and the most elegant in its enrichments. The windows are larger, and their tracery is more elaborate and diversified; the arches are more expansive, the panelling and ornaments more complex, and the groining is more intricate and adorned than in any part of the nave and transept. As we proceed eastward, the scene becomes still more decorated and elaborate; and the light and airy elegance of the Lady Chapel at once arrests our admiration, and demands our praise. Here the windows are still more capacious than those of the choir and its ailes; and the ramifications of the tracery more extended and beautiful that in any other division of the Cathedral.

If it be recollected that at the period when Bishop Joceline is stated to

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have *rebuilt* this fabric, the Bishops Richard Poore and Robert de Bingham were erecting the beautiful Cathedral of Salisbury, in the adjoining county of Wilts, and an inference be drawn from the comparative solid and substantial character of the work assigned to Joceline, compared with that of his contemporary Bishops, we shall find great reason to question the credibility of those accounts which refer the western parts of this edifice to him: for it is scarcely possible to believe that a munificent and affluent Prelate would have contented himself with raising so plain a structure, and one partaking so much of the massive heaviness of Norman architecture, in the immediate neighbourhood of a building wherein the light, airy, and elegant character of the Pointed style was so strikingly apparent. Could we suppose that Godwin, from some inadvertency, had mistaken the meaning of the record from which it is *presumed* his information was derived (for he has not referred to any), the difficulty would be partly solved; as, instead of assigning the nave and transept of the Cathedral to Bishop Joceline, we should regard him as the rebuilder of the *eastern* part of the chor, wherein he was interred, which possesses the characteristics of his time and era. On the contrary, the *western* part, as already shewn, approaches so nearly to the Norman style that we cannot, without departing from every principle of comparison and analogy, avoid ascribing it to Bishop Robert. By this conclusion, also, another difficulty is solved:—for if Joceline did not erect the eastern part, it may be inquired by whom then was it erected? And there are no documents known to be extant which have any direct bearing upon the question. With respect to the *New works*, for which forty days indulgence were granted to contributors in Bishop Drokensford's time, we may rationally assume that they refer to the superstructure of the central tower, which displays the general characteristic decorations of Edward the Third's reign.

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DESCRIPTION OF THE CHURCH.

THERE is not, perhaps, a Cathedral in England more interesting to the artist and architectural antiquary than that of Wells. It abounds in fine and curious features, is connected with several ancient monastic edifices, and is surrounded by bold and even grand scenery. The design, construction, and execution of the Church itself are alike objects of study and admiration; and are worthy of the most careful examination by the professional architect. Seated in a valley, at the immediate source of a river formed by the confluence of several springs, with bold, rugged, wooded, and bare hills rising around, and thus apparently guarding its sacred precincts, it constitutes a fine artificial feature in the landscape, from different points, as the stranger approaches the city. From various stations on the roads to Frome, Shepton Mallet, Bath, Bristol, Chedder, and Glastonbury, it presents different and diversified aspects and combinations; but all are highly picturesque, and consequently adapted to gratify the artist, In descending the hill from the east, on the road from Bath, its three towers, and numerous pinnacles, the chapter-house, and lady chapel, the bishop's palace, and other buildings of Wells form a fine group in the centre, whilst steep wooded hills constitute the side screens; a lofty conical hill the middle distance; and Glastonbury Tor, with its connected ridges, terminate the prospect. To the west it presents a very different aspect and character: there its highly enriched façade, its surmounting towers, parts of the deanery in front, and the palace on the right, with the parish tower of St. Cuthbert's rising high above the neighbouring houses, one hill finely robed with woods, and another presenting bare rocks on the summit for the back ground, are features and objects calculated to gratify every intelligent spectator, and to afford particular delight to the enthusiastic artist and antiquary.

To point out the different stations from which this venerable fabric may be seen advantageously, with its neighbouring scenery, distant stretches of

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country, and numerous combinations would occupy an extended essay, and be irrelevant to the nature of the present volume: but to be insensible of such picturesque beauties and advantages of situation and accompaniments would betray an apathy of heart, and a blindness of intellectual vision, degrading to a literary character, and incompatible with the name either of artist or amateur.

Gilpin, who viewed all objects in nature and art with an eye to the picturesque, in his "Observations on the Western Parts of England," says, "Our approach to Wells, from the *natural* and *incidental* beauties of the scene, was uncommonly picturesque. It was a hazy evening, and the sun declining low was hid behind a deep purple cloud, which covered half the hemisphere, but did not reach the western horizon: its lower skirts were gilt with dazzling splendour, which spreading downwards, not in diverging rays, but in one uniform ruddy glow, and uniting at the bottom with the mistiness of the air, formed a rich yet modest tint; with which Durcote Hill, projecting boldly on the left, the towers of Wells beyond it, and all the objects of the distance were tinged; whilst the foreground, seen against so bright a piece of scenery, was overspread with the darkest shades of evening. The whole together invited the pencil without soliciting the imagination: but it was a transitory scene. As we stood gazing on it, the sun sunk below the cloud, and, being stripped of all its splendour by the haziness of the atmosphere, fell like a ball of fire into the horizon; and the whole radiant vision faded away."

This Cathedral, though partly connected with houses and walls, and obscured by plantations in the gardens to the south and east, may be readily seen and examined from various stations. Its western façade, northern porch and transept, the chapter-house, and nearly the whole of the north side and part of the east end are open to public view. The south side of the nave and south-western tower are fully displayed to the cloister; but the southern part of the choir abuts on a private garden, and can only be seen from a distance. The eastern end and northern side of the choir are also in private gardens; but their chief features are beheld from the public road. The architectural antiquary, who has not been gratified by a personal

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examination of this fine edifice, will understand its general arrangement from the annexed Ground Plan; and will also be enabled to compare it with other cathedrals by this evidence in combination with the accompanying engravings. The professional architect and experienced antiquary will require scarcely any other aid to comprehend and understand all the characteristic members and features of the building. They will perceive its design, general and particular proportions, construction, varied styles of execution, and modes in which the separate portions are or have been finished. To such persons description is almost superfluous; for they read and understand more readily and clearly the language of geometrical delineation than that of words. The less experienced readers may require descriptive elucidations: and to such the following particulars are addressed.

The western façade is open and unobscured. A large flat lawn, or cemetery, extends to a considerable distance westward, and returns round the northern flank to the eastern angle of the transept. From this point a building extends directly north to a series of dwellings called the Vicar's College; and in consequence of a public road of approach to the city, passing between this College and the Cathedral, the architect has contrived a novel and very convenient communication from the one to the other by constructing an enclosed and glazed gallery, supported by three arches, and crossing the highway. A wall extends from this point eastward, and incloses the chapter-house and northern part of the choir, &c. within the area of a private garden belonging to one of the Canon's houses.

The *West Front* claims the first and principal attention and admiration of every class of visitors; for all must be impressed with its gorgeous display of sculpture, canopied niches, and varied ornaments. It seems to have been the intention of the architect to surpass all preceding works of the kind,—to have rendered this architectural title-page full of sculptural and allegoric information,—to have produced a sort of miracle in art, and thus to excite wonder and awful devotion. From its present mutilated and unfinished state some idea may be formed of its original splendour; and it may be fairly concluded that the upper portions of the lateral towers were to have been finished in a corresponding style of decoration to the other parts of

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this façade. The annexed prints, Plates IV. IV*. V. V*. and XIX. will illustrate the general and particular design as well as the decorative ornaments of this front and its towers.

In PLATE IV. is represented the whole western front, as beheld from a distance. This point of view was chosen to shew the symmetrical design, correspondency of parts, proportions, and decorations. In elevation it may be described as consisting of three nearly equal portions; namely, two lateral towers and a central division: each of these includes two boldly projecting buttresses, with intermediate walls. Horizontally the elevation is divided into four distinct tiers or ranges; viz. the base, dado, and surbase all of plain ashler work, with bold string course mouldings: a central double doorway, with small lateral doorways opening respectively to the nave and ailes, are seen here, and must appear to every person who views the print, as well as to those who examine the building, to be very diminutive: they have been compared to rabbit holes in the side of a mountain. Above the surbase string course is a continued series of duplicated niches, with pedestals and pedimental labels over double pointed arches. Nearly the whole of these niches are deprived of their respective effigies, or statues. Between every two pediments is a quatrefoil deeply sunk panel, occupied by a sculptured figure, or group of figures. Two windows of double lights to each, corresponding with the panels, are opened to the towers and to the north and south ailes. The next, or third tier from the base, presents a more enriched style of design in its niches, canopies, and sculpture than the lower part. The height of this division was probably regulated by the three central windows, which were designed to enlighten this end of the nave. These windows are separated by two piers nearly of equal width to the openings; and their faces, as well as the sides, are covered with sculpture, &c. The face of each buttress, as well as the returns or flanks of each, are profusely embellished with sculptured effigies standing or sitting on rich pedestals, and surmounted by canopies. A continued series of lancet-shaped arches, but all blank, occupies the face between the buttresses; and the upper portions of nearly all of these arches are charged with sculptured scrolls, foliage, &c.; some specimens of which are given at large in Plate XIX. Above these arches

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is a series of niches continued along the whole of the front, and extending round each side of the towers. These are occupied by sculptured groups of human figures, represented in various positions of emerging from the tomb and grave. Whatever may have been the object and motive of the architect, in this part of his design, he appears to have erred most completely in principle; by introducing a multiplicity of small and unpleasing parts at such a distance from the eye of the spectator, that their express meaning and execution cannot be described. It is evident, however, that they represent numerous naked human figures, rising in varied attitudes from the sepulchre, (see Plate v*.) and we may thence conclude that the subject of the whole is the General Resurrection. A bold string course separates the third from the fourth or upper division of this elevation. The latter portion consists of three distinct parts, the centre gable, and two lateral towers. In the first we perceive the same style of decoration, in sculpture and niches, as in the lower portion of this front, and we may therefore conclude that it is part of the original design. Two handsome columnar pinnacles, with small columns attached, crown the lateral buttresses; and another, with niches, crockets, and finial, the centre. Beneath the latter is an elliptical niche, containing a broken statue, which was probably meant to personate the Deity: in another division below, is a series of twelve statues, all nearly perfect, and in a fine, broad, simple style of execution, most likely intended to represent the twelve apostles. The emblematic cross of St. Andrew sufficiently indicates that saint; but the others are not so clearly defined. A row of nine figures, with wings, and in various positions, occupy as many niches beneath, and were probably intended as symbolical of the Heavenly Hierarchy. The towers are so much alike that we should conclude they were erected at the same time, and from the same design, if the history of them, as already detailed, was not so specific: the only variation being in the niches and statues attached to the northern tower. An attempt to designate and describe all the statues and sculptured figures of this front would require a long dissertation, and would necessarily be occupied by much conjectural reasoning. It must therefore suffice to remark, that the statues of the size of life, and larger, amount to one hundred and fifty-three in number; whilst the smaller figures may be

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calculated at double that amount. Mr. Carter, in his work on "Ancient Sculpture and Painting," has published slight etchings of the statues, by which their general forms, positions, and costumes may be understood; but they are too slight in drawing, and too roughly executed to satisfy and inform the critical antiquary. Mr. Gough's "Attempt to explain these several Statues," published in the same work, leaves them unexplained and undefined. The statues, "siding the great west door," he remarks, "are chiefly Kings and Bishops who were benefactors to or filled this See." The Sovereigns of Wessex, from Ina to Ethelbert, were eight in number: and we find seven kings and one queen (Sexburga) near the western entrance. The two other figures of queens may be, he continues, the two consorts of Ina, Ethelburga and Desburgia. Twenty-one mitred figures, on the west face, he conjectures were meant to represent the successive Prelates of this See from Adelm to Joceline, and six others on the northern return, he thinks, were successors of Joceline; but as he includes Harewell's statue among the above, we cannot place much reliance on the conjecture. The former series represents kings, queens, knights in armour, and ecclesiastics; whilst the latter are mostly historical, typifying some event or personage of Holy Writ. As evidences in the history of art and illustrative of ancient costume these sculptures are peculiarly interesting, and would form a very curious subject for a distinct publication. Mr. Flaxman, in his Lectures delivered at the Royal Academy, has noticed them in terms of commendation.

The subjects of PLATES IV. and V*. have been amply described in the preceding pages, but there are three other Plates connected with the west front to be noticed, in order to render them familiar to the general reader, and make the text and prints illustrative of each other.

PLATE IV*. is a view of two divisions of the buttresses and tower, at the north-east angle, showing their junction with the aile, and the rich effect of this part of the building. Here we have a splendid collection and display of ancient statues, placed in their canopied housings, with their decorative sculpture, enriched capitals, slender columns, angular crockets, and numerous mouldings. Some of the statues, in this part of the edifice, are more perfect and in a better style than those in the western façade. It is a singular

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circumstance that the superabundant sculpture of this front should have escaped the battering iconoclasts of the early part of the sixteenth century, when such devastating havock was made with the religious statues, bassi-relievi, and paintings of other cathedrals and monasteries. Was Cromwell, the then Dean of this Church, and prime minister to the tyrannic Henry, the cause of this preservation?

PLATE V. Section of the nave and ailes and northern tower, with elevation of the east side of the southern tower, looking west. The ground plan of the same part of the building is engraved beneath, to the same scale. The Line A B, on the plan, indicates the direction and situation of the section. The principal dimensions are figured, both in the plan and section. No 1, is the exterior eastern face of the south tower; 2, section of the north tower, with elevation of the eastern face of the north-west buttress at 11; 3, central compartment, or elevation of the nave, with the roof and timber work; 4, arched ceiling; 5, three western windows, with their clustered columns and bands, double doorway, and blank arches on each side; the western ends of the ailes are at 7, and 9. The rear of the wall of the west front is marked 6, 6.

PLATE XIX. consists of delineations of fourteen different ornamental parts of the west front, the relative situations of which may be traced by referring to Plates IV. and V*.

In PLATES III. VI. VII. XV. and XXI. various other *exterior* features of the church are displayed.

PLATE III. shews the fine and interesting north porch, part of the clerestory of the nave, two sides of the great central tower, the north transept branching from the tower, part of the staircase to the chapter house, and a small portion of that building. The north *Porch* is a lofty, oblong vestibule, vaulted and groined, and divided into two equal portions by clustered columns at the sides, as indicated in the ground plan, at s. Each side is divided horizontally into three tiers by two string courses, and each story is ornamented with blank arches, springing from insulated and attached columns, &c. A lofty double doorway, with a central column, forms the opening to the church, whilst the opposite entrance to the porch is by a tall and deep open arch. This consists of several bold mouldings, three of which are sculptured with diagonal and foliated ornaments. On each side of the archway are insulated

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columns, with bold enriched capitals, among the foliage of which, on the eastern side, are several human figures; one of them is fastened to a tree, and apparently pierced with arrows: other figures are provided with bows; in another group is a headless man and two other men; and in a third, a man in the act of seizing the head from the jaws of some animal. This sculpture is supposed to represent three events in the life and death of St. Edmund, King, and Martyr, who was shot by the Danes with arrows "on all sides," and afterwards decapitated, Nov. 20th, anno 870. It may be remarked, in this place, that an uniform *parapet*, with corbel table and block cornice, continues all round the Church, both on the clerestory and the ailes; and it may be further noticed that the masonry of the whole building, excepting the western front, is good, sound, and skilfully executed. Perhaps there is not a church in the kingdom, of the same age, where the stone has been so well chosen, better put together, and where it remains in so perfect a state. This deserves the particular notice and study of architects. The style and architectural finishings of the *central tower*, with its parapet and clustered pinnacles, are shewn perspectively in this view, and are also displayed in elevation, in Plate v*. and both in elevation and section in Plate XVI. The latter marks the height to which the old part of the tower was carried up both internally and externally.

PLATE VI. is a view of the church from the south east, taken from a garden, where two or three of the principal springs of Wells emerge from the earth. In finishing this drawing the artist has taken the liberty of planting, grouping, and disposing the trees in the foreground rather to please the eye than to accord with the present state of the place. Where the scenery is so liable to annual change this is not of much consequence, and is very allowable: the view of the building is accurately and skilfully represented, both by the draftsman and the engraver. It displays the east and southern sides of the Lady Chapel, end and side of the south aile, with its small transept or chapel; the east end over the altar, the south transept, centre tower, &c.

In PLATES VII. XV. and XVI. are representations of the leading architectural features of the *exterior of the building*, in addition to the western front. Plate VI. shews one compartment of the outside of the nave and its aile; i. e. the forms, proportions, and dressings of the parapets, corbel tables, and

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blocking cornices, the flat buttresses, and intermediate windows of two lights each, with simple tracery, &c. In Plate XVI. we find that the same style prevails in all those parts in the south transept; and in this plate we observe that the architect has employed the *flying buttress* from the clerestory of the nave to the wall of the aile, but has concealed it beneath the lead roof of the aile. All the nave and transept is of this style, and is most probably of the same date. The number of divisions or compartments may be seen by the Ground Plan. East of the choir we see, by the plan, a different style in proportion and forms; and we perceive this more palpably by an examination of Plates VI. XIV. XV. and XVII.; all of which serve to illustrate this portion of the Church. PLATE XV. B, shews one compartment externally of the south aile and clerestory of the presbytery. The windows, flying buttresses, and dressings, are very different from those of the nave and transept, and are evidently of later date. The buttress on the west side of the window is much broader than the other, and indeed of any in the building: it is immediately behind or south of the Bishop's throne, and seems to mark some distinguishing event, or era, in the erection or construction of the church. As already noticed (p. 88—90,) we see by this Plate of the interior and exterior compartments, also by Plate VI., and by the Plan, that all the work eastward of the choir is of a later, more ornamental, and lighter style of architecture than that to the west.

As our illustrations do not display the exterior features of the cloister, south transept, south side of the nave, and the chapter house, it will be expedient to remark that the transept is very similar in its form and ornaments to that of the north. The elevation of the nave presents a series of windows, buttresses, parapets, &c. precisely corresponding to the one shewn in Plate VII. The *Cloister* bounds three sides of an open quadrangle, with a series of graduated buttresses, between every two of which is an open window with mullions and tracery. Over this cloister, adjoining the transept, and communicating with it by a staircase in the south-west buttress, is a long room appropriated as a library. Over the opposite cloister are other rooms, used as the registry. At 28, in the ground plan, is a doorway of communication to the Bishop's Palace; 30 is the site of a chapel, built by Bubwith, to which there was an entrance from the cloister; but this is now wholly

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levelled to the ground ; 29, an ancient porch or entrance from the western cemetery, and communicating with the part finished by Beckington, as his monogram, and other distinguishing marks are conspicuous among the bosses of the groined roof. At v. is an ancient lavatory.

As shewn in the *plan*, PLATE I. at Q and R, the *Chapter-House* is an octangular building, with one side attached to a staircase ; and each of the seven other sides occupied by two small windows in the lower story, opening to the crypt, or rather apartment on the ground floor, and one large window above communicating to the chapter-room. These windows are bounded by buttresses, of unusual form, at the outer face ; i. e. they finish with an angle at the extremity, instead of being square. The buttresses are surmounted with crocketed pinnacles, and are perforated with water-spouts, finished externally with monsters' heads. Over the windows and between each two buttresses are several small apertures to the space between the lead and groined roof. A perforated parapet surrounds the upper part of this building, as represented in Plate IX.

Before we proceed to examine the interior of the Cathedral, it will be advisable to name and point out its various parts, and the chief objects it contains. This will be best done by an examination of the

GROUND PLAN, Pl. I. and references to the letters and figures engraved on it. A, central division and entrance doorway to the nave ; B B, doorways to the ailes ; C C, north and south towers ; D D, nave, with a series of nine clustered columns on each side, and ten arches opening to the ailes ; E E, transept north and south of the tower ; G, west aile of the northern transept, used as a clock room and vestry ; H, entrance to the choir under the organ screen ; R, choir ; L L, its north and south ailes ; M, centre of a sexagonal compartment between the altar-screen and lady chapel, forming a kind of open portico to the latter ; N, south end of a small transept, with a corresponding part or chapel to the north ; O, altar end of the lady chapel ; P, vestibule to a chapel, called the crypt (Q) beneath the chapter-room, a plan of which is given at R ; the north porch is pointed out at S ; T is an enriched doorway from the south tower to the cloister.—The small letters refer to parts of the buildings :—a, plan of south side of the centre western doorway ; b, plan of clustered column behind the altar ; c, ditto of an adjoining column ; d, cen-

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tral column of the chapter-house; e, east end of chapter-house; f, f, staircase to the same; g, plan of column in the presbytery, three on each side of which correspond; h, column in the nave; i, column near the lady chapel.

The series of numerals refer to the sites of monuments, &c.—1, font; 2, monument of Joan, Viscountess Lisle; 3, John Storthwait, Chancellor; 4, Dean Husèe; 5, Bishop Harewell; 7, 8, 9, ancient mutilated effigies, said to be those of Bishops Burwold, Ethelwyn, and Brithwyn; 10, 11, 12, ditto, said to be those of Bishops Brithelm, Kineward, and Alwyn; 13, 14, two plain altar tombs, covered with slabs of black marble, containing the remains of the "Bishops' officers;" 15, Dean Cornish (see title-page); 16, entrance to cloisters from the south transept; 17, Bishop Kidder; 18, the Bishop's throne; 19, the altar; 20, Bishop Berkeley; near which is an ancient effigy of Friar Milton; 21, Bishop Creighton; 22, Dean Forest; 23, Dean Gunthorpe; 24, Bishop Bitton, the first; 25, Bishop Drokensford; 26, altar in the lady chapel; 27, staircase from the lower apartment of the chapter-house to the roof; 28, entrance from the Bishop's palace to the cloisters; 29, entrance to the registry; 30, site of a chapel built by Bishop Bubwith; 31, Bishop de Marchia; 32, an ancient piscina in the chapter-house; 33, Bishop Still; 34, Bishop Beckington's chantry chapel and monument; 35, Bishop Bitton, the second; 36, Bishop de Salopia; 37, burial place of Bishop Joceline de Wells; 38, ancient effigy, said to be Bishop Giso; 39, a small apartment in the staircase of the chapter-house, supposed to have been a cell or prison for refractory ecclesiastics; 40, chantry chapel, built by Dr. Hugh Sugar, one of Bishop Beckington's three executors, who are intombed beneath three large slabs in the nave, near the chantry; 41, Bishop Bubwith's monumental chapel.

The *Interior architectural features* of the Church are characterised and delineated in PLATES II. V. VII. VIII. IX. X. XI. XII. XIII. XIV. XV. XVI. XVII. XVIII. XXI. and XXII. The *Nave* presents an uniform series of columns, arches, triforium, clerestory, and vaulting; and the windows, vaulting, and columns of the ailes are of the same style and date A solid and substantial character pervades the whole, whilst the capitals and other decorative parts are sculptured in a free, fanciful, and masterly style. Plate VII. shews an elevation of one compartment from the floor to the roof. Plate VIII. is a view from

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under the tower at the north-west, displaying two columns of the nave, with an arch of many mouldings, and two clusters of columns with highly wrought capitals. Plate XII. is a view of the nave from under the central tower, looking west, in which the two splendid monumental chantries on the north and south sides of the nave are represented. Other sculptural portions of this division of the Church are displayed in Plate II. figures 1, 3, 4, 5, 6, 7, and from 9 to 17; also in Plates XIII. and XXII.

Advancing eastward we view with astonishment the singular series of abutments of double arches raised between the four piers under the centre tower (See Plates XVI. and XXI.), and naturally wish to ascertain the time and cause of their erection. That the architect who designed the original central tower intended to carry it nearly or quite as high as the present building we can scarcely doubt; and we cannot easily question his competency to the task, after minutely examining other parts of the edifice: yet the architect who raised the two upper divisions of that structure must have considered the piers incompetent to sustain the additional superstructure, and therefore adopted this novel mode to give security and stability to his new work. As the walls of the choir, transept, and nave formed substantial buttresses to the exterior of the tower piers, these double arches, with open spandrils, were calculated to form a counterpoise to the lateral pressure. At Salisbury we find a similar principle adopted, but different in design. (See Plate XII. in the "History," &c. of that Cathedral.) At Wells, the abutment is continued from the bottom to the top of the pier: but at Salisbury it appears to act only on a small part of it. The accompanying view (Plate XXI.) shews these double arched buttresses, also the interior of the north transept, &c.; and the connoisseur, whilst examining the ingenuity and science of the architect, cannot fail of being much delighted with the skilful execution manifested by the engraver.

An organ screen, of stone, separates the choir from the centre aile of the transept. It will not, however, detain us by its richness or beauty: nor shall we find much to excite admiration in its ponderous organ case.[5] The

[5] The Organ was raised by the direction of Dean Creighton, in 1664; and was completely repaired, &c. by Mr. S. Green, of London, in 1786, at the expense of the then Dean and chapter.

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doorways to the ailes (see Plate XVI.) are in a much better style, and are worthy of delineation. The *Choir* is fitted up with twenty stalls on each side, and ten at the west end, with bishop's throne, pulpit, pews, &c. The three first arches, east of the tower, with the columns, &c. are similar to those of the nave; but the three on each side of the presbytery are more lofty, lighter in character, and more elegant in proportions. They are displayed in Plate XV., in which the character of the stalls, the design of the bishop's throne, the doorway to the south aile, the highly wrought and elaborate screen work in front of the triforium, the tracery, with the interior and exterior of three different windows, as well as the groining of the roof, are all accurately delineated. In Plate XIV., the eastern end of the presbytery, with the altar, three arches above, opening to the lady chapel, the painted window filling up the apex of the arch, with the series of niches, &c. are clearly defined. On the south side is a view of part of Beckington's once sumptuous monumental chapel, which is now most lamentably broken and defaced. Beyond it is Bishop Still's monument.

Passing from the choir, through the south aile, and turning eastward, the stranger is conducted to the *Lady Chapel*, and views it as displayed in Plate XVII. Among the rich, the picturesque, and fanciful combinations of ecclesiastical architecture, there is not one, perhaps, in England to compare with that now alluded to: here we see different groups of clustered columns, with many reed-like shafts, crowned by richly-foliated capitals, and branching off into numerous ribbed ramifications; at the intersections of which are several bosses, sculptured into elegant wreaths and clusters of foliage. Tombs, with episcopal effigies, &c. a sumptuous shrine, large windows filled with tracery mouldings and deeply-toned stained glass, are the varied and combining objects of this fascinating scene. The small scale of the accompanying print precludes all possibility of defining either the minute details or the effect of such a view; it was therefore thought more advisable to attempt the former than the latter.

Branching from the north aile of the choir, and passing through a vaulted vestibule, we enter the octangular Chapel or Room beneath the Chapter House; for being on the same floor as the church, and above ground, it

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cannot properly be called a crypt. Its form, dimensions, and plan are shewn in Plate I. Q, and its architectural character and effect in Plate XI. Its vaulted roof is sustained by a central clustered column, and by eight other columns of single shafts ranged round the other concentrically. It will be observed that the capitals are very large, for the purpose of sustaining the six broad ribs which rest on each. Suspended from one of the arches is a wooden lantern, and near the door is a large and curious piscina, having the sculptured figure of a dog with a bone lying in the basin. This room is now merely a place for timber; outside of the door, in the vestibule, is a fixed stone lantern, and in the same place are some ancient stone coffins, &c.

Among the novelties and singularities of Wells Cathedral is the *Chapter House*, the floor of which is about twenty feet above that of the church: it is therefore approached by a staircase, branching off from the eastern aile of the north transept, as drawn in the plan at R. A flight of forty-eight steps, f, f, leads to the chapter room, and to a passage or gallery still higher up, which, passing over three archways across the public road, conducts to the court called the Vicar's close. The architectural character and decorations of the chapter room are clearly and fully depicted in Plates IX. and X. and these cannot fail of impressing every person with an idea of the beauty, symmetry, and scientific construction of this member of the fabric. Around the seat and under the windows there are fifty-one stalls; and, including the Bishop's throne, there is the same number in the choir.

By examining PLATE IX. the reader will readily understand the design, construction, and arrangements of the Chapter house; A, A, buttresses; B, central pier of clustered columns; C, C, small columns to support the vaulting and floor; D, centre column in chapter room; E, E, roof and parapet; F, upper surface of vaulting of roof, and K, K, section through the same; H, section through the vaulting and ribs of the substructure.

PLATE XVIII. is a view of the stairs to the chapter house, and arched passage, as above described.

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ACCOUNT OF MONUMENTS OF THE BISHOPS OF BATH AND WELLS:

ARRANGED IN CHRONOLOGICAL ORDER.

At this distance of time, and after the removals which must have taken place during the successive restorations of the Cathedral, it is impossible, perhaps, to affix to the ancient mutilated *Effigies* which still remain here the true names of the Prelates whom they were intended to represent. Tradition is a very imperfect guide, and though useful on many occasions to corroborate written documents, it must not be suffered to influence the belief at the expense of the judgment. Names have been assigned to several of these figures, yet certainly without either considering the character of the sculpture, or the era to which they refer. Thus, three in the north aile of the choir, on the stone seat at the back of the stalls, are said to be those of *Brithelm*, *Kinewald*, and *Alwyn;* the first of whom died in 973; the second in 975; and the last in 1000: yet from the style of costume, and other circumstances, it may be inferred that scarcely one of them is anterior to the Norman times. Leland says, " In boreali insula juxta Chorum. Quatuor tumuli et imagines Episcoporum Wellen. quæ referunt magnam vetustatem :"[1] but he has not attempted to name them. The fourth, on the same side, is said to be *Bishop Giso*, who died in 1088; and Bishop Godwin inclines to that opinion: yet there is reason to doubt its correctness, for the effigy has only a priest's cap, and no mitre; the right hand is upraised, as in the act of giving the benediction. One of the other figures also wears a cap, and is similarly represented. The remaining Effigies, both which have mitres and wreathed staffs, or crosiers, are habited *in pontificalibus*, and have their hands crossed.

In the south aile of the choir, in nearly similar situations to the above, there are three other Episcopal effigies of remote date: these also have been

[1] " Itinerary," vol. iii. p. 107: edit. 1744.

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mentioned by Leland, but without any appropriation, except the one towards the west; on which, he says, the word *Burwoldus* is inscribed. That Prelate died about the year 1000. The figure thus referred to, is represented with his hands lying flat across his body, a plain staff knobbed at top, but not crooked, and the strings of his mitre spread over his shoulders, so as to form a kind of arch or pediment. The two other figures are said to be those of the rival Bishops, *Ethelwyn* and *Brithwyn*, both of whom died in the year 1026. Gough, alluding, as it appears, to all the above effigies, states, that they are said to have come from Glastonbury;[2] but the correctness of such a report is very questionable; for we know only of one Bishop of this See who was buried at Glastonbury, viz. Merehwit, in 1033: and Leland, expressly referring to these effigies, calls them Bishops of Wells. The easternmost, or that of Brithwyn, as commnoly designated, is a very boldly sculptured figure, of Purbeck marble, upon a plain tomb, thickly coated with a yellow wash. His arms are placed across his body; his crosier is surmounted by rich scroll-like foliage; and foliage, similarly rich, ornaments the recess in which his head appears to repose.

Bishop *Joceline* (ob. 1242) was buried in the middle of the choir, under a marble tomb inlaid with his figure in *brass*;[3] but the latter had been torn away in Godwin's time, and the tomb "shamefully defaced." So little respect, indeed, have the successive conservators of this fabric shewn to the memory of one to whom they are so much indebted, that they have suffered his monument to be utterly destroyed.

It has been already stated, on the authority of the Canon of Wells, that *Bishop Bitton*, or *Button*, the first of that name (ob. 1264), was interred in the Lady Chapel; and Bishop Godwin says, "He lieth buried in the middle" of that chapel "under a marble tombe."[4] Leland says, "*Guil. Bitton*, primus

[2] "Sepulchral Monuments," vol. i. part ii. p. 197.

[3] Leland says, "Jocelinus sepultus in medio Chori Eccl. Wellen. tumba alta cum imag. aerea."—"Itinerary," vol. iii. p. 107.

[4] "Catalogue of English Bishops," p. 368.

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episcopus," &c. "jacet cum imagine ærea in capella D. *Mariæ* ad orientalem partem ecclesiæ de Welles."[5] From this honourable place of sepulture it may be inferred that Bitton had been chiefly concerned in the erection of the Lady Chapel; but there is no documentary evidence to substantiate the fact. His tomb has been since removed, but to what part is questionable. Had not Leland stated his image to have been of *brass*, we might have conceived his tomb to be now standing near the wall on the north side of St. Catherine's Chapel; which, with the opposite Chapel of St. John, the Evangelist, forms a kind of lesser transept to this Cathedral. Each side of the tomb is divided by small graduated buttresses into six compartments, displaying as many trefoil-headed ogee arches, terminating in finials; and at each end is a similar arch: in every spandril is a shield of arms. On a Purbeck slab, covering the tomb, is a recumbent effigy of the Bishop, much mutilated; the hands being broken off, crosier destroyed, &c.: his head rests upon a cushion, diapered; and his feet against a lion. The drapery is apparently thin; but the folds are disposed in a broad and simple style. The whole figure has been painted in colours, as was customary in former times.[6]

The monument of *Bishop Bitton*, the second, is situated at the back of the choir, between the second and third columns from the west. It merely consists of a coffin-shaped marble slab, on which is an engraved episcopal figure, *in pontificalibus;* the right hand is in the act of giving the benediction; small angels, with censers, are depicted in the spandrils. Leland, in describing the figures in the south aile of the choir, says, "Quartus est *Gulielmi Bytton*, qui obiit Novem. 1274. 2. E. 1. quem vulgus nuper pro sancto coluit." Godwin also assigns this figure to the same Prelate; and particularly mentions the long continued resort of the superstitious to his tomb for the cure of tooth-ache.

Bishop *William de Marchia*, who died in June, 1302, was buried in the

[5] "Itinerary," vol. iii. p. 108.

[6] This tomb is represented in Plate XVII. on the right of the print; adjoining to which also is represented the upper end of another ancient tomb, now standing in the south aile of the choir.

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south transept, where his effigy lies on a low pedestal, beneath a recessed arch in the south wall. His head rests on a double cushion, supported by angels; and at his feet is a cropped-eared dog: his right hand is raised, as blessing; and his left holds a crosier. On the wall, above his head, is the mask of a man, boldly sculptured, with curled hair, beard, and mustachios; probably intended for the Saviour: a female head, with similar hair, probably of the Virgin, is inserted in the wall at his feet. Ornamental groins and tracery spread over the soffite of the arch; and at the back, on brackets of foliage, are three figures, now headless and otherwise mutilated; two of which represent angels, and the third a female. On the face of the pedestal, under the verge of the tomb, are six masks of different character and aspect; four of them appear old, and are bearded; one represents a young man; and another a nun. The front of the monument is formed by open screen-work, in three compartments, separated by graduated buttresses, which stand on a plain projecting basement. Each buttress is enriched with pinnacles, &c., and between them rise three pointed arches, having pendent tracery, and pyramidical heads adorned with crockets and finials composed of rich foliage.

Bishop *Haselshawe*, who died in 1308, was buried in the nave, beneath a large slab, which still remains, and measures sixteen feet in length, by six feet in width. It lies near Bishop Bubwith's Chapel, and has been richly inlaid with brasses; but all are gone: the episcopal figure, in brass, was ten feet in length. Some indistinct traces of an inscription are apparent on the verge of the slab.

At a little distance from the last gravestone, in the middle of the nave, is an ancient slab, which has been ascribed to *King Ina*, the reputed founder of the original Church of Wells. That sovereign, however, having been shorn a monk, died in privacy at Rome, together with Ethelburga, his queen, between the years 725 and 740; and we have no account of his remains ever having been brought to England.

Bishop *Drokensford*, says Leland, was interred at the south-west end of St. John's Chapel: but Godwin states that he "lieth buried under a

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reasonable seemely toombe of free stone in the chappell of S. Katherine."[7] The Canon of Wells says, " before the altar of St. John the Baptist;" which was probably the fact, as Bishop Drokensford had founded a chantry there. This Prelate died in 1329; and is commemorated by an elegant *Monumental Shrine*, which stands near the south side of the Lady Chapel. It consists of an altar tomb, surmounted by a lofty canopy, supported by eight clustered buttresses: these sustain eight intermediate arched pediments, highly wrought with trefoils, quatrefoils, crockets, finials, and other ornaments. At the east end is a niche, having a two-fold canopy, enriched with numerous fleurs de lis, in gold, on a blue ground. There is no appearance of either brass effigy or inscription on this monument.[8]

In the north aile, close to the second column from the east at the back of the choir, is the tomb of Bishop *Ralph de Salopia*, who died in 1363. This is said to have originally stood in the middle of the presbytery, before the high altar; but it was removed to its present situation about two hundred and seventy or two hundred and eighty years ago; because, says Leland, it obstructed the priests in their ministration.[9] Godwin states, " that it lost its grates by the way." He adds also, from the records of the Church, that the figure recumbent upon the tomb (the work of some able artist) expressed in " a very lively manner" the animated countenance of his person when living.[10] His effigy, which is of alabaster, was finely sculptured, but it is now much defaced with lettorial incisions made by mischievous boys. He is pontifically habited, and has a rich mitre and gloves, ornamented with jewellery; his hands are closed, as in prayer: the top of the crosier is broken

[7] " Catalogue of English Bishops," p. 370. " Postquam annos sedisset novendecim defunctus, tumulo infertur specioso in Capella sanctæ Catharinæ," &c. are the words used by the same writer in his " De Præsulibus," p. 376.

[8] A representation of the above monumental shrine is included in Plate XVII.

[9] " Itinerary," vol. iii. *ut supra*.

[10] " Imago tumulo superincumbens (egregii alicujus artificis opus) vivos viventis vultus vividissime exprimit, ut in archivis Ecclesiæ scriptum reperi."—" De Præsulibus," p. 377.

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off. His head reposes on two embroidered cushions, and at his feet are two dogs, collared. The verge of the tomb is embattled.

Bishop *Harewell*, (ob. 1386,) was interred in the south aile of the choir. His tomb, which is a plain pedestal on a basement step, is let into the south wall, nearly opposite to that assigned to Burwold. His effigy has been richly ornamented, but is now much defaced and broken: the head rests on two cushions; his mitre is curiously decorated, and his robe wreathed round his crosier, the head of which is gone. Godwin, who regards this figure, which is of alabaster, as the performance of an excellent sculptor, states that it represents the deceased as of a very fat and large form."

Bishop *Erghum*, ob. 1400, was buried in the nave: his gravestone, which lies on the west side of the chapel erected by Bishop Beckington's executor, has been inlaid with a brass episcopal figure, and two shields, as may be traced by the indents.

On the north side of the nave, beneath the second arch from the transept, is the monumental chapel of Bishop *Bubwith*, who was interred there in 1424. This elegant little structure was erected by himself, and endowed for the support of a chantry priest to pray for his soul. In the upright it consists of two divisions of panelled arches, surmounted by a cornice ornamented with trailing vine branches, and other sculpture. The tracery of the upper division is divided into many parts; and on each side, and over the two doorways, which open to the north and south, it is finely pierced. At the east end, in the inside, are various niches with rich canopies, now greatly mutilated; and at the west end is a shield of arms, viz. that of the See, impaling *Bubwith*, the latter a fess, engrailed, between three groups of conjoined holly leaves, four in each.

On the south side of the choir, contiguous to the steps leading to the altar, is the monumental chapel erected by Bishop *Beckington*, who died in 1465, and near which he lies buried. This is designed in the most florid style of decorated architecture; and although partly of wood, excites great interest

" "De Præsulibus," p. 377.

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from the excellence of its execution and the elaborate manner in which it is wrought. The western side is entirely open, with the exception of a compartment of rich screen-work near the top; which, among other ornaments, exhibits two demi-angels displaying shields of the five wounds, and having large expanded wings, the feathers of which are so profusely spread as to fill the spandrils below the cornice. All the canopy, or roof, is underwrought with elaborate tracery, including pendants, quatrefoils, panelled arches, &c. On the south side is a small piscina, and over the eastern end is an enriched canopy. Small graduated buttresses, having rich pinnacles, sustain the sides of the chapel; and the mouldings of the cornice are ornamented with rosettes and fructed vine branches.

The tomb of Bishop Beckington, which, like the chapel, is partly of wood, is extremely curious. It is raised on a basement step, and consists of two divisions; viz. 1st, a table slab, whereon is a recumbent figure of the Bishop, in alabaster, habited in the same way as he had appointed to be buried;[12] and 2d, a low pedestal beneath the former, on which is another effigy of the deceased, in freestone, represented as an emaciated corpse extended on a winding-sheet. This kind of contrasted exhibition of the human figure, intended to denote the awful change which disease and death occasions, and thus convey a moral lesson to human vanity, was not uncommon in our cathedrals about the middle of the fifteenth century. The Bishop's garments, mitre, maniple, &c. have been richly gilt and painted; and the borderings, and other parts, have been depicted as inlaid, or set with precious stones: his head is reposing on two cushions, tasseled. The slab is supported by six small columns, three on each side, having low trefoil-headed arches between them, forming a sort of canopy over the emaciated figure; and the spandrils of which are almost wholly filled by the luxuriant plumage of demi-angels, which rest with outspreading wings on the shafts of the columns: these shafts were originally adorned with panelled arches and pinnacles, but much of the old work has been broken away, and its place supplied by plain wood.

[12] Godwin, "De Præsulibus," p. 382, note *f*.

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On the south side of the nave, immediately opposite to Bishop Bubwith's chapel, is another very beautiful chantry chapel, by some called Bishop Beckington's, and by others Bishop Knight's, but inaccurate as to both; for Godwin expressly states that it was erected by *Hugh Sugar*, LL.D. Treasurer of Wells (who was one of Beckington's executors), entirely of freestone, in place of a chapel of wood that previously stood there.[1] This, like Bubwith's, is a sexangular structure, and not dissimilar in its general design; but the tracery of the upper division is more elaborate, and the frieze and crowning ornaments more richly sculptured: the east end, or altar part of the interior, is likewise far more sumptuously profuse in its sculptural decorations than that chapel. Attached to the frieze, both on the north and south, are six demi-angels sustaining shields, charged, among other bearings, with the symbols of the five wounds, a cypher or monogram of the builder's initials, viz. H. S., his arms, viz. three sugar-loaves, surmounted by a doctor's cap. The same cypher and arms are repeated on shields, within quatrefoils and circles, under the canopy in the interior. The eastern façade, above where the altar stood, displays a most elegant series of five niches, separated by clustered buttresses, and crowned by highly enriched turreted canopies, the soffites of which are elegantly groined in divers forms: the pedestals, which are wrought in a corresponding manner, are adorned with foliage. All the eastern part from the doorways is surmounted by a most splendid canopy, or vault, of stone, overspread with fanlike tracery, a rich central pendant, quatrefoils in circles, and a profusion of other forms and ornaments.

Adjoining to the above chapel, against the great column on the western side, is a *Stone pulpit*, erected in Henry the Eighth's reign by Bishop *Knight*, who died in 1547; and which, says Godwin, "hee caused to be built for his tombe." It consists of a basement, and a superstructure fronted with pilasters, panelled, surmounted by an entablature; on the frieze of which is

[1] Hugo Sugar, &c. "legum Doctor, qui Capellam elegantem ex polito lapide suis sumptibus construxit, magno pulpito contiguam, ubi loci lignea jam olim fuerat posita."—"De Præsulibus," p. 381. The great pulpit here mentioned was built by Bishop Knight seventy or eighty years subsequently to the erection of the chapel.

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the following inscription in Roman capitals :—PREACHE THOU THE WORDE. BE FERVENT IN SEASON AND OVT OF SEASON. REPROVE, REBVKE, EXHORT, IN ALL LONGE SVFFERYNG & DOCTRYNE. 2 TIMO. In front are the Bishop's arms.

Bishop *Berkeley*, ob. 1581, is commemorated by an altar tomb on the north side of St. John's Chapel; to which place it was removed from the choir to make room for the monument of Bishop Kidder. In front are three panels, in which, on octo-foils, are shields of arms displaying those of the See impaled with Berkeley's.

On the south side of the choir, between the two easternmost columns, is the monument of Bishop *Still*, ob. 1607; which exhibits all the ponderous heaviness of James the First's time. The deceased is represented by a recumbent figure, in parliamentary robes, on a large sarcophagus, beneath an entablature and semicircular-arched canopy, which is supported by two Corinthian columns. His head reposes on two embroidered cushions, tasseled; and his hands are raised as in prayer: he has a long beard, and a large ruff, plaited. At the back of the arch is an inscription to the Bishop's memory; and in the spandrils are the arms of his See and family, on separate shields. The same arms, impaled in one shield, surmount the central part of the entablature.

Bishop *Lake* was buried in the south aile of the choir, near the back of the Bishop's throne; where his memory is recorded by his arms, sculptured in stone, and a brief inscription on a brass plate. He died in 1626.

In St. John's Chapel, on the eastern side, is the ponderous marble tomb and effigy of Bishop *Creighton*, who died in 1672. In front of the pedestal are three shields, displaying the arms of the deceased, of the See of Wells, and of the latter combined with those of Bath Abbey. An inscribed tablet (principally relating to his exile), and an elliptical pediment, fronted by a shield of the arms of the See impaling Creighton, surmounted by a mitre, completes the design.

Between the easternmost columns, on the north side of the choir, is the lofty monument of Bishop *Kidder* and his lady, who were killed in the great storm of November 26, 1703. This was erected by their surviving daughter,

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who is represented, by an elaborate figure, reclining on a slab, and looking at two urns supposed to contain the ashes of her ill-fated parents. At the sides are two Corinthian columns, supporting an entablature and open pediment, crowned with flaming lamps and a lozenge shield of the family arms. Beneath the entablature is expanded drapery, with cherubim in basso-relievo.

Against the south wall of the south aile is a lofty monument of marble, with a long inscription on a tablet between two Corinthian columns supporting an entablature and pediment, in commemoration of Bishop *Hooper*, who died in 1727. At the sides, above the pedestal, are youthful Genii; and over the entablature are the arms of the See, impaling Hooper.

In the south transept is the dilapidated monument of *Joan, Viscountess Lisle*, a daughter and heiress of Thomas Chedder, Esq. and widow of John Viscount Lisle, who died on the 13th of July, 1464. It consists of a low tomb, under an elevated recessed ogee arch, flanked by buttresses, and ornamented with rich crockets and finials. An embattled cornice, with pierced work in panels, terminates the design. At the back of the arch are three niches, with enriched pinnacles, &c. which were brought to light in 1809, by the taking down of a wall with which the recess had been partially filled up, and which was partly formed of broken fragments of the effigy of the Viscountess.

In St. Martin's Chapel, in the south transept, is the architectural monument of *John Storthwait*, who was Precentor of Wells in 1426, and Chancellor in 1439: he died about 1454. The basement is ornamented with panelled arches and small buttresses; upon which, within an enriched canopied recess, lies a figure of the deceased, with his hands as in prayer. The upper part consists of a panelling of trefoil-headed arches, pinnacles, and other sculpture.

In the adjoining Chapel, which is dedicated to St. Kalixtus, and now used as the canons' vestry, is the elegant though mutilated monument of Dean *Henry Husèe*, who died in the year 1305. It is composed of alabaster; and consists of a recumbent figure of the Dean, on a basement tomb, beneath a

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recessed arch, surmounted by a rich but broken canopy. The front of the tomb is divided by small buttresses into nine compartments; five of which include as many headless figures of ecclesiastics, and the others shields of arms: the verge is embattled. Pendent tracery ornaments the lower part of the arch; in the spandrils are quatrefoils, &c., and above the arch is a series of trefoil-headed niches, with pinnacles, a cornice, and a crowning ornament of trefoils.

At the northern extremity of the north transept is an altar tomb, with a canopy, to the memory of *Thomas Cornish*, Precentor, Chancellor and Canon Residentiary of this Cathedral, who died in 1513. He was Suffragan Bishop to this Cathedral under Fox, and of Exeter to Hugh Oldham. He was also Provost of Oriel College, Oxford. (See Athenæ Oxon. vol. ii. p. 698.) An elevation of this simple but handsome monument is given in the engraved title page to this volume.

In St. John's Chapel, at the north end of the eastern transept, is an altar tomb, sustaining a recumbent effigy of a priest, said to perpetuate *Dean Forest*, who died in March 1446. Near it are some marble tablets to the memory of different branches of the *Brydges* family.

In the Lady Chapel are tablets recording the names and qualifications of the Rev. *Thomas Eyre*, Treasurer of this Cathedral, and of other persons of his family.

On the wall of the north aile, near the entrance, is a marble slab commemorating *Thomas Linley*, Esq. who died Nov. 19, 1795; and also two of his daughters, one of whom, Elizabeth Ann, was wife of R. B. Sheridan, Esq. A pathetic poetical epitaph, by William Linley, son of the above Thomas, is inscribed on the tablet.

Attached to the wall behind the altar is a tablet raised to the memory of Lord *Francis Seymour*, son of Edward, Duke of Somerset, who died in February, 1799, aged seventy-three, after presiding in this church as Dean for thirty-three years.

John Harris, D. D. Bishop of Landaff, and Dean of this Church, is commemorated by another marble slab affixed to the same wall. He died in August, 1738.

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In St. Catharine's Chapel are monumental memorials of the *Sherston* family; and also a curious emblematical *brass* plate, in memory of *Humphry Willis*, Esq. who died in 1618.

Attached to one of the clerestory windows on the south side of the nave is a small *Minstrel Gallery*, having its front divided into three panels, with quatrefoil tracery, inclosing blank shields. On the south side of the nave, over the arches, are two large busts of a Bishop and a King, with small figures attached to each: these have been already noticed, pp. 60, 61, note 7, and are represented in Plate II. figures 4 and 5. In the north transept is a curious, ancient, and complicated *Clock*, which is traditionally said to have been executed by Peter Lightfoot, a monk of Glastonbury, about the year 1325. Its circular dial represents the hours of the day and night, the phases of the moon, and other astronomical signs; and at the summit is a piece of machinery with figures of knights on horseback, or cavalry, which revolve round a centre at the time of striking the hours. At one angle of the transept is a statue of a seated man, which is connected with the clock by rods, and strikes the hours and quarters with his foot against a bell. This figure, without any intention of punning, is popularly called Peter *Lightfoot*.

Among the fanciful, amusing, and interesting features of this truly interesting Church, the numerous and diversified *Capitals* to the columns demand particular notice. They abound with rich and varied sculpture, and shew that the artist who designed and the artizan who executed them worked in co-operation and with one feeling. Though all are restricted to given proportions and general forms, and each is adapted to its particular office, yet they all vary from one another, and each is distinguished by its own individual beauty and originality. Nineteen of these capitals are delineated in Plates XIII. and XXII. Those in the former are 1 and 3, against the wall on the north side of the nave; 4, cluster to great pier on the south side of the nave; 2 and 6, clusters in vestibule to the Lady Chapel; 5 and 7, under north-west tower. Plate XXII. 1, commencing at the left hand corner, 4, 5, 6, 7, and 8, are portions of capitals from the south transept; 2 and 3, from the north aile of the nave; 10 and 12, from the north porch; and 9 and 11, from the north transept.

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Detached from, but associated in history and architectural characteristics with the Cathedral, are the Palace, the Deanery, the Vicar's Close, or College, and some gatehouses, &c. in the market place. The *Palace*, a short distance south of the Cathedral, is a large irregular pile of building, surrounded by an embattled lofty wall, and that again guarded by a wide moat, filled with water. Over this, on the north side, is a bridge, with an embattled gate-house, on the palace side. The area within the walls is said to embrace nearly seven acres of land, occupied by a court-yard and lawns, kitchen and pleasure gardens, the offices and the dwelling house. The latter, it is reported, contains some ancient specimens of architecture. On the south side of the outer court, or ballium, as it may be named, are the walls of a grand and spacious hall, which was about one hundred and twenty feet in length, by seventy feet in width, and was built by Bishop Burnell, in the reign of Edward I. It was enlightened by tall and finely formed windows; had a music gallery at one end, and staircase turrets at the angles. Near it are the remains of a once beautiful chapel, supposed to have been built by Joceline de Wells. Bishop Erghum fortified, enlarged, and strengthened this Palace during his prelacy, and made it a complete fortress. Within fifty years afterwards it was greatly dilapidated; as Bishop Beckington found it necessary to repair it and add to its accommodations. By the great Duke of Somerset (uncle to Edward VI.) it suffered much waste and injury; and still further destruction by a despicable fanatic, named Burgess, during the Civil War in Charles the First's time. These things considered, and the comparatively small income of the See, we are surprised to find the Palace possess so much antiquarian interest, and to hear that it affords so much domestic comfort and accommodation.

At a short distance north-west of the Cathedral is the *Deanery House*, a large and commodious mansion. The building is nearly square, with a court yard to the east, gardens and offices to the north, and abutting on the south to the road. The oldest part of the present building appears to be of Gunthorpe's time, who was elected Dean in 1472, and is said to have entertained Henry the Seventh here on his return from the west. In the hall is

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an ancient sculptured fire-place, and on the garden side are some fine oriel windows.

Directly north of the Cathedral is a series of tenements, with chapel, hall, &c. surrounding a long area, called the *Vicar's College*, or *Close*. Bishop Salopia appears to have been the chief founder of this college, and builder of the houses, &c. The collegiate establishment consists of two principals, five seniors, and seven other vicars. The buildings comprise twenty houses on each side of the court, or close, a chapel with a library in a ruinous state, at the north end, and a common hall, with its appendages, at the opposite end. The buildings, as well as the funds of this College, are under great obligations to Bishop Beckington. In PLATE XX. the entrance gateway to the Vicar's Close, including the archway and gallery of communication with the Cathedral, together with a beautiful oriel window, and other contiguous objects, are distinctly represented.

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A CHRONOLOGICAL LIST OF THE BISHOPS OF BATH AND WELLS,

WITH THE CONTEMPORARY KINGS OF ENGLAND.

No.	BISHOPS.	Elected or Consecrated.	Died or Translated.	Buried at	Kings.
	OF WELLS.	ANGLO-SAXON DYNASTY.			
1	Athelmus, or Adelm....	Circa.....905 or 909	To Canterbury.....923	Canterbury.....	Edward the Elder.
2	Wulfhelm, or Wlfelmus.	 924	Ditto 925	Canterbury...938	Athelstan.
3	Elphege, or Elfege.	Circa.....925	.....	.....	Athelstan.
4	Wulfhelm, Wlfelmus, or Wolfelm.....	Occurs[1].....938	.....	.....	Edmund and Eldred.
5	Brithelm, or Brihtelm[2]..	 958	Died .....May 15, 973	Wells	Edwy and Edgar.
6	Kyneward, or Kinewald	 974	.....July 8, 975	Wells	Edgar, &c.
7	Sigar.	Circa 975	.....June 8, 997	.....	Ethelred.
8	Alwyn, Adelwyn, Alfwin, or Ealwyn....	Circa 997	1000	Wells	Ethelred.
9	Burwold	1000	Circa 1000	Wells	Ethelred.
10	Leovingus, Living, Elstan, or Elstanus.. ..	1001	To Canterbury 1013	Canterbury..1019	Ethelred.
11	Ethelwyn, or Agelwinus, supplanted by..	1013	.....	.....	Edmund and Canute.
12	Brithwyn, who was ejected, in turn, by the same	Circa 1021	Died 1026	Wells	Canute.
	Ethelwyn	Circa 1025	Died 1026	Wells	Canute.
13	Merehwit, or Merewhit.	1027	Died 1033	Glastonbury	Canute.
14	Dudoc, or Dudocus	1033	Died 1060	Wells	Harold I. to Harold II.
		NORMAN DYNASTY.			
15	Giso, Gisa, or Giso Hasban	Consecrated. May 17, 1060	1088	Wells	William I.
	OF BATH.				
16	John de Villula.....	1088	Died .....Dec. 1123	Bath.....	William II. Henry I.
17	Godfrey	Cons..... Aug. 26, 1123	Died .... Aug. 16, 1135	Bath.....	Henry I.
	OF BATH AND WELLS.				
18	Robert[3].	1135	Died ..Sept. 1, 1165 or 6	Bath.....	Stephen.
		SAXON LINE RESTORED.			
19	Reginald Fitz Joceline..	Cons.....June 23, 1174	To Canterbury. Nov. 1191	Bath.....1191	Henry II.
	OF BATH AND GLASTONBURY.				
20	Savaric.	Cons. ....Sept. 20, 1192	..... Aug. 8, 1205	Bath.....	Richard I.
21	Joceline de Welles.	Cons. .... May 28, 1206	Died .... Nov. 19, 1242	Wells.....	John.
	OF BATH AND WELLS.				
22	Roger	Cons..... Sept. 11, 1244	Died .....Dec. 1247	Bath.....	Henry III.
23	Wm. Bitton, or Button..	Cons..... July 14, 1248	Died.....April 3, 1264	Wells.....	Henry III.

1 Le Neve says, in 960.
2 He was translated, in 989, to Canterbury; but, upon the pretext of insufficiency, was in a short time removed back to Wells. Joh. Brompton, col. 864.
3 In his time the first Dean was chosen.

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No.	BISHOPS.	Elected or Consecrated.	Died or Translated.	Buried at	Kings.
24	Walter Giffard	Elected... May 22, 1264	To York.. Oct. 15, 1265	York..... 1279	Henry III. and Edw. I.
25	Wm. Bitton, or Button..	Elect.... Feb. 10, 1267-8	Died..... Dec. 4, 1274	Wells	Henry III. and Edw. I.
26	Robert Burnell	Cons.....April 7, 1274	Died.....Oct. 25, 1292	Wells	Edward I.
27	Wm. de Marchia, or De la March.....	Elect. Jan. 30, 1293-94; Cons. May 17, 1294	Died..... June 11, 1302	Wells	Edward I.
28	Walter de Haselshawe, or Hestelshagh	Elect..Aug. 7, 1302; Cons...Nov. 4, 1302	Died.....Dec. 11, 1308	Wells	Edward I. and II.
29	John Drokensford.....	Elect...Feb. 5, 1309; Cons...Nov. 9, 1309	Died.....May 13, 1329	Wells	Edward II. and III.
30	Ralph de Salopia	Cons.....Dec. 3, 1329	Died.....Aug. 14, 1363	Wells	Edward III.
	Walter de Monyngton ..	Elected, but his Election made void.			
31	John Barnet	From Worcester, Nov. 24, 1363	Trans. to Ely. Dec. 15, 1366	Ely..... 1373	Edward III. Rich. II.
32	John Harewell, LL. B..	Cons..... March 7, 1366	.....June or July, 1386	Wells	Edward III. Rich. II.
	Richard Medeford	Elected July 1, 1386; but resigned bef. possession.			
		LANCASTRIAN LINE.			
33	Walter Skirlawe, LL.D.	From Lichf. Aug. 18, 1386	To Durham. April 3, 1388	Durham 1406	Rich. II. Hen. IV.
34	R. Erghum, LL.D.	From Sarum, April 3, 1388	Died.... April 11, 1400	Wells	Rich. II. Hen. IV.
	Richard Clifford	Advan. by Papal authority; but resign. be. possession			
35	Henry Bowet, LL.D....	Cons..... Nov. 20, 1401	To York....Oct. 7, 1407	York. 1423	Henry IV.
36	Nicholas Bubwith.....	From York. Oct. 7, 1407	.....Oct. 27, 1424	Wells	Henry IV. V. VI.
37	John Stafford, LL.D. ..	Elect.....Dec. 1424; Cons. May 27, 1425	To Canterb. Aug. 23, 1443	Canterbury..1452	Henry VI.
		HOUSE OF YORK.			
38	Tho. de Beckington, LL.D.	Cons. ....Oct. 13, 1443	..... Jan. 14, 1464-5	Wells	Henry VI. Edw. IV.
	John Phreas, or Free ..	Advanced by Papal authority, in 1466; but died before possession.			
39	Rich. Stillington, LL.D.	Cons....March 16, 1466	Died 1491	Wells	Edw. IV. Rich. III. Henry VII.
		UNION OF YORK AND LANCASTRIAN FAMILIES.			
40	Richard Fox, LL.D.....	From Exeter. Feb. 8, 1492	To Durham....1494; To Winchester. 1502	Winchester. .1508	Henry VII.
41	Oliver King, LL.D.....	Fm Exet. Nov. 6, 1495; Inst. March 12, 1496	Died.....Aug. 29, 1503	Bath, or Windsor.	Henry VII.
42	Card. Adrian de Castello	Fm Heref. Aug. 1504; Inst. by proxy, Oct. 20, 1504	Deprived .. July 2, 1518	.....	Henry VII. and VIII.
		REFORMATION.			
43	Card. Thomas Wolsey..	.....Aug. 28, 1518	Resigned....April, 1523	Leicester....1530	Henry VIII.
44	John Clarke, D.D.	Temporal. rest. May 2, 1523	Died.... Jan. 3, 1540-41	London	Henry VIII.
45	William Knight, LL.D..	Cons.....May 29, 1541	Died.... Sept. 29, 1547	Wells	Henry VIII. Edw. VI.
46	William Barlow, D.D..	St. David's..Feb. 3, 1547	Ejected 1553	Chichester	Edward VI. & Mary.
47	Gilbert Bourne, D.D. ..	Cons.....April 1, 1554	Deprived 1558	Silverton....1569	Mary and Elizabeth.
48	Gilbert Berkeley, or Barkley, S. T. P. ..	Elect...Jan. 29, 1559; Cons. March 24, 1559	Died..... Nov. 2, 1581	Wells	Elizabeth.
49	Thomas Godwin, D.D...	Elect. Aug. 10, 1584; Cons..Sept. 13, 1584	Died.... Nov. 19, 1590	Okingham	Elizabeth.
		UNION OF ENGLISH AND SCOTCH CROWNS.			
50	John Still, D.D.	Cons... Feb. 11, 1592-93	Died .... Feb. 16, 1607	Wells	James I.
51	James Montague, D.D..	Cons..... April 17, 1608	To Winchester. Oct. 4, 1616	Bath 1618	James I.
52	Arthur Lake, D.D.	Elect..... Oct. 17, 1616	Died..... May 4, 1626	Wells	James I. Charles I.
53	William Laud, D.D.....	From St. Dav. Sept. 19, 1626	To Lond. July 28, 1628; To Canterb. Aug. 1633	Oxford	Charles I.

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No.	BISHOPS.	Elected or Consecrated.	Died or Translated.	Buried at	Kings.
54	Leonard Mawe, D.D. ..	Elect.....July 24, 1628	Died.....Sept. 3, 1629	Chiswick	Charles I.
55	Walter Curle, D.D.....	From Rochester, Elect...Oct. 29,1629	To Winchester 1632	Subberton, Hants	Charles I.
56	W. Pierce, or Piers, D.D.	From Peterborough Nov. 26, 1632	Died.....April, 1670	Walthamstow ..	Charles II.
57	Robert Creighton, D.D	Elect. ....May 26, 1670	Died.....Nov. 21, 1672	Wells	Charles II.
58	Peter Mew, LL.D.	Elect.....Dec. 19, 1672	To Winchest. Nov. 22, 1684	Winchester.....	Charles II.
59	Thomas Kenn, D.D.....	Cons.....Jan. 25, 1684-5	Deprived....Feb. 1. 1690	Frome 1710	James II. Will. III.
60	Richard Kidder, D.D...	Cons.....Aug. 30, 1691	Killed....Nov. 27, 1703	Wells	William III. & Anne.
61	George Hooper, D.D. ..	From St. Asaph, March 14, 1703-4	Died.....Sept. 6, 1727	Wells	Anne, George I. and II.
62	John Wynne, S.T.P.....	Ditto.....Nov. 11, 1727	Died.....July, 1743	.....	George II.
63	Edward Willes, D.D. ..	From St. David's...1743	Died.....Nov. 24, 1773	London	George II.
64	Charles Moss, D.D.	Ditto 1774	Died.....1802	London	George III.
65	Richard Beadon, D.D...	From Gloucester ...1802	Died.....April 20, 1824	Wells	George IV.
66	Henry Law, D.D.....	From Chester 1824	.....	.....	George IV.

A CHRONOLOGICAL LIST

OF THE

BISHOPS OF DORCHESTER, WINCHESTER, AND SHERBORNE;

TO WHICH THE DIOCESS OF WELLS ORIGINALLY BELONGED.

No.	BISHOPS.	Elected or Consecrated.	Died or Translated.	Buried at	Saxon Kings.
	OF DORCHESTER.				
1	Birinus	Circa 635	 650	Dorchest. after rem. to Winches.	Cynegils, Kenwalsh.
2	Agelbert, or Egilbert....	 650	See divid. Abdicated 660	.....	Kenwalsh.
3	Wina, Bishop of Dorchester & Winchester	 661	Expelled .....664 Died 675	Winchester.....	Kenwalsh.
4	Lothere, or Leutherius, Bp. of the W. Saxons.	 670	Died 674	Winchester.....	Kenwalsh.
	OF WINCHESTER.				
1	Headda, or Hedda	 676	Circa 703	Winchester.....	Ina.
2	Daniel.....	Circa 704	See again div. cir. 706 Died..... 745	.....	Ina, Ethelard.
	OF SHERBORNE.				
1	Aldhelm	Circa 706	Died 709	.....	Ina.
2	Forthere, or Fordhere ..	 709	Died circa 737	.....	Ina, Ethelard.
3	Herewald	Present at a council 747 Confirms a charter 766	.....	.....	Ethelard, Cuthred. Sigebert, Kinewulph.
4	Ethelmod.....	.....	.....	.....	Kinewulph.
5	Denefrith	.....	.....	.....	Brithric.
6	Wilbert, or Wigbert....	Before..... 812	.....	.....	Egbert.
7	Ealstan	Circa 817	 867	Sherborne	Egbert, Ethelwulph, Ethelbald, Ethelbert, Ethelred.
8	Edmund, or Headmund	 867	Slain 871	.....	Ethelred.
9	Etheleage	Circa 872	.....	.....	Ethelred.
10	Alfsy, or Alfsius	.....	.....	.....	Alfred.
11	Asserius Menevensis ..	From Exeter	Probably resign. Died, accord. to Godwin, 883; Sax. Chron. says..910	Sherborne	Alfred, Edward the Elder
12	Swithelm, or Sighelm ..	Godwin says 883	.....	.....	Alfred.
13	Ethelwold, or Ethelward [See vacant several years]	.....	Died 898	.....	Alfred.
14	Werstan	Circa 905	Slain 918	.....	Edward the Elder.

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A CHRONOLOGICAL LIST OF THE DEANS OF WELLS.

No.	DEANS.	Appointed or admitted.	Died or removed.
1	Ivo[1]	Occurs 1135; and again 1159—Dugdale.	
2	Richard de Spakeston, or Spaxton	Occurs in 1160—Godwin; 1164—Reg. Dec. et Cap.; and 1174—Wharton.	
3	Alexander	Occurs 1180—Cart. Glaston. MS. p. 15; and 1209—Reg. Well.	
4	Leonius	Noticed 1213—Reg. Dec. et Cap.; 1215—Dugdale; Godwin places him in 1205.	
5	Ralph de Lechlade	Dugdale says he was elected during the time of Bishop Joceline	1213—Reg. Well.
6	Peter de Cicester[2]	Attended as Dean in Bath Abbey at Synod, April 4, 1220—Dugdale	Died 1237—Reg. Dec. et Capital.
7	William de Merton	Elected Sept. 19, 1237; Godwin says 1236.	
8	John Saracen	Appointed by the Pope 1242—Dugdale; Godwin says 1241. He occurs 1252.	
9	Egidius de Bridport	Elected 1253	To Salisbury, 1256[3]—Reg. Dec. et Cap.
10	Edw. de la Knoll, or Cnoll	Sept. 1256—Reg. Dec. et Capital	Died Sept. 16, 1284—Ibid.
11	Thomas de Button	Nov. 15, 1284—Reg. Well.	To See of Exeter, 1292—Rymer Fœd. vol. ii. p. 543.
12	William Burnell	1292	Died 1295—Reg. Wellen.
13	Walter de Haselshawe[4]	Dec. 17, 1298	To this See, 1302—Reg. Wellen. See List of Bishops.
14	Henry Husèe, or Huse	1302	Died 1305—Reg. Wellen.
15	John de Godelegh[5]	1305	Died Feb. 4, 1332.
16	Richard de Bury	Elect. by the Pope's Letters, Feb. 20, 1332—Dugdale	To Durham, 1334—Reg. Wellen.; died before installation.
17	Wibert de Luttleton, or Wm de Lyttleton	Elected April 22, 1334—Godwin and Le Neve	Not installed; he died before Aug. 31, 1355—Reg. Rad. de Salop.
18	Walter de London	Aug. 30, 1335	Died 1350—Reg. Wellen.
19	John de Carleton[6]	1350	Died 1361—Reg. Wellen.
	William de Camel	Elected, but refused to act, 1361.	
20	Stephen de Pempell, or Pympel	Nov. 3, 1361	Died Feb. 3, 1378-9; and was buried in the Cathedral before the altar of St. Stephen—Dugdale.
21	John Fordham[7]	Feb. 22, 1378; Godwin says 1379	To Durham, 1381—Reg. Wellen.
22	Thos. de Sudbury, LL.D.	1381—Godwin.	
23	Nicholas Slake	Occurs 1396—Godwin	Removed 1401.
24	Henry Beaufort[8]	1397—Reg. Braybroke Episc. Lond.	
25	Thomas Tuttebury	Nov. 26, 1401. Held it a short time	Not known whether he vacated by death or preferment—Dugdale.
26	Thomas Stanley	Sept. 20, 1403—according to Dugdale; but Godwin and Le Neve say 1401	Died March 11, 1409-10, Reg. Wellen.
27	Richard Courtney	May 26, 1410; Godwin says 1409	To Norwich, 1413—Reg. Wellen.
28	T. Karneke, or Karneka	1413—Le Neve; omitted by Godwin	Died Sept. 1413—Reg. Bubbewith.
29	Walt. Medford, or Metford	Nov. 8, 1413—Reg. Bubbewith	Died 1423—Reg. Bubbewith.
30	John Stafford, LL.D.	Sept. 9, 1423	To this See, May, 1425—Reg. Wellen. See previous list.
31	John Forrest	Nov. 19, 1425	Died Mar. 25, 1446, and bur. in the Cath.

1 Constituted Dean by Robert, Bishop of Bath. According to Le Neve and Dugdale, and in Reg. Drokensford, it is said that William, Archbishop of Canterbury, confirmed the ordination, 1175 or 6; yet Godwin places it about 1150.

2 In 1237 a chantry was founded for his soul, in the Cathedral, before the altar of St. Kalixtus.

3 See "History," &c. "of Salisbury Cathedral."

4 Godwin and Le Neve place his election in 1293; but Dugdale says the Deanery remained vacant from the death of Burnell till 1298.

5 He was a considerable benefactor to the fabric of his Church, insomuch that, in 1330, the chapter of the Cathedral founded a chantry for two priests to pray for the good estate of his soul—Dugdale.

6 William de Camel was elected on the death of Carleton; but refused the appointment—Dugdale. He was Chancellor to the Archbishop of Canterbury.

7 He was elected by thirty-three Canons; but Robert Skelton, by virtue of the Pope's Letters, claimed the Deanery. Fordham, however, retained the office till he was advanced to the See of Durham. He was Prebendary of Lincoln, York, and Chichester, Keeper of the Privy Seal, and made Lord Treasurer by King Richard II. He was translated to Ely by Pope Urban VI. His remains repose in St. Mary's Chapel, Ely.

8 The Cardinal. Godwin omits this Dean. In Bowet's Register it is stated that, after Slake, the Deanery remained vacant till Nov. 14, 1401; when Tuttebury was appointed. Le Neve quotes Reg. Braybroke Episc. Lond. et Reg. Medeford. Episc. Sarum, to prove that Beaufort was Dean in 1397.

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No.	DEANS.	Appointed or admitted.	Died or removed.
32	John de la Bere.....	Held it for a short time.—1447—Godwin	To St. David's—Godwin.
33	Nicholas Carent,[9] LL. D...	1448—Godwin.....	May 3, 1467—Reg. Wellen.
34	William Wytham, LL. D..	1467	July 16, 1472; buried in the Cathedral, near Bishop Ralph de Salopia.
35	John Gunthorp, B. D.[10]....	Elect. Dec. 18, 1472; conf. Jan. 19, 1473—Reg. Still.	Died June 25, 1498.
36	Wm. Cousyn or Cosyn....	Elect. Dec. 23, 1498; conf April 15, 1499; instal. by proxy, June 23, 1499; in person June 8, 1502	Died 1525—Reg. King. Reg. Castell.
37	Thomas Winter[11].....	March 26, 1526—Le Neve; 1525—Godwin.....	Resigned 1528.
38	Richard Woleman, or Woolman, LL.D.....	1529—Le Neve	Died in 1537; and was buried in the cloisters of St. Stephen's Chapel, Westm.
39	T. Cromwell,[12] Earl of Essex	1537; (prime minister to Henry VIII.)	Beheaded in 1540.
40	Wm. Fitzjames, or Fitzwilliams	1540.....	Resigned 1548—See Wood's "Fasti."
41	John Goodman[13].....	1548—Le Neve.....	Deprived 1550—Godwin.
42	William Turner, M.D.[14] ..	1550—Le Neve.....	Deprived 1553—Le Neve; but restored.
	John Goodman	Restored 1553	Deprived 1560.
	William Turner, M.D....	Restored 1560	Died July 7, 1568; and buried in St. Olave's, Hart-street, London.
43	Robert Weston, LL.D.[15] ..	1570.....	Died May, 1573; buried in the Cathedral of St. Patrick, Dublin.
44	Valentine Dale, B.C.L.[16]..	1574	Died Nov. 17, 1589; buried in St. Gregory's Church, near St. Paul's, Lond.
45	John Herbert.....	(Master of Requests); 1589.	
46	Benjamin Heydon, D.D...	1602	Died 1607.
47	Richard Meredith, B.D...	Nov. 21, 1607	Died Aug. 15, 1621; buried in the Cathedral—Wood's "Fasti."
48	Ralph Barlow, DD.....	Sept. 1621.....	Died July, 1631; buried in the Cathedral. Precentor of Christ Ch. Coll.
49	George Warburton, D.D.[17].	Aug. 25, 1631—Reg. Curle.....	Dec. 1640.
50	Walter Raleigh,[18] D.D....	Jan. 13, 1641.....	Died Oct. 10, 1646; bur. in the Cathedral before the Dean's stall, in the choir.
51	Robert Creighton, D.D....	1660	See List of Bishops.
52	Ralph Bathurst, M.D.[19]...	June 28, 1670—Le Neve.....	Died 1704; bur. in Trin. Coll. Chapel, Oxf.
53	Wm. Grahme, D.D.	July 28, 1704.	
54	Math. Brailsford, D.D.....	July 23, 1713.....	Died Dec. 13, 1733.
55	Isaac Madox, DD.....	1733	To St. Asaph, 1736; to Worcester, 1743—Dugdale.
56	John Harris, D.D.[20]	1736	Died Aug. 28, 1738; bur. in this Cathedral.
57	Samuel Creswick, D.D. ..	Nov. 6, 1739	Died Jan. 13, 1766.
58	Lord Francis Seymour[21] ..	Jan. 1766.....	Died Feb. 9, 1799; bur. in this Cathedral.
59	Geo. Wm. Lukin, LL.D.[22] .	March 26, 1799.....	Died Nov. 27, 1812.
60	Hon. Hen. Rider, D.D. ..	Dec. 12, 1812.....	Advanced to Gloucester 1813; to Lichfield and Coventry 1824.

9 Le Neve supposes that there was merely a contest between Bere and him for the election; but Godwin places him in 1448. Carent was chosen by fifty-two Canons; but the Pope in the meantime had bestowed the deanery on La Bere, or Dalvere. The Bishop had confirmed Carent's election before the arrival of the Pope's bull.

10 Kennet, from the Reg. Wellen. says that, in 1467, he gave to the treasury of the Church a massive silver image of the Virgin, weighing one hundred and fifty-eight ounces. He was buried in the Cathedral, near Bishop Drokensford.

11 Winter was called the nephew, but is supposed to have been the son of Cardinal Wolsey. See Wood's "Fasti."

12 At the close of the statute of attainder against him, a proviso was inserted that it should not be in any way prejudicial to the Bishop of Bath and Wells, the Deanery, or Dean and Chapter of Wells—MS. Harl. 7089.

13 Godwin does not notice the restorations of Goodman and Turner; but mentions only their first appointments; and places Weston's in 1566.

14 A native of Morpeth, Northumberland, and author of "An English Herbal," 1552.

15 He was Principal of Broadgate Hall, and Chancellor of Ireland.

16 Dale was of All Souls College, Oxford; Master of Requests; and Ambassador to France.

17 A native of Cheshire; Dean of Gloucester; Chaplain to James I.—Wood's "Fasti."

18 Son of Sir Carew Raleigh, of Downton, Wiltshire: he was elder brother to Sir Walter Raleigh. He was taken prisoner on the surrender of Bridgewater, and confined in Ilchester gaol; thence removed to Banwell House, and afterwards to the Deanery at Wells, where he was murdered by his gaoler, who was tried for the same, but acquitted. Sir Simon Patrick published "Reliquiæ Raleighanæ," 1679. After Raleigh the Deanery was vacant fourteen years.

19 He was member of Trinity College, Oxford; of which he was chosen President, Sept. 1664. In 1691 he was nominated to the See of Bristol; but refused the appointment. The chapel of his college he built "in an elegant manner," in which he was buried, in 1701, in the eighty-fourth year of his age. Bathurst is praised by some authors for his poetical talents.

20 In commendam with the Bishoprick of Landaff. 21 Son of the Duke of Somerset.

22 Translated to Worcester; in the Cathedral of which city he is buried, and where a long epitaph commemorates his promotion and virtues.

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LIST OF BOOKS, ESSAYS, AND PRINTS,

WHICH HAVE BEEN PUBLISHED RELATING TO

WELLS CATHEDRAL;

ALSO,

A CATALOGUE OF ENGRAVED PORTRAITS OF ITS BISHOPS AND DEANS.

THIS LIST IS SUBJOINED TO GRATIFY THE BIBLIOGRAPHER, THE CRITICAL ANTIQUARY, AND THE ILLUSTRATOR; AS WELL AS TO SHEW, AT ONE VIEW, THE PRINCIPAL SOURCES WHENCE THE CONTENTS OF THE PRECEDING PAGES HAVE BEEN DERIVED, AND THE FULL TITLES OF THE WORKS REFERRED TO IN THE NOTES.

DIOCESS, SEE, AND CHURCH.

THE History and Antiquities of Wells Cathedral have been hitherto almost wholly neglected; and there is no published account that manifests either investigation or discrimination. Some gentleman, probably connected with the Church, has drawn up a manuscript account of it, intituled, "A History of the Cathedral Church," &c.; one copy of which was in the possession of the late Bishop, and another is the property of the Rev. W. Phelps: but it is a very slight and imperfect performance. The principal archives of the Dean and Chapter are said to have been destroyed; consequently there is little chance or opportunity of our attaining any very detailed history of the See and Cathedral. Thus circumstanced, the present work, which includes a concentration of the scattered evidence that has been preserved relating to the See and Church, may be regarded as the only one that pretends to originality of matter, with independence of manner and impartiality. Besides ocular examination and local information, its facts and data are chiefly derived from the following sources:—

Wharton, in "ANGLIA SACRA," Pars I. has published five tracts relative to the History of the See of Wells. The first of these is intituled "*Historia de Episcopis Bathoniensibus et Wellensibus*, a prima Sedis fundatione ad an. 1423. Authore Canonico Wellensi." This memoir was edited from a MS. in the Cottonian Library, Vitell. E. 5. which comprises two distinct works, termed by Wharton *Historia Major* and *Historia Minor*, whence he has compiled a continued narrative. He states that there are copies of both Histories in a Chartulary belonging to the Dean and Chapter of Wells. To this tract is subjoined a *Continuation of the History of the Bishops of Bath and Wells*, from 1423 to 1540, drawn up by Wharton from various authorities.—The second piece is "*Adami de Domersham Historia* de contentione inter Episcopos Bathonienses et Monachos Glastonienses, ab an. 1192 ad 1290." This is taken from the same MS. with the preceding; and it is also included in the *History of Glastonbury*, MS. Cotton. Tiber. A. 5.—Next follow "*Successio Priorum Ecclesiæ Bathoniensis;*" and "*Successio Decanorum Ecclesiæ Wellensis;*" taken principally from the Registers of Wells. The second part of "Anglia Sacra" contains a short "*Life of Thomas de Beckinton*, Bishop of Bath and Wells," extracted from a MS. in the Cottonian Library, Titus A. 24, intituled, "Collocutiones VII. de Laudibus Will. de Wyckham," written by Thomas Chaundler, Chancellor of Wells, and afterwards of York, who died in 1489.

In "CONCILIA MAGNÆ BRITANNIÆ ET HIBERNIÆ, ab an. 446 ad 1717, a D. Wilkins," are to be found the following documents relating to the Bishopric of Bath and Wells:—Vol. i. p. 200, *Synodus a R. Edwardo Sen. congregata.*—p. 259, *Concilium Bathoniense: in quo Edgarus in regem consecratus est.*—p. 569, *Bulla Honorii III. Papæ de dissolutione unionis Bathon. et*

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Glaston. ecclesiar.—p. 683, *Statutum Jocelini Episc. Bathon. pro reædificanda Eccles. S. Andreæ Well.*—Vol. ii. p. 89, *Literæ Archiep. Cant. Epi. Bath. et Well. suum constit. Vicarium.*—p. 94, *Archiep. Literæ Synod. Epo. B. et W. de subsidio terræ sanctæ a Rege ablato.*—p. 186, *Prioris Cant. Commissio de officialitate B. et W. Dioec. sede ibid. vacante.*—Ib. *Alia de eadem.*—p. 187, *Prior. Cant. Litera concessa B. et W. electo, de ejusd. confirmatione.*—Ib. *Alia de eadem.*—Ib. *Alia Dom. Regi de eadem.*—p. 188, *Alia Capitul. Bath de eadem confirmatione Epi. electi* —p. 194, *Prior. et Cap. Cant. Literæ de citatione Episcopor. ad consecrationem Epi. B. et W.*—p. 195, *Prior. Cant. Literæ Episcopo London. pro consecratione electi B. et W.*—Ib. *Eidem de consecratione Epi. B. et W.*—Ib. *Commissio Prior. et Cap. Cant. pro consecratione Ep. Assaven. et B. et W.*—p. 196, *Literæ Prior. et Cap. Cant. Archidiacono Cant. pro inthronizatione ejusd.*—Ib. *Prior. Cant. Literæ Epo. B. et W. pro inthronizatione sua.*—Ib. *Ejusd. Literæ ne Archidiaconus Cant. inthronizet Epum. B. et W.*—p. 197, *Ejusd. Literæ R. Poucyn ut inthronizet Epum. B. et W.*—p. 551, *Mandatum Johan. de Drokenesford, Epi. B. et W. de relavamine Academiæ Oxon. paupertate pressæ.*—p. 578, *Statutum Epi. Wellens. de Cancellarii Prælectionib. confirmat. per Clement. Papam Avin.* 4 id. *Jul. Pontif.* 7.—p. 670, *Literæ Archiepi. Cant. Epo. B. et W. de literis regiis* (Edw. III.) *contra Archiep.* - p. 681, *Literæ Regis Radulpho Epo. B. et W.*—p. 711, *Ordinatio Radulphi de Salopia Epi. B. et W. de dieb. festis in sua Dioecesi observand.* – Ib. *Ordinatio ejusd. de Constitutionalibus synod. Will. de Button Epi. Well. confirmand.*—p. 727, *Mandatum Rad. de Salopia Epi. Well. ad denunciand. excommunicationes juxta auctoritatem concilii provinc.*—p. 735. *Constitutiones Rad de Salopia Epi. B. et W.*—Vol. iii. p. 12, *Archiep. Cant. Mandat. Epo. B. et W. super injuriis illatis Epo. Sarum.*—p. 49, *Mandat. Rad. de Salopia Epi. B. et W. contra officium episcopale exercentes.*—p. 596, *Mandat. Thomæ Epi. B. et W. ad inquirend. de miraculis fontis S. Johannis.*—Vol. iv. p. 414, *The Archbishop of Canterbury's Mandate and Commission for the Visitation of the Diocess of B. and W.*—p. 415, *Articles for the Cathedral Church of Wells.*—p. 425, *Suspensio ab Archiep. Cant. facta contra Decanum Wellens.*—p. 429, *Absolutio M. Hill procurat. B. et W.*

The new edition of DUGDALE'S "MONASTICON ANGLICANUM," vol. ii. p. 274—285, contains notices of the Cathedral and Diocess of Wells, with accounts of the Bishops, and a catalogue of the Deans, collected from Wharton's Anglia Sacra; Godwin de Præsulib. Anglican.; Le Neve's Fasti Eccles. Angl.; Gough's Sepulchral Monuments; Collinson's History of Somerset, &c.—In the same work are the following charters and records relating to Wells:—No. I. *Carta Cynewulfi Regis.* (Godwin.) No. II. *Carta Edwardi Reg. Confess. dicti.* (MS. Cott. Tiber. E. 8.) No. III. *Carta Edw. R. de Hlytton.* No. IV. *Carta Edw. R. alt.* No. V. *Carta Edw. R. tert.* No. VI. *Carta de Terra de Wedmore.* No. VII. *Carta Eadgithæ Edw. Conf. relictæ de Terra de Merke.* No. VIII. *Carta Huraldi Reg.* No. IX. *Altera Carta Edw. Reg.* No. X. *Altera Carta EadgithæReginæ.* No. XI. *Carta Willielmi I. Reg. de Villa de Wynesham.* (No. 1—11, MS. Harl. 6968, ex Registr. Cartar. penes Decan. et Cap. Wellens. desump.) No. XII. *Prædia Eccles. Wellens. ex Lib. Cens. voc.* Domesday Book, *in Scaccar.* No. XIII. *Carta Jocelini de Tresminettes.* No XIV. *Carta Reg. Stephani de Eccles. de Northcuri et de Perretona.* No. XV. *Carta Ricardi Reg. quod Bathon. Episcopi habeant Mineriam de Plumbo.* (No. 13—15, MS. Harl 6968). No. XVI. *Carta Ricardi I. Reg. Rain. Bathon. Episcopo ad fugand. per Com. Somerset.* (MS. Harl. 83, c. 10.) No. XVII. *Carta Henrici Abb. Glaston. de Eccles. de Pilton, qua donationem a Roberto Abb. Eccles. Wellensi factam, confirmat.* No. XVIII. *Carta Henrici Abb. qua Eccles. de Pilton Eccles. Wellensi concessit.* No. XIX. *Carta ejusd. de Eccles. de Suthbrente Archidiacono Wellens concessa* No. XX. *Carta Reginaldi Bathon. Epi. qua Donationes ab Henrico de Ecclesiis de Pilton et Suthbrent confirmat.* No. XXI. *Carta Savarici de Eccles. de Pilton concessa in usum communæ Wellens* (No. 17—21, Regist. Wellens. I. vid. Adam. de Domersh. tom. i. a Hearne) No. XXII. *Carta Reg. Johannis de patronatu Eccles. Glaston. Jocelino Epo. Bathon. et Glaston. concesso.* No. XXIII. *Confirmatio Reg. Johannis super Unione Eccles. Glaston. cum Eccles. Bathon.* (No. 22, 23, Regist. Wellens III. vid. Ad. de Domersh. t. i.) No XXIV. *Carta Jocelini Bathon. Epi. de Manerio et Ecclesia de Wyniscumbe, concessis in dotem Eccles. Wellens* (Regist. Wellens. I.) No. XXV. *Statuta Jocelini Epi. Bathon. acta in Capitulo Wellens.* 16 kal. Nov. 1242. (MS. Harl. 1682, fol. 1.) No. XXVI. *Super privatione Adriani, de custodia Temporalium concessa.* (Rot. Pat. 10 Hen. 8. p. 2, m. 26. Rymer. Fœd. tom. xiii. p. 622.) No. XXVII. *Prima Ordinatio Decanatus Wellens* (MS. Harl.

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6964, p. 6, ex Reg. Johan. de Drokenesford Epi. B. et W. fol. 24.) No. XXVIII. *An Acte touching the Deane and Chapiter of Welles, to be one sole Chapiter of it selfe.* (Stat. 34, 35, Hen. 8. cap. 15, edit. Berthelet, Lond. 1551. fol.) No. XXIX. *De Scripto Epi. Bathon. irrotulato pro Dom. Rege.* (Rymer Fœd. tom. xv. p 171, a Rot. Claus. 2 Edw. 6. p. 4, n. 2.)—*Valor Ecclesiasticus Eccles. Cath. S. Andreæ Wellens.* (Abstract of Return, 26 Hen. 8. First Fruits Office.)

In the "HISTORY AND ANTIQUITIES OF THE COUNTY OF SOMERSET," &c. By the Rev. John Collinson, F.A.S. Bath, 1791, 4to. vol. iii. is a catalogue, with short historical notices of the Bishops of Bath and Wells, from Godwin and other authorities; an account of the landed property belonging to the See; a list of the Dignitaries and Clergy of the Cathedral in 1791; and a description of the Church, with the principal monumental inscriptions.

"*A concise History of the Cathedral Church of St. Andrew, in Wells;* to which is added, an Abridgement of the Lives of the Bishops and Deans of the Church; and a Catalogue of the Monuments and Antiquities contained in the same." By John Davis, Verger of the Cathedral. Shepton Mallet, 1814. 12mo. A new edition of this "Guide," with some additions, in 1822.

"*History and Antiquities of the Cathedral Church and See of Wells;*" forming the 23d Part of Storer's "*Graphic and Historical Descriptions of the Cathedrals of Great Britain.*" 1818. 8vo.

BISHOPS.

"*A Catalogue of the Bishops of England,* since the first planting of the Christian Religion in this Island; together with a briefe History of their Lives and memorable Actions, so neere as can be gathered out of Antiquity," &c. By Francis Godwin. Lond. 1615. 8vo. (Bishops of Bath and Wells, p. 357–387. List of Deans, p. 387, 8.)—This work was first published in a very imperfect state in 1601. A Latin translation by the author appeared in 1616: of which there is a much improved edition, with a continuation by Dr. W. Richardson. Cantab. 1743. Fol. under the following title—"De Præsulibus Angliæ, commentarius," &c. (The account of the Bishops of Bath and Wells, p. 363–394.)—Among the MS. authorities used by Dr. Richardson in preparing this work for the press, he refers to one which is thus described: "MS. in Bibliotheca Coll. S. Trin. Cantabrigiæ; complect. Episcoporum Bathonio-Wellensium historiam, sive historiæ totius tentamen, manu ipsius Godwini exaratum."

"*Fasti Ecclesiæ Anglicanæ*; or, an Essay towards deducing a regular Succession of all the principal Dignitaries in each Cathedral, &c. in England and Wales, from their first erection to the year 1715." By John Le Neve. 1716. Fol.—In this work will be found a list of the Bishops of Bath and Wells, of the Deans of Wells, and of the Precentors, Treasurers, and Chancellors, the Subdeans and Archdeacons of Wells, and the Archdeacons of Bath and Taunton. (See p. 31–47.)

Among the MSS. in the Library of R. Gough, F.A.S. are mentioned—"Extracts relating to the Bishops of Dorchester and Wells, and Abbots of Glastonbury;" folio: and "Catalogus Episcoporum Bathon. et Wellens. a F. Godwin, MS. Beaupre Bell, A.M." 4to.—In "Historia Johannis de Trokelowe" (p. 251, 378), published by Hearne, is an account of the canonization of Will. de Marchia, Bishop of Bath and Wells.

PRINTS

In "A Plan of the City of Wells, by Wm. Simes," engraved by Toms, 1736, is a perspective Elevation of the South Side of the Cathedral.

A South West View of the Cathedral, a sort of bird's-eye representation, without sky or ground. *R. Newcourt* del.; *D. King* sc.

A larger Print of nearly the same View, with sky and ground; but without name or date.

An Elevation of the West Front. *R. Newcourt* del.; *D. King* sc.

In Carter's "Antient Sculpture and Painting" are six engravings, representing the Statues of the West Front.

A bird's-eye View of the Cathedral, from the N.W *T. Ford* del.; *Toms* sc. The arms of the See are held by Cupids in the sky; and a plan of the Church is engraved at one corner.

A South View of the Palace, &c. drawn and engraved by *S.* and *N. Buck*, 1733.

A N.W. View of the Cathedral, engraved in aquatint by *F. C. Lewis*, 1816, from a drawing by *J. Buckler.*

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The same View is etched, in a reduced scale, by *J. C. Buckler*, for a quarto volume entitled "Views of the Cathedral Churches, &c." published by Nichols and Son, 1822.

The same View is again etched (small) by *Mills*, for Davies's Guide.

In Sir R. Hoare's "History," &c. "of Modern Wiltshire," Part I. is a View of *Bishop Still's Monument*. *J. Buckler* del.; *G. Hollis* sc.

A View of the *Nave* is published in "The Beauties of England;" engraved by *Roffe*, from a drawing by the Rev. *Thos. Streatfield*.

In Gough's "Sepulchral Monuments" is a View of *Lady Lisle's Monument* in this Cathedral: also two Views of the Statues and Tomb of *Bishop Beckington*.

ENGRAVED PORTRAITS OF THE BISHOPS OF BATH AND WELLS.

1. Richard Fox.—1. *Vertue* sc. 1723, from Johannes Corvus; in Fiddes' "Life of Cardinal Wolsey."—2. *G. Glover* sc.—3. *Sturt* sc—4. *J. Faber* sc. large 4to. mezz.—5. A small oval, for Knight's "Life of Erasmus."
2. Thomas Wolsey.—1. *Faber* sc. from Holbein, 4to. mezz.; with the Label "Ego et meus Rex." 4to.—2. *Elstracke* sc. 4to.—3. *D. Loggan* sc.—4. In Holland's "Heroologia." 8vo.—5. *W. Marshall* sc. in Fuller's "Holy State."—5. *P. Fourdrinier* sc. half length, in Fiddes' "Life of Wolsey."—6. *Houbraken* sc. in Birch's "Lives of Illust. Persons."—7. *Des Rochers* sc. 4to.—8. *Vertue* sc. small oval, inscribed C. W.—9. *De Larmessin* sc.—10. *Sheppard* sc. folio.—11. *R. White* sc. folio.
3. John Still.—*J. Jones* sc. 1789, from a Portr. at Cambridge University; sm. mezz.
4. James Montagu.—*Elstracke* sc.—*S. Pass* sc. *Holland* exc. sm. folio.—In "Heroologia," 8vo. A Copy in Boissard.
5. Arthur Lake.—*Payne* sc. prefixed to his "Works," 1629, folio.—*W. Hollar* sc. pref. to his "Sermons," 1641, 4to.—A Copy in Boissard, 4to.
6. William Laud.—*W. Hollar* sc. from Vandyck, 1640, 4to.—*D. Loggan* sc. from the same. Large half sheet.—*Vertue* sc. from the same. One of the set of Loyalists.—*Burghers* sc. In the Frontispiece to the "Catalogue of the Bodleian Library."—*W. Marshall* sc. 12mo.—*Id.* sc. small, ruling, pref. to Fuller's "Argument against the Ecclesiastical Commissioners," 1641.—*Picters* sc. sm. 4to.—*White* sc. folio.—*Sturt* sc.—*Huybrects* sc. oval 8vo.—*Moncornet* sc. 8vo.—*Watson* sc. from a Portr. in the Houghton Coll.—*R. Dunkarton*, sc. mezz. 8vo.—*Audran* sc. folio.—With a View of his Execution, folio.—Scarce wood-cut, representing Laud and Henry Burton, whole lengths. The Prelate is represented vomiting up his own works, and Burton holding his head. Doggrel verses underneath.—Rare wood-cut, with Insc. "Only Canonical Prayers: no Afternoon Sermons," 4to.—Half length, with a view of his House in Broad Street, Reading, in Man's "Hist. of Reading," 1816.
7. Walter Curle.—*T. Cecill* sc. folio.—*M. Droeshout* sc
8. Peter Mews.—*D. Loggan* sc. folio.—Two oval prints, without engraver's name.
9. Thomas Kenn.—*Vertue* sc. 8vo.—*Drapentier* sc.—*White* sc. Among the Seven Bishops.
10. William Beveridge.—*Vander Gucht* sc. from B. Ferrers. L. folio.—*Id.* sc. pref. to his "Sermons," 8vo.—*W. Sherwin* sc. mezz. 4to. and 12mo.—*J. Simon* sc. from Richardson, mezz.—*Sturt* sc. 8vo.—*Vertue* sc. from T. Murray, folio.
11. Richard Kidder.—*Clamp* sc. 8vo.
12. George Hooper.—*Smith* sc. from Kneller, mezz.—*G. White* sc. from T. Hall. Noble remarks, that the mixture of mezzotinto with engraving was first practised in this print.
13. Edward Willes.—*Faber* sc. from T. Hudson, mezz. folio.
14. Richard Beadon.—*Facius* sc. folio.

PORTRAITS OF THE DEANS OF WELLS.

1. Thomas Cromwell, Earl of Essex.—*Filian* sc. 4to.—*Hollar* sc. from Holbein, 4to.—*Houbraken* sc. in Birch's "Lives."—*Mainwaring* sc. mezz.—*Peacham* sc. from Holbein.—*L. Schiavonetti* sc. in Harding's "Shakspeare."—*R. White* sc. in Burnett's "Hist. of the Reformation."—In "Heroologia."
2. Ralph Bathurst.—*Loggan* sc. folio.—*Walker* sc. pref. to his "Life," by Warton, 1761, 8vo.

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1 By some extraordinary accident the writing to this Plate has been erroneous: the Author intended to inscribe it to Edward Tuson, Esq. the Bishop's Steward, &c.

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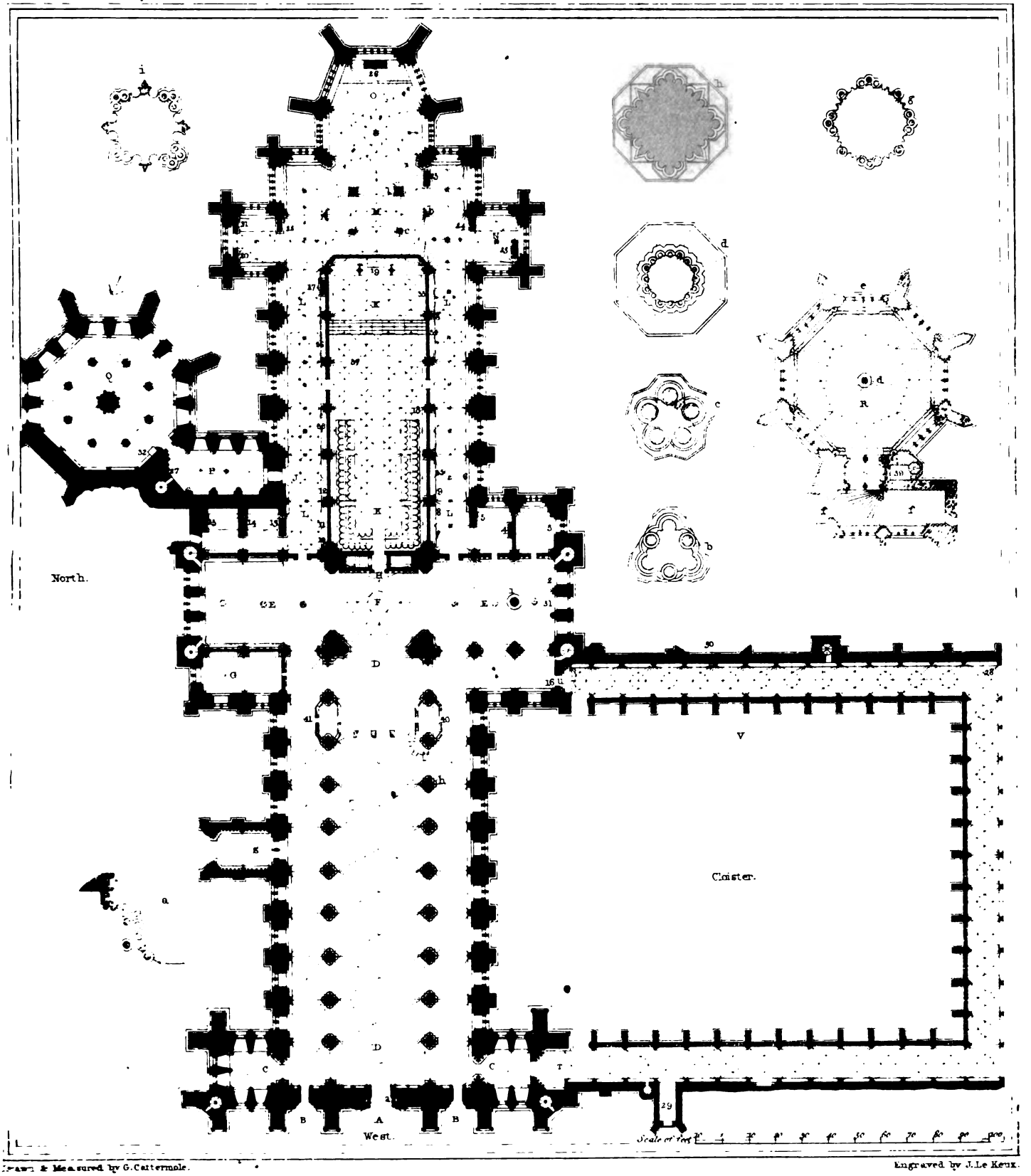

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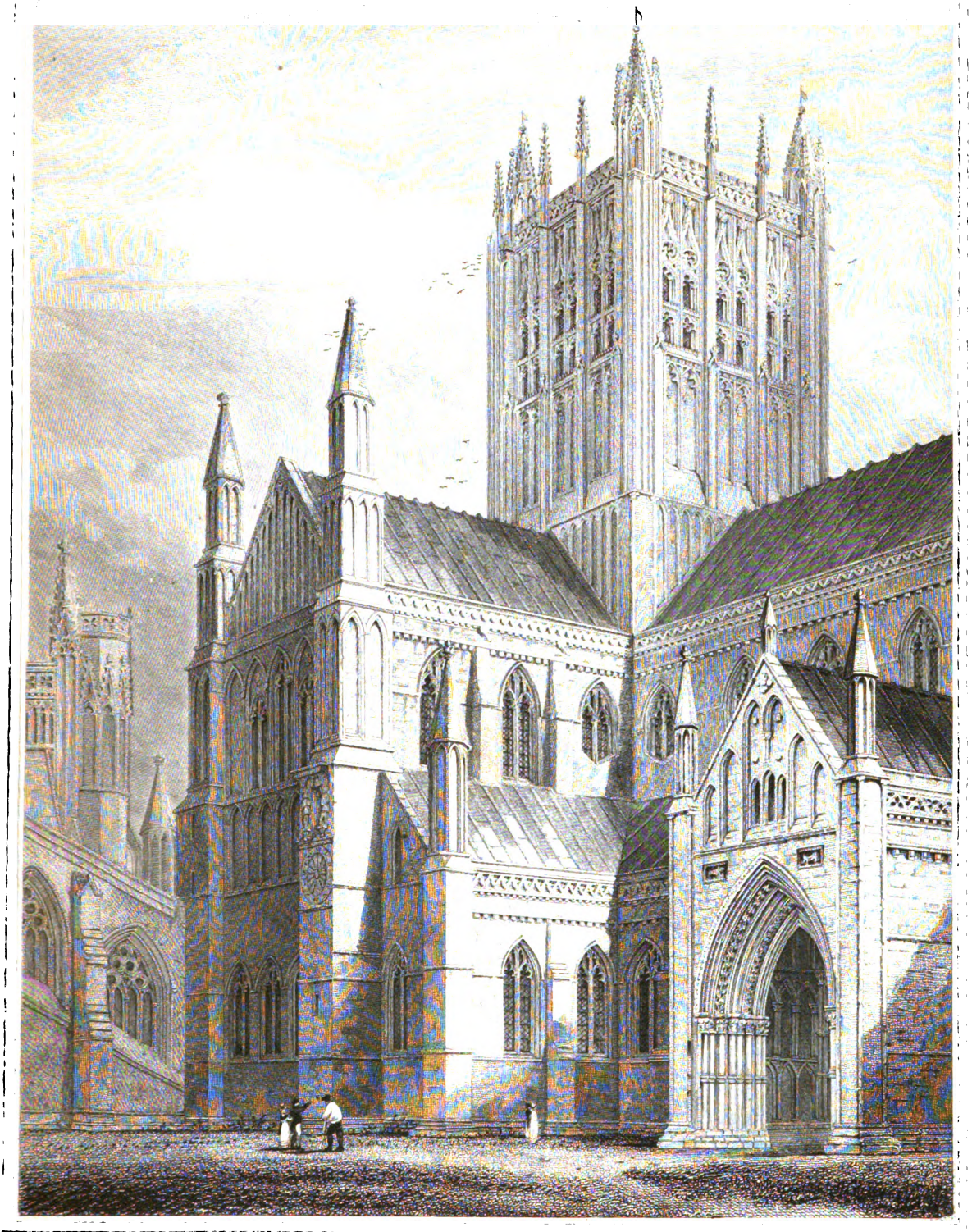

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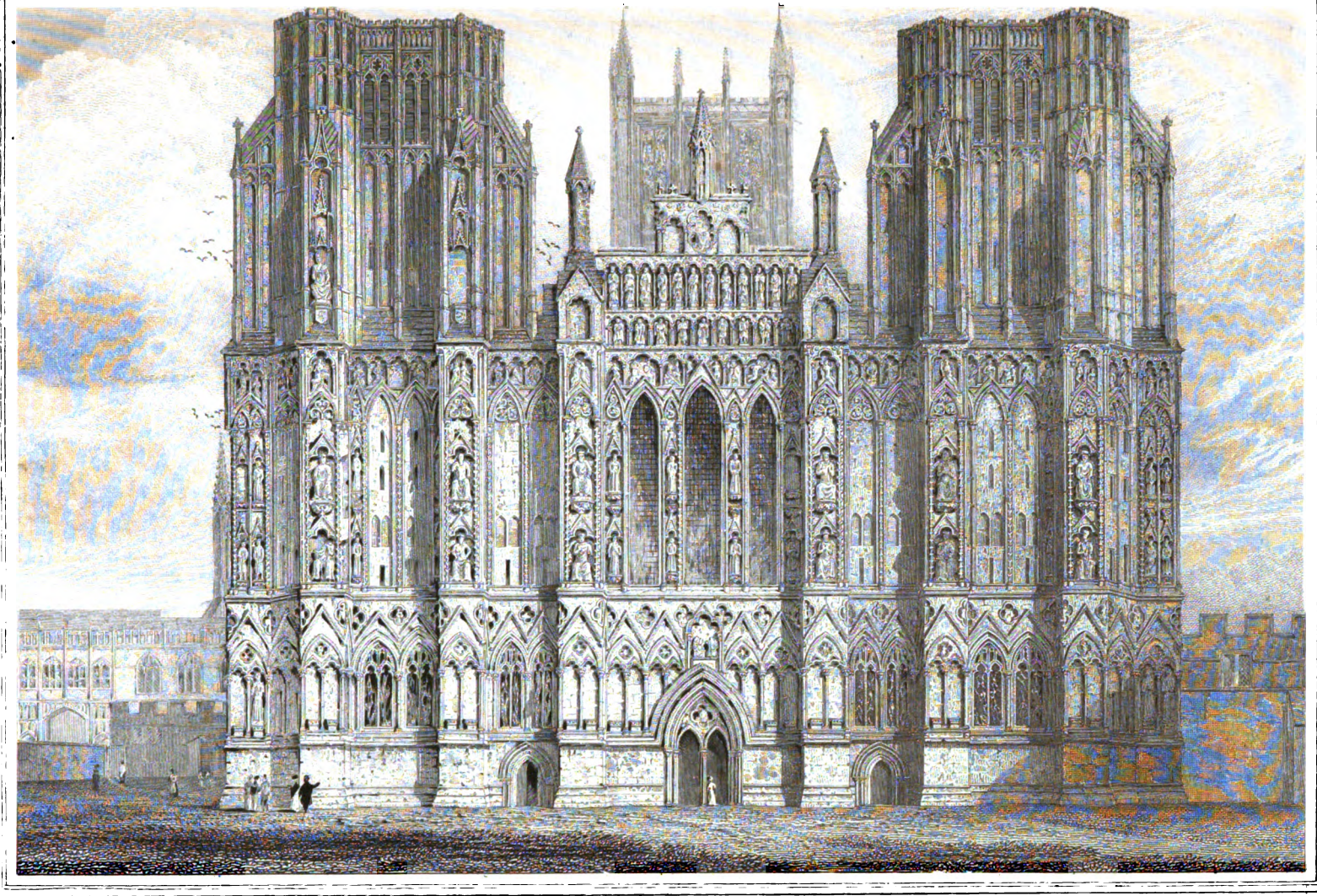

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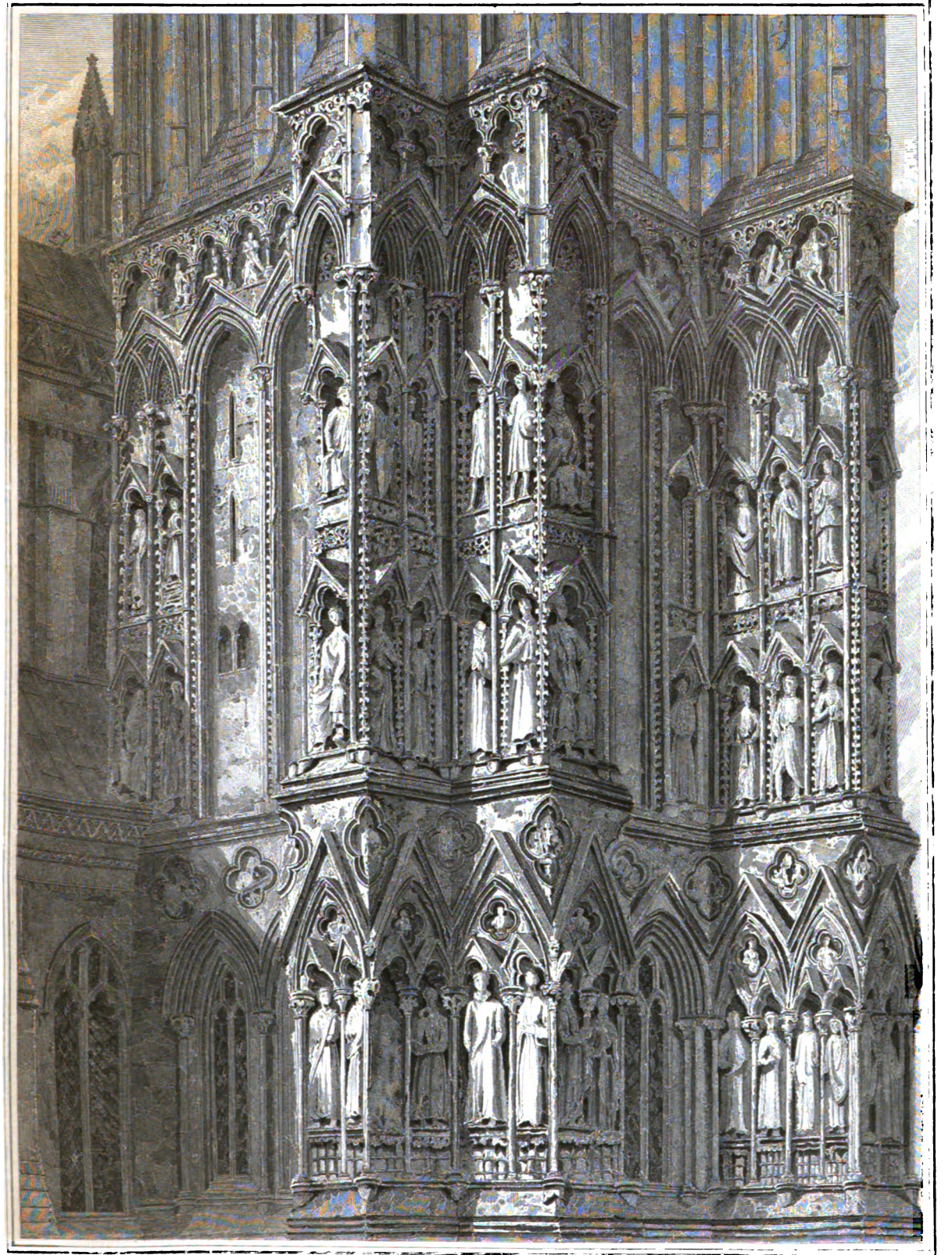

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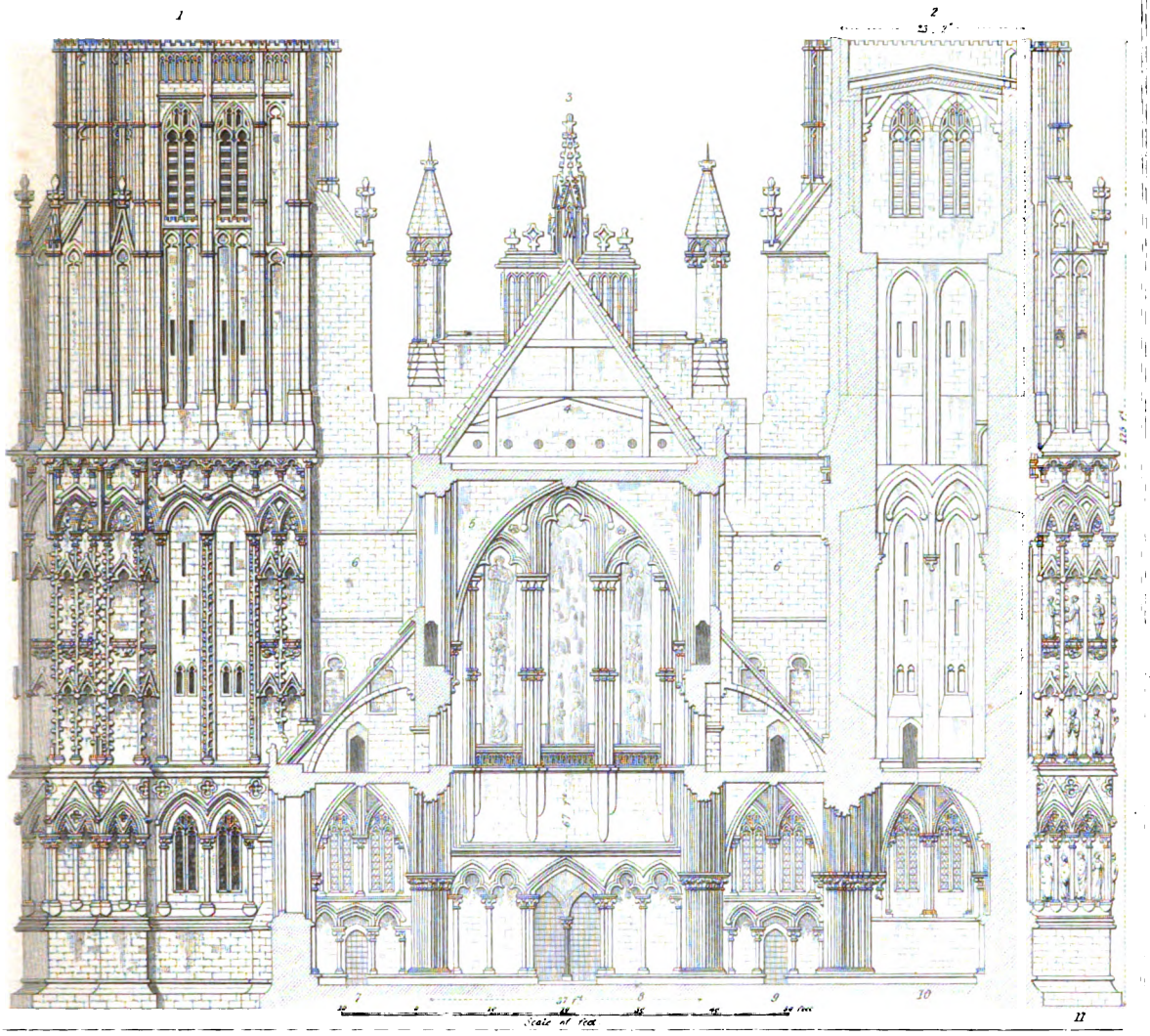

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WESTERN TOWERS &c.

Half Section Half Elevation line A B of Plan

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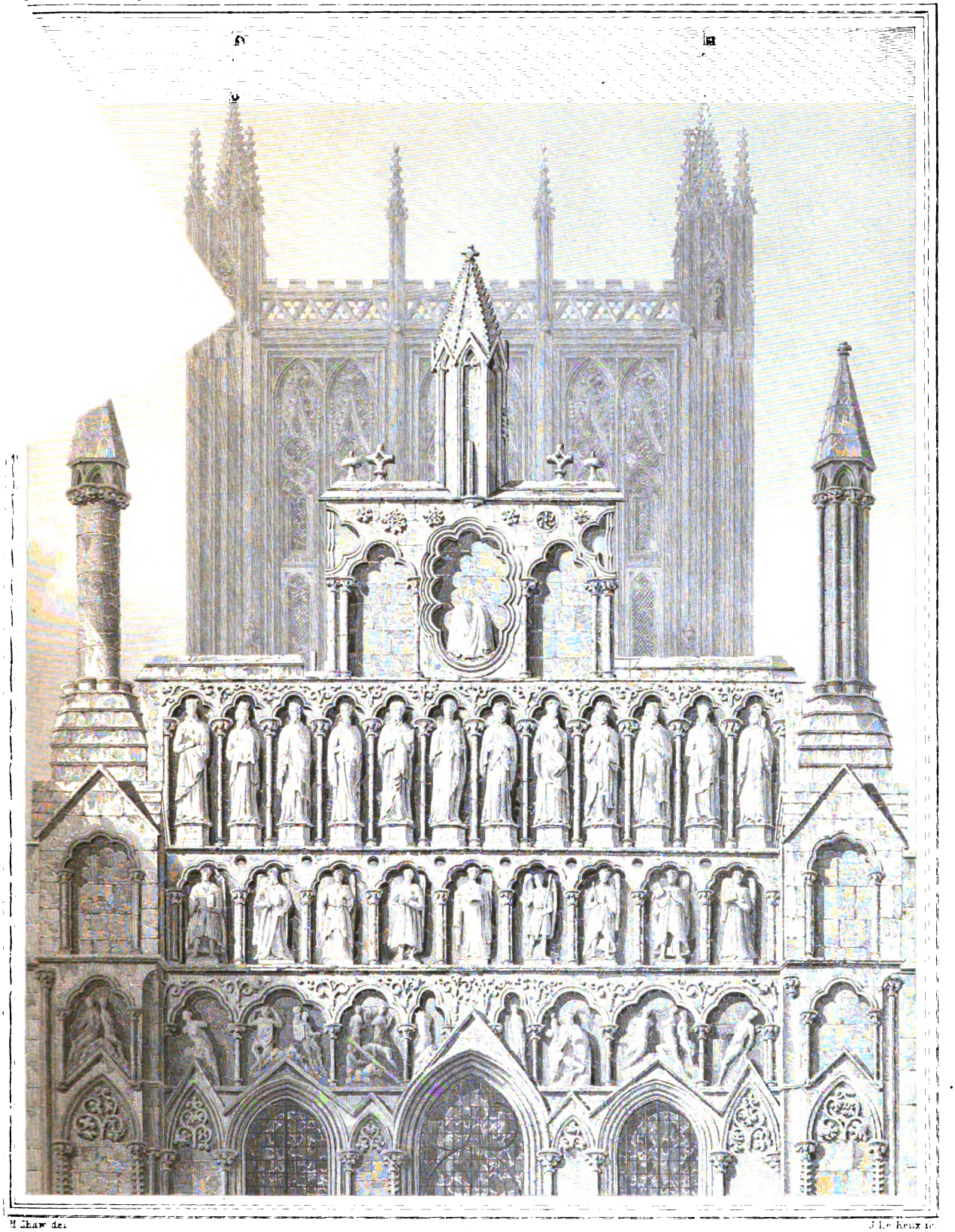

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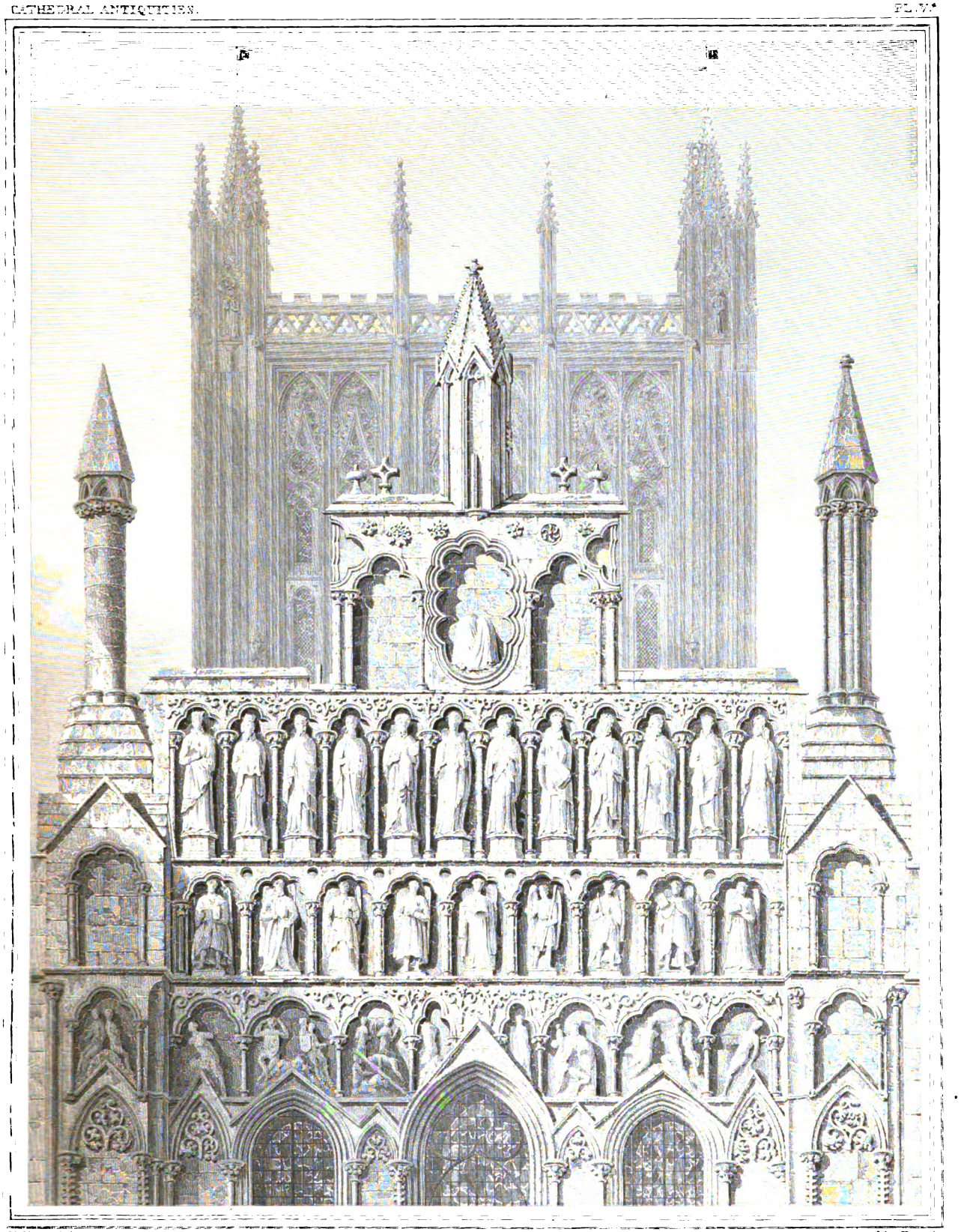

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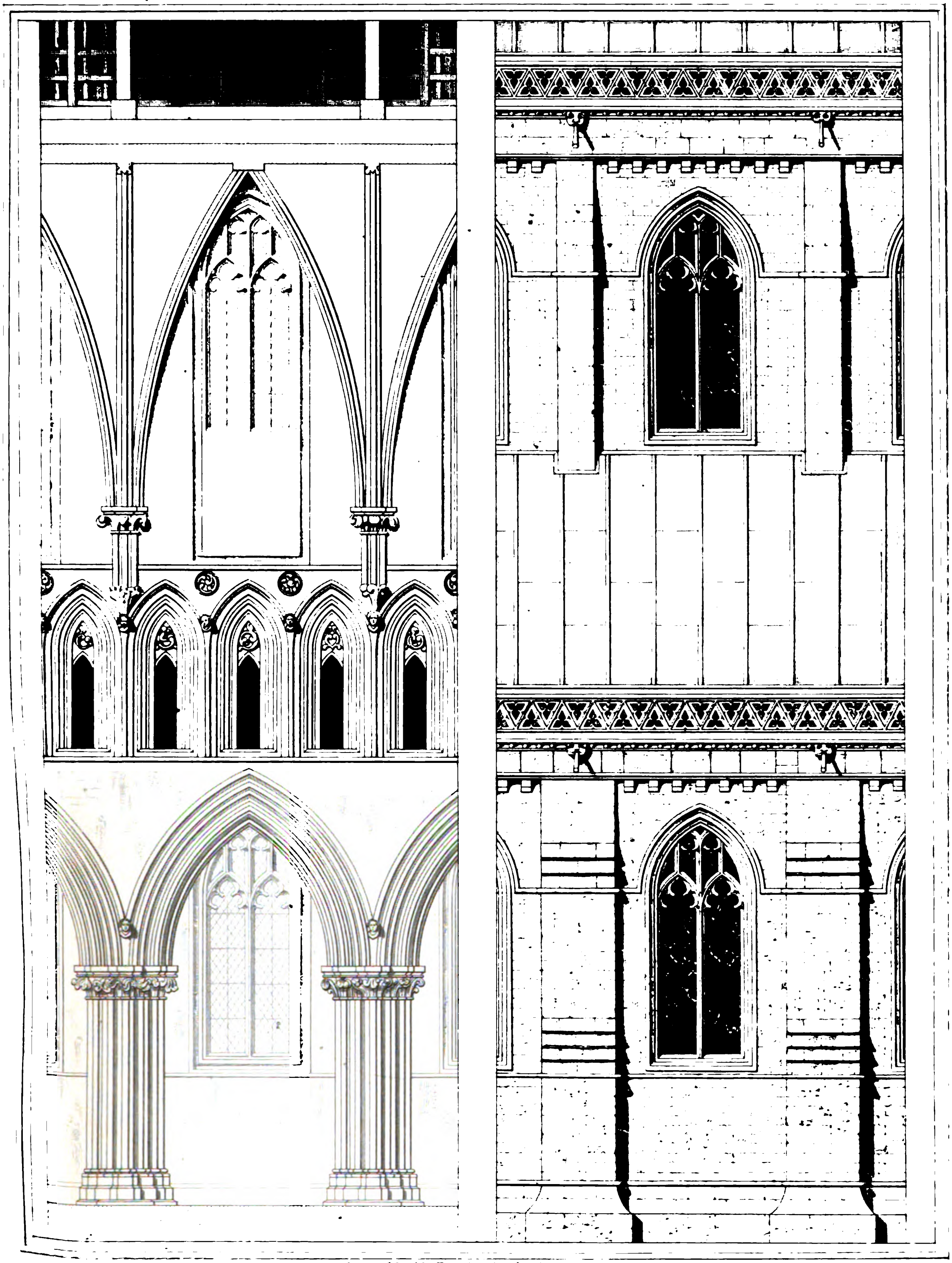

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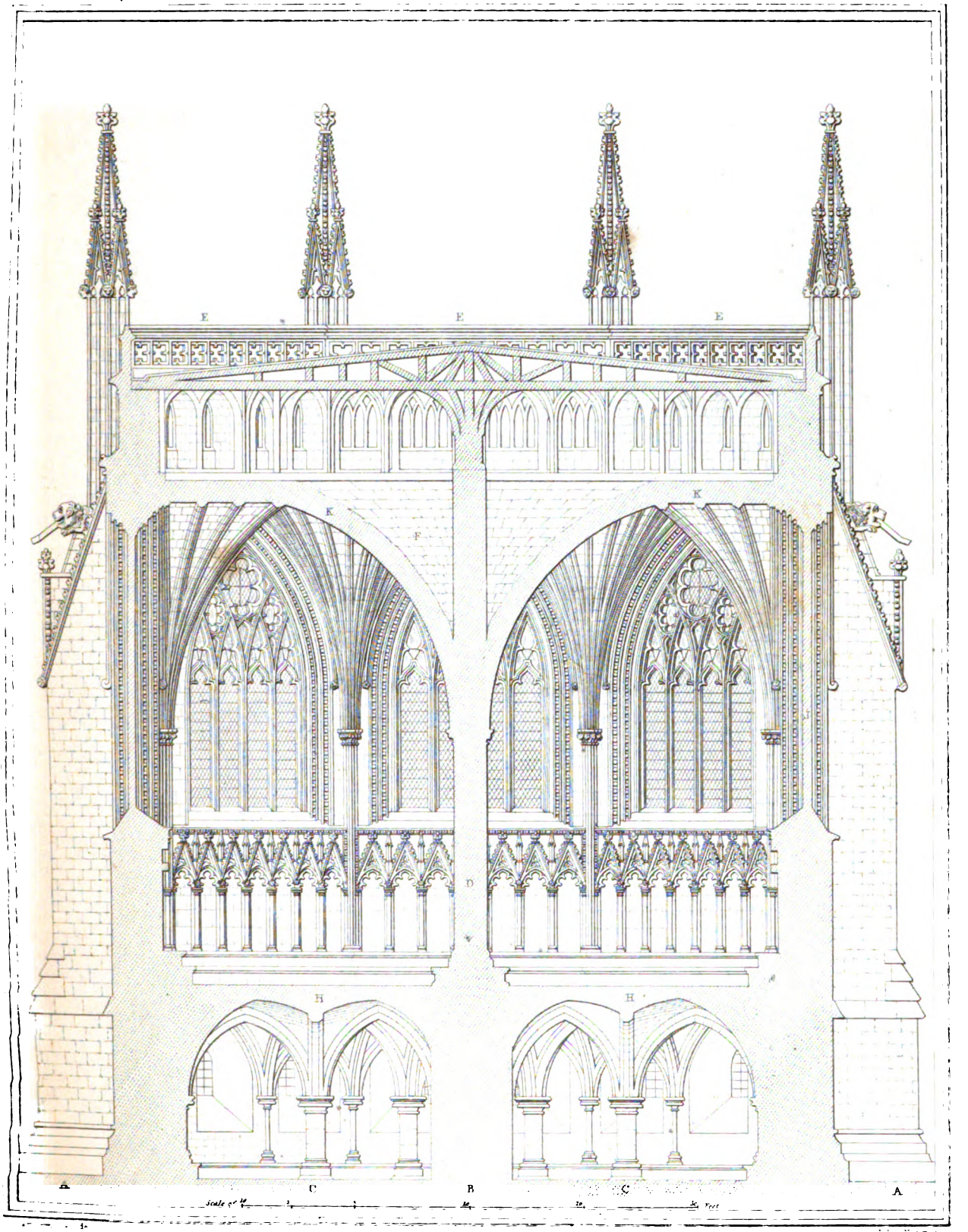

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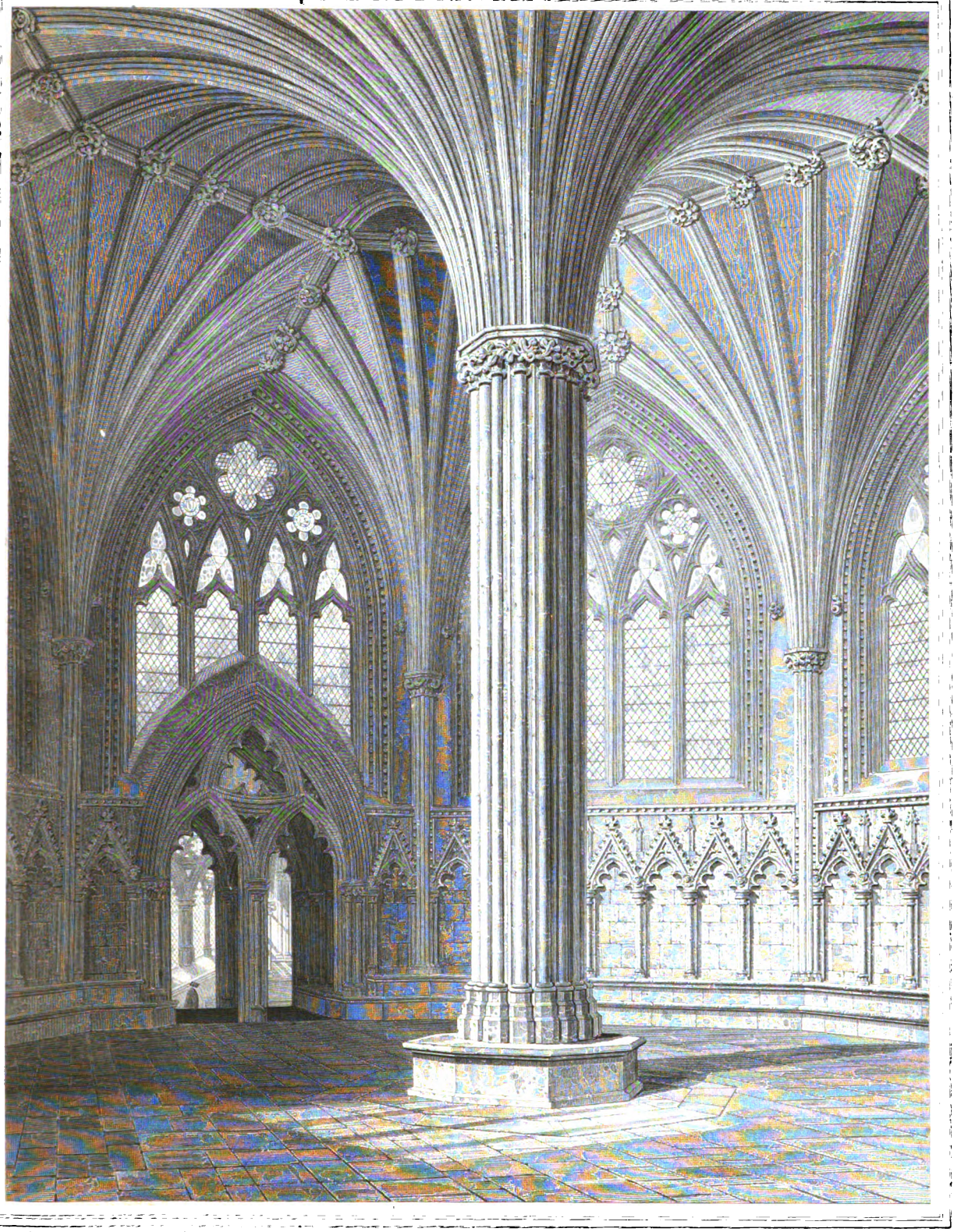

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WELLS CATHEDRAL.

VIEW OF THE CHAPTER HOUSE LOOKING N. W.

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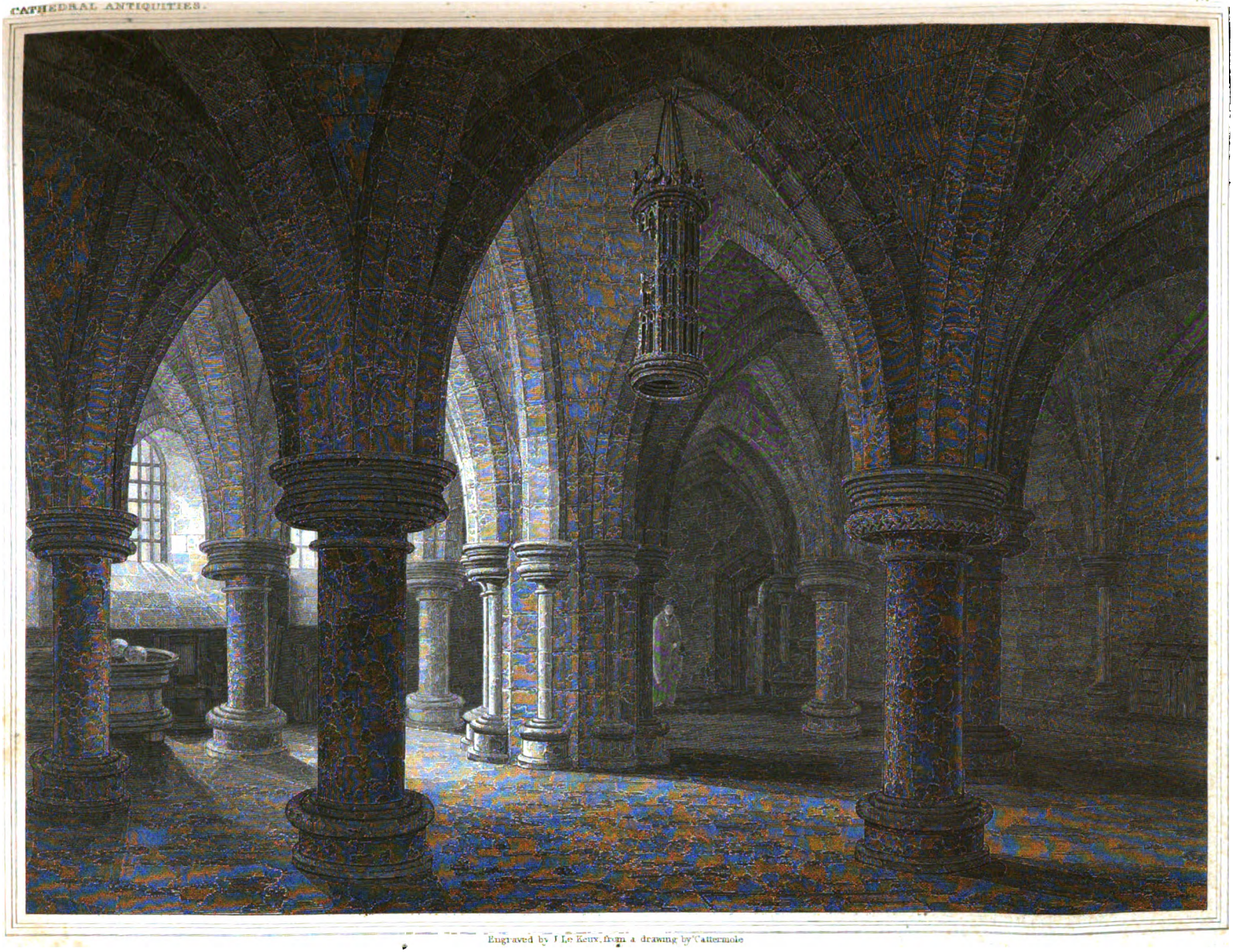

Engraved by J. Le Keux, from a drawing by Cattermole

WELLS CATHEDRAL, SOMERSET.

VIEW OF THE CROSS, TO THE CHAPTER HOUSE.

To the REV.ᴰ CHARLES A. MOYSEY, D.D. *ARCHDEACON of BATH* & *WELLS*, this plate is inscribed by the AUTHOR.

London Published Nov.ᴿ 1.ˢᵀ 1824 by Longman & C.ᵒ Paternoster Row

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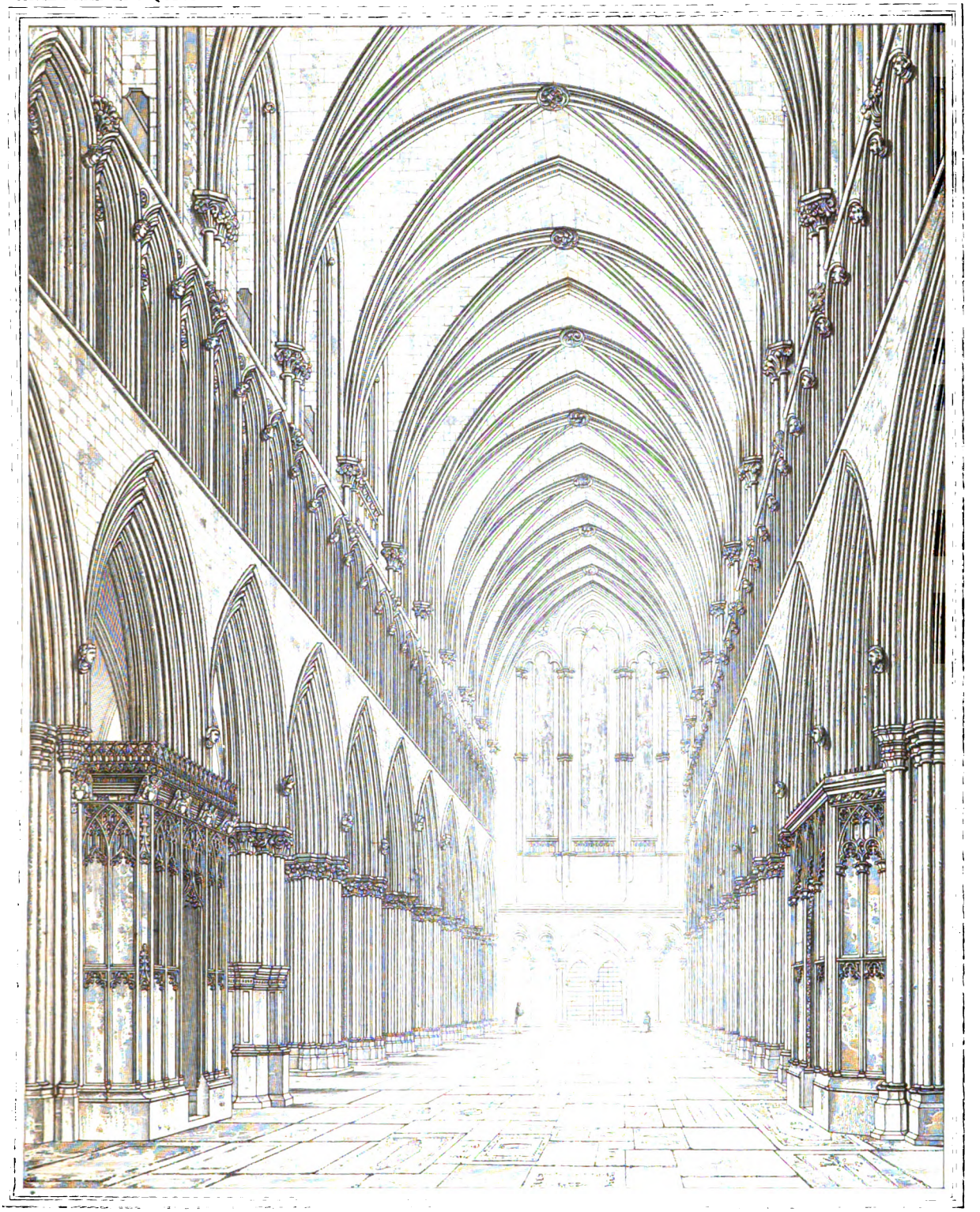

Drawn by J. Hakewill. Engraved by J. Le Keux.

WELLS CATHEDRAL.

VIEW OF THE NAVE, LOOKING WEST.

To the REV^D W^M PHELPS this plate is inscribed as a testimony of friendship by J. BRITTON

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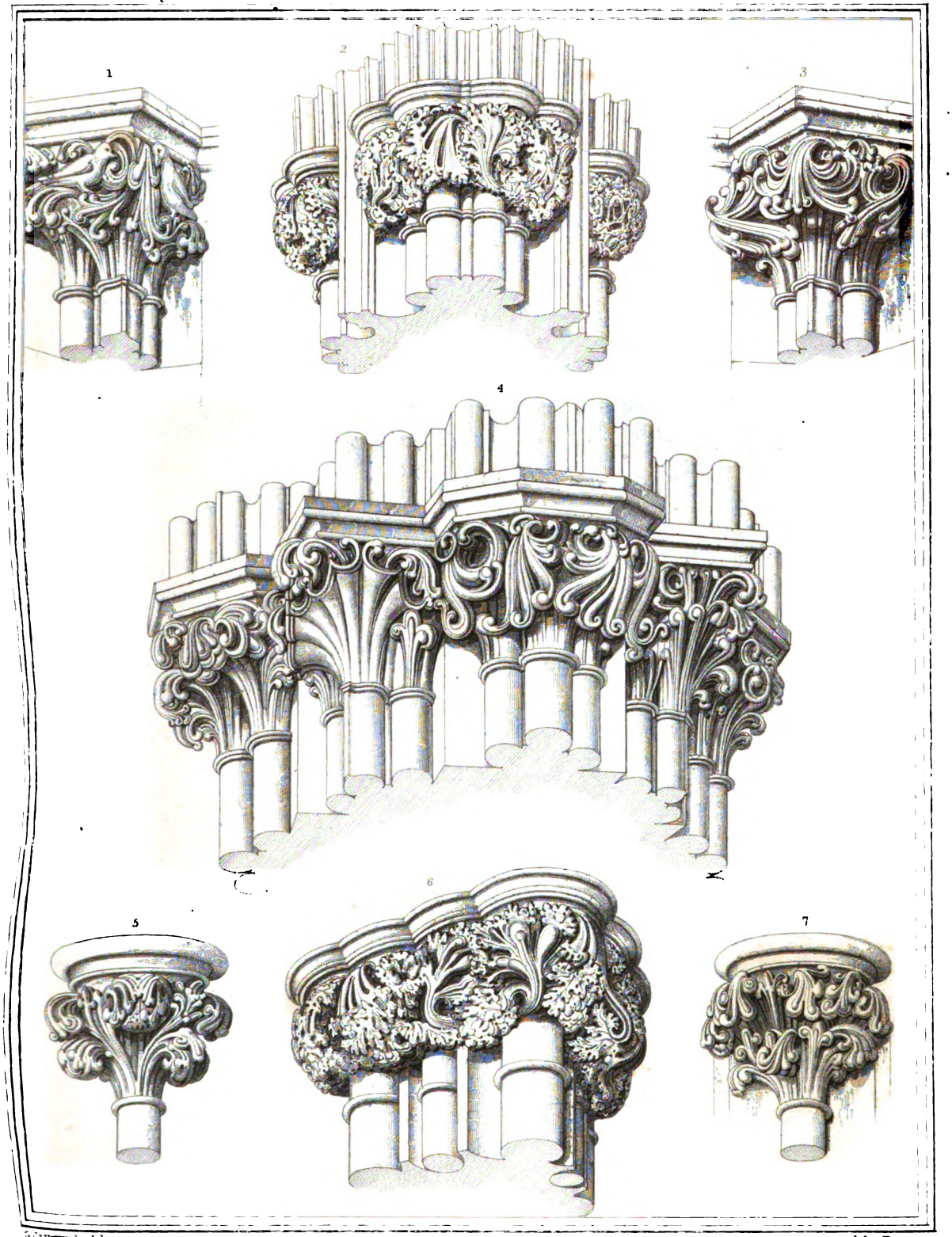

S Carmichael del. J. Le Keux sc.

WELLS CATHEDRAL CHURCH.

SPECIMENS OF CAPITALS.

vide description

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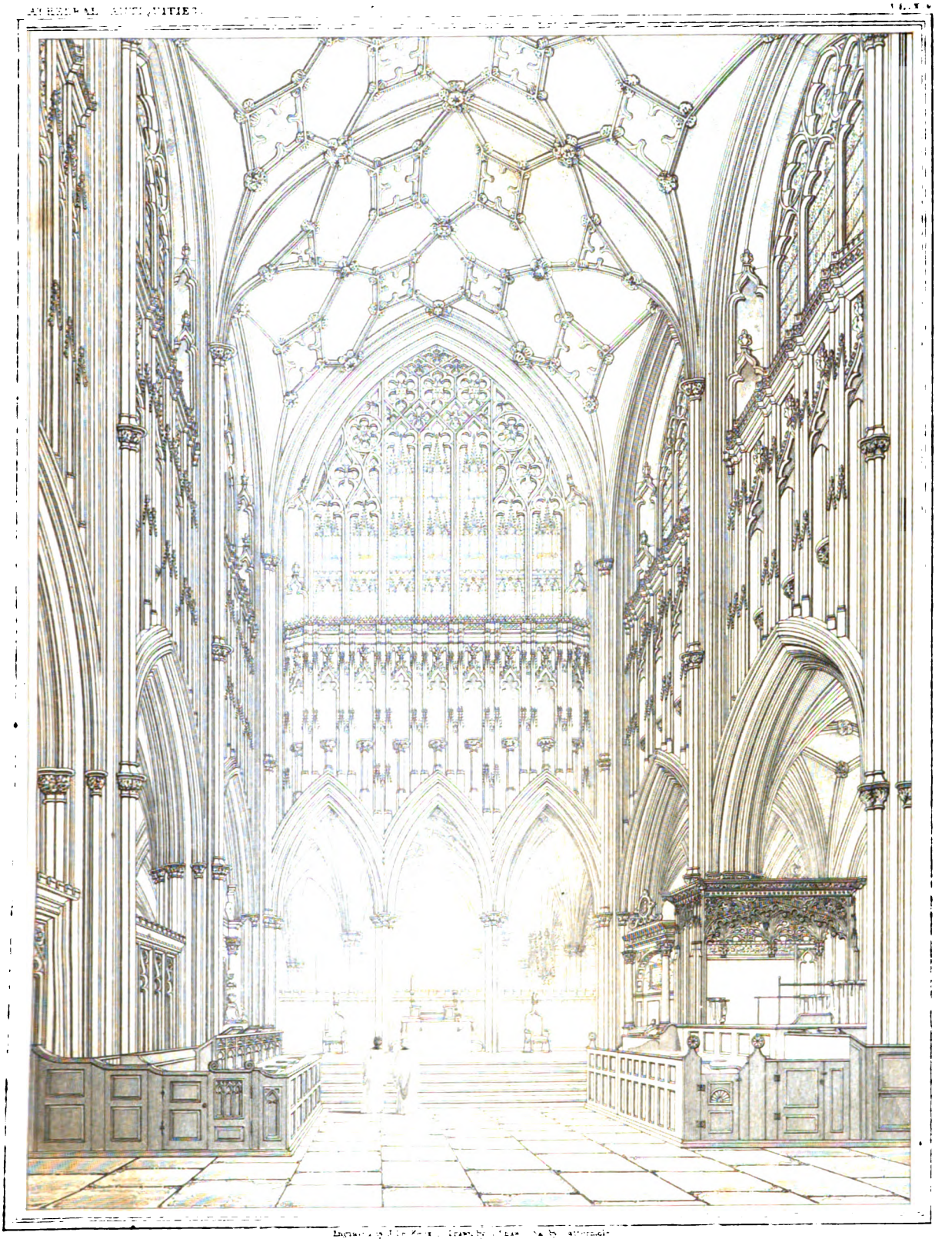

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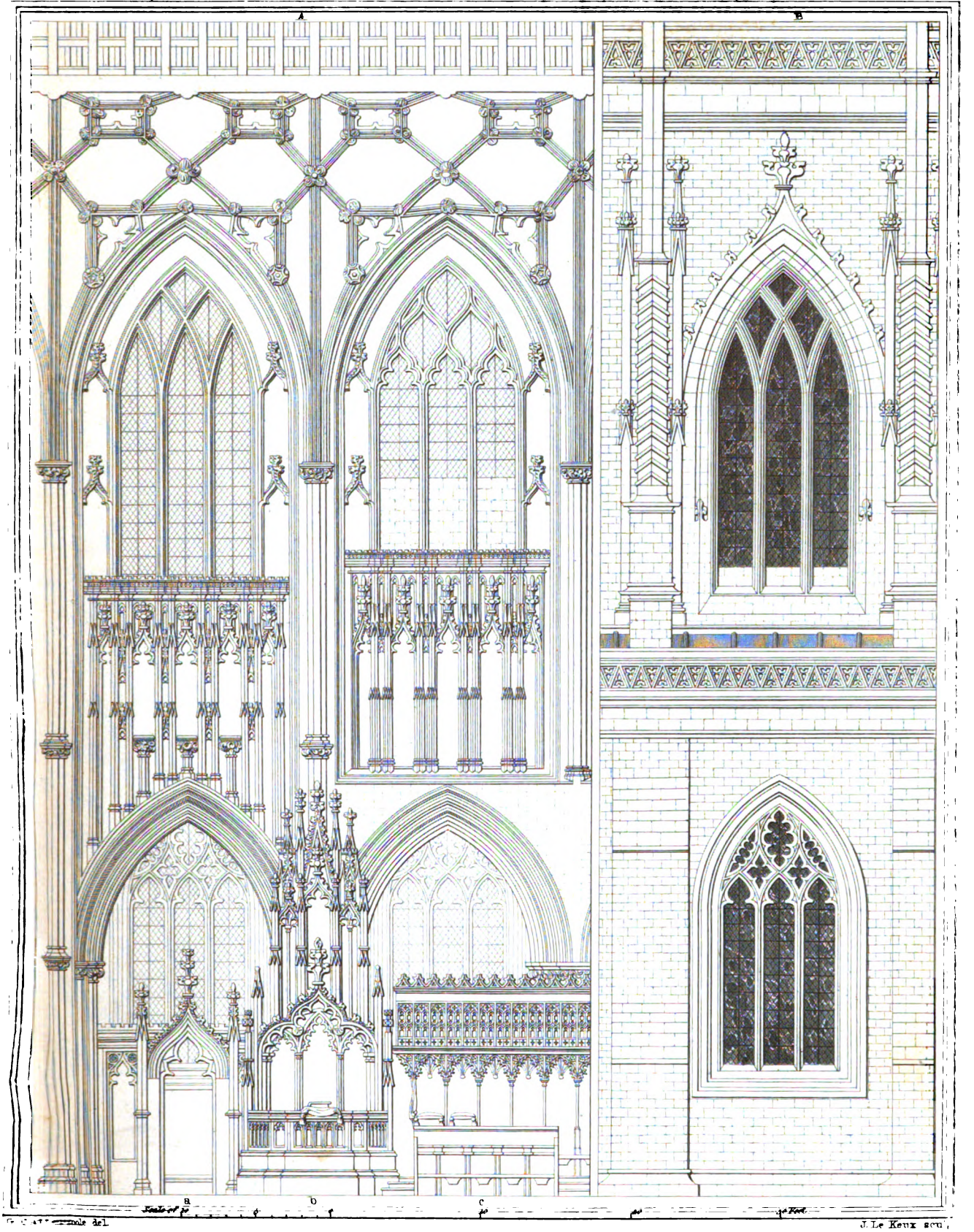

G. Cattermole del. J. Le Keux scu.

WELLS CATHEDRAL CHURCH,

COMPARTMENT, EXTERIOR & INTERIOR OF CHOIR.

(VIDE DESCRIPTION.)

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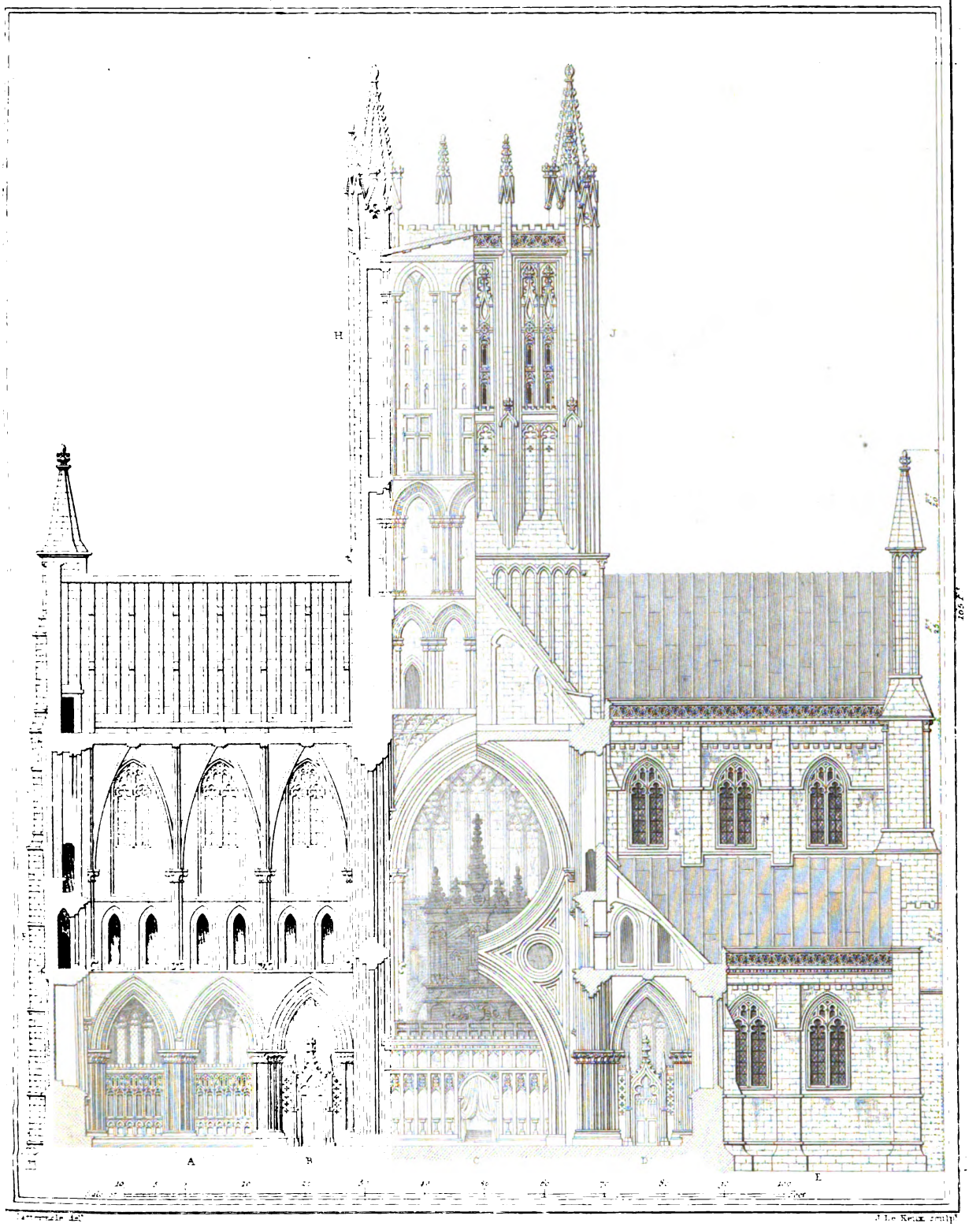

WELLS CATHEDRAL.

SECTION OF N TRANSEPT & ELEVATION OF TRANSEPT, &c.

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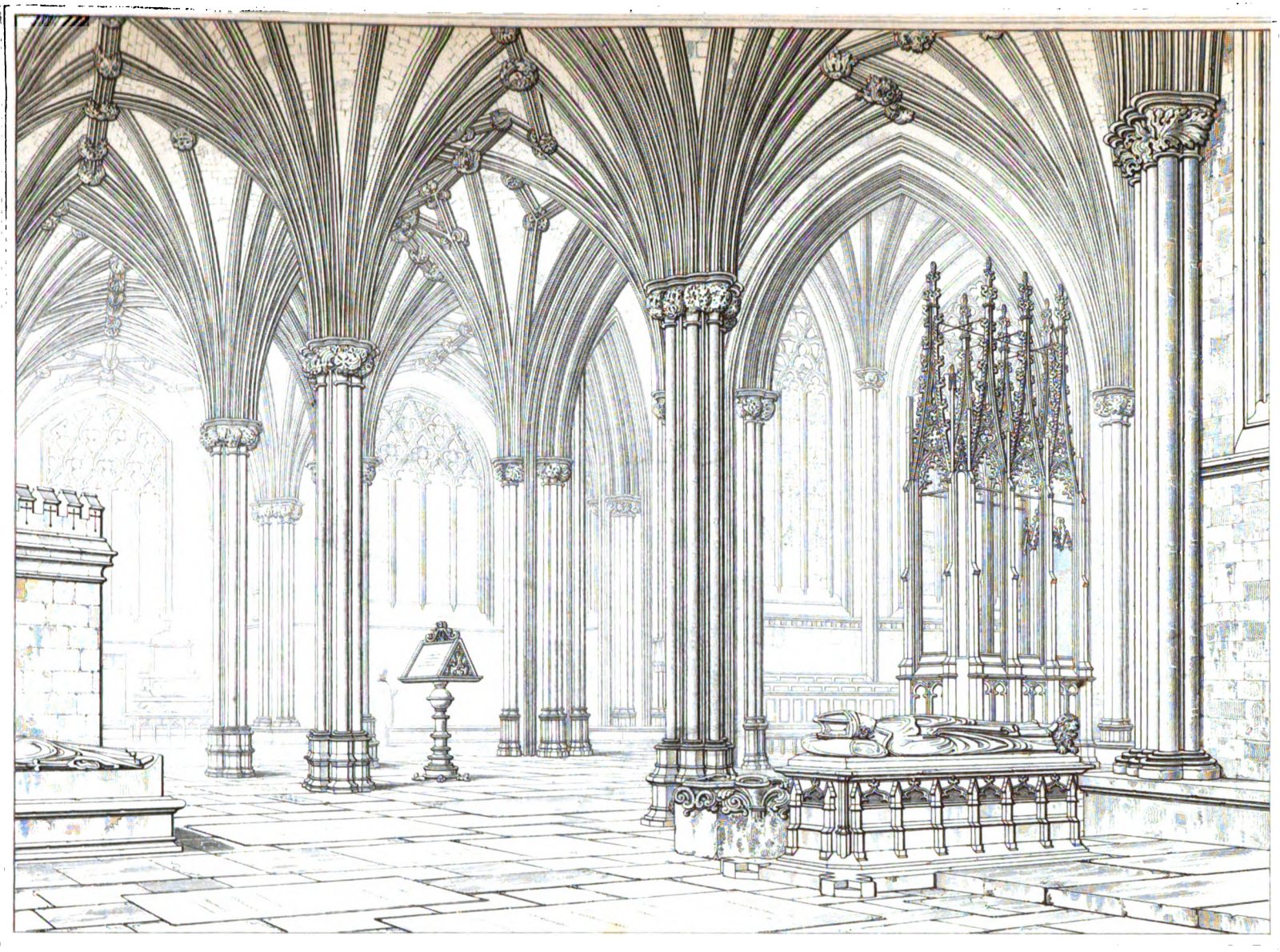

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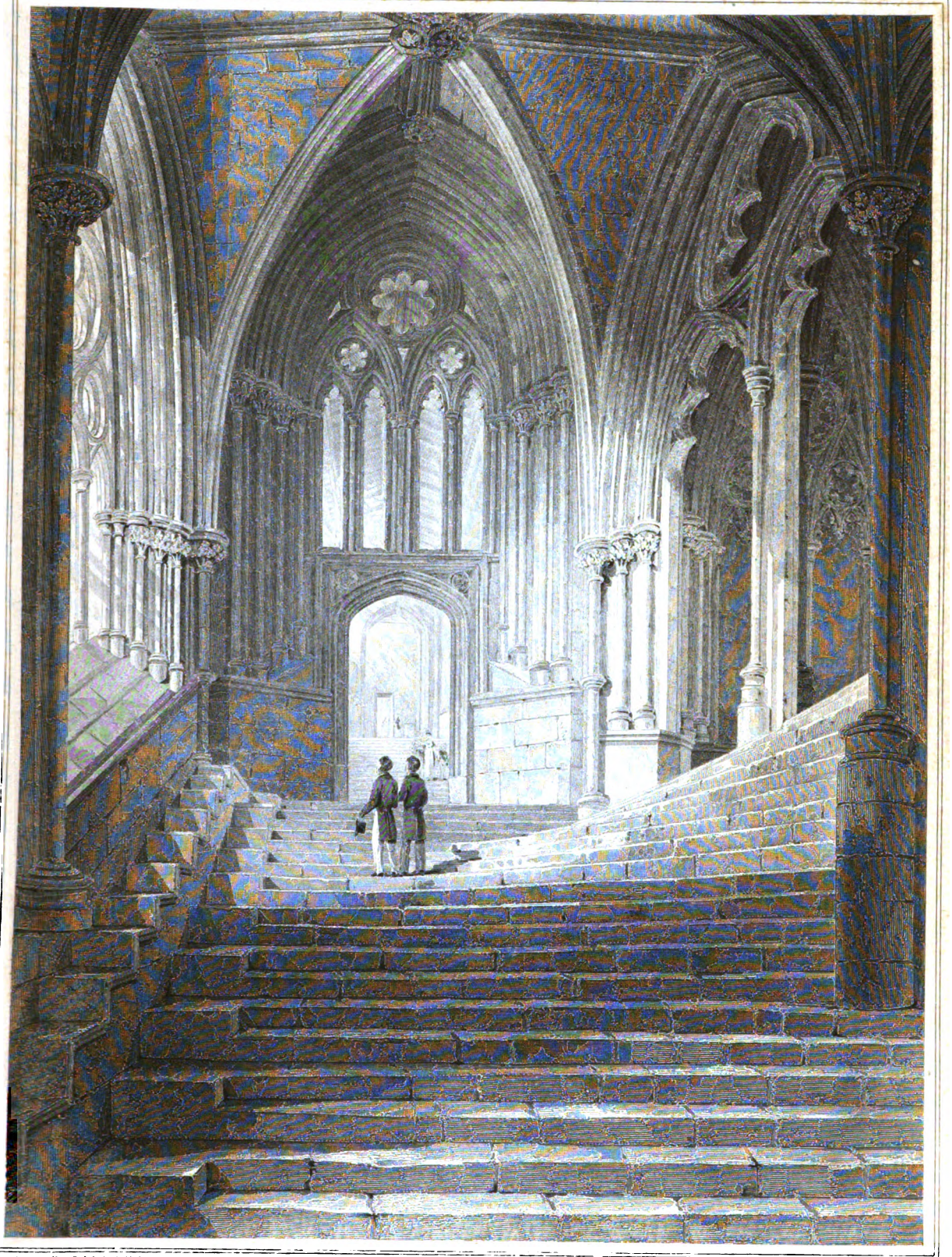

Geo. Shaw, Esqr. A.R.A. del. from sketches by H. Shaw. R. Sands sc.

WELLS CATHEDRAL.

STAIRS TO CHAPTER HOUSE, &c

To the REV.D WILL.M HENRY TURNER M.A. *PREBENDARY OF WELLS CATHEDRAL* this plate is inscribed by the AUTHOR

London Published Dec.r 1.1824 by Longman & Co Paternoster Row.

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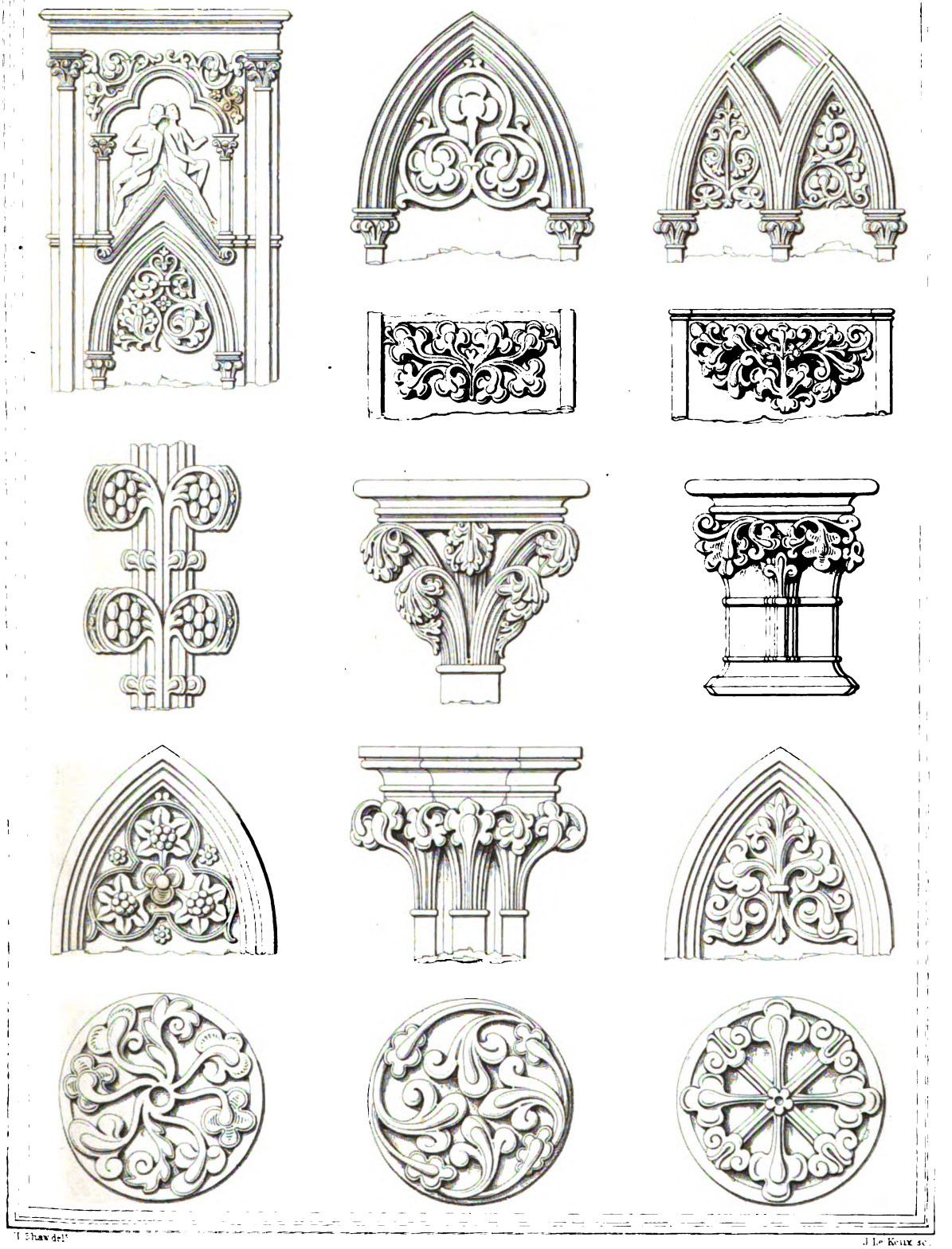

T. Shawdell

J. Le Keux sc.

ORNAMENTS IN THE WEST FRONT.

London Published May 1st 1836 by Longman & C.° Paternoster Row.

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Gastineau del.

J. Le Keux sc.

WELLS CATHEDRAL.

VICARS GATEWAY, &c. ENTRANCE TO THE CLOSE.

To [illegible] Esq. Registrar to the Dean & Chapter of Wells & this plate is inscribed by

[illegible]

London Published May 1.st 1824 by Longman & Co. Paternoster Row

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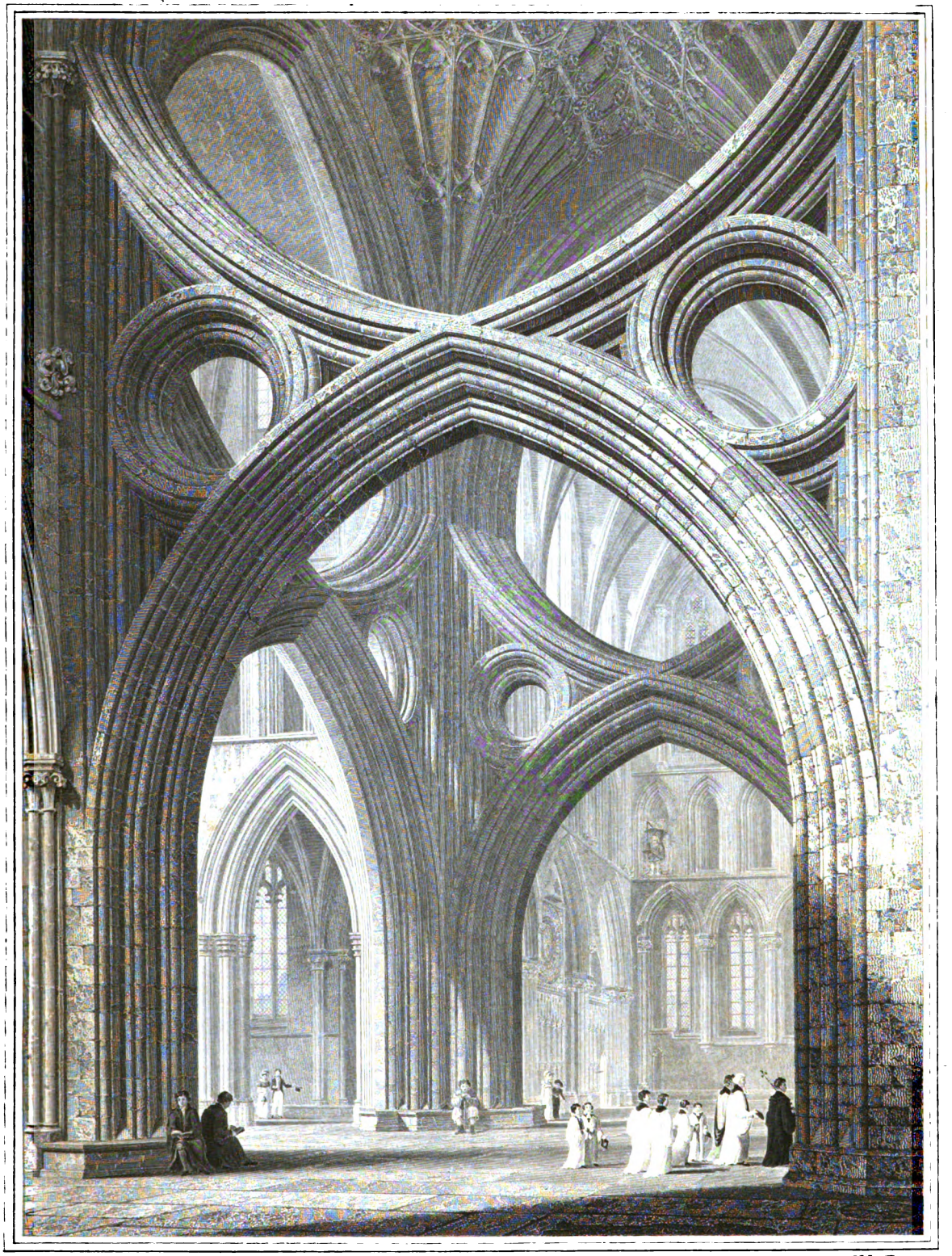

H. Shaw del.t H.Le Keux sc

WELLS CATHEDRAL.

VIEW UNDER THE CENTRAL TOWER.

To the REV.T.H.S WODEHOUSE M.A *CANON RESIDENTIARY OF WELLS CATHEDRAL &c* this plate is inscribed by the AUTHOR.

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H. Shaw del

J. Le Keux fc

WELLS CATHEDRAL.

TWELVE DIFFERENT CAPITALS

TO WM. PARLETT ESQ. WELLS, & to the BISHOP OF WELLS, this Plate is inscribed by the AUTHOR.

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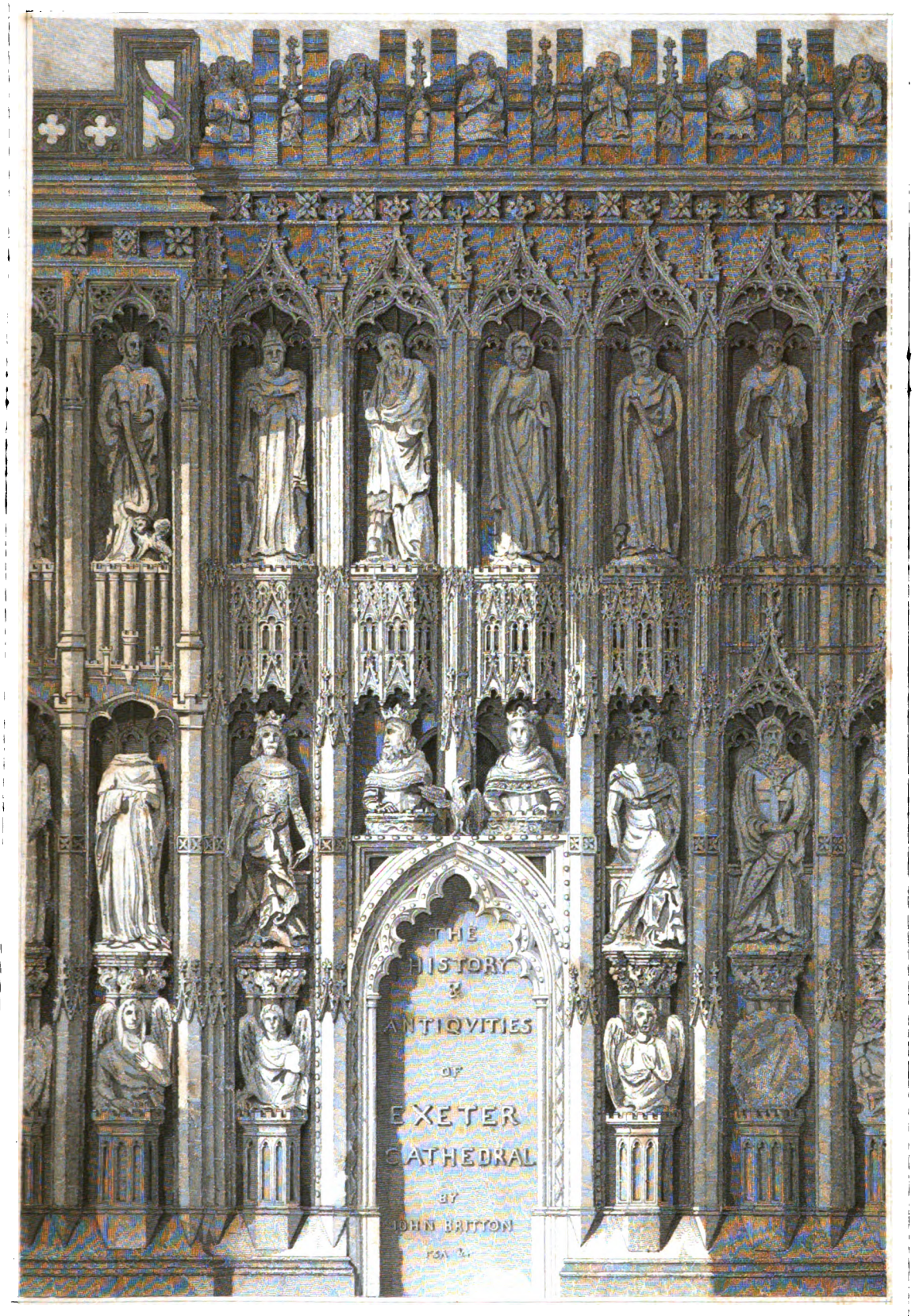

Drawn by Jos. Gandy Esq.r Archt. from a Sketch by J. Rayner. Engraved by W. Wallis.

EXETER CATHEDRAL.
DOORWAY TO SOUTH AISLE WEST FRONT.

TO JOHN WILSON CROKER ESQ.RE M.P. F.R.S. *SECRETARY TO THE ADMIRALTY &c.&c.* a lover of the Fine Arts & Literature.
this plate is inscribed by J. BRITTON ;

London Published Aug.t 1826 by Longman & Co.rs Paternoster Row

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THE

HISTORY AND ANTIQUITIES

OF

THE CATHEDRAL CHURCH

OF

EXETER;

ILLUSTRATED BY

A SERIES OF ENGRAVINGS

OF

VIEWS, ELEVATIONS, SECTIONS, AND PLAN,

OF THAT EDIFICE:

INCLUDING

BIOGRAPHICAL ANECDOTES

OF THE

BISHOPS OF THE SEE.

BY JOHN BRITTON, F.S.A.
ETC.

LONDON:

M. A. NATTALI, 19, SOUTHAMPTON-STREET, COVENT-GARDEN.

1836.

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MARCHANT, PRINTER, INGRAM-COURT, FENCHURCH-STREET.

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TO HIS GRACE

JOHN, DUKE OF BEDFORD,

&c. &c. &c.

MY LORD DUKE,

EVERY person who has the pleasure and honour of knowing your Grace's partialities and pursuits is well aware that an attachment to the literature and fine arts of the nation is a predominating feeling; whilst devotion to the welfare of the kingdom; a systematic attention to the reciprocal obligations of society; kindness and affection as a husband, parent, relative, and friend, are other characteristics which the historian and biographer must contemplate with pleasure, and commemorate with exultation. Wealth and rank, when thus allied, not merely reflect renown on the individual possessing them, but likewise enhance the honour and fame of a country.

Many noblemen and gentlemen of this enterprising State possess spacious mansions, enriched with valuable galleries and well-stored libraries. It is fortunately the fashion of the times; but I am not aware that any one has produced a Volume equal in style and matter to that recently printed under the patronage, and at the expense of your Grace; and so finely illustrating those *chefs d'œuvres* of sculptural art which form a part of your Grace's invaluable collection. This is worthy of a Mæcenas or a Lorenzo;—it would be a bright gem in the crown of a monarch, and is a brilliant in a ducal coronet.

In my topographical excursions through the country, it has been my good fortune to see most of its splendid Seats, with their pictorial treasures; and I have often wondered and regretted that some of the owners had not either

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produced or patronized such historical and graphic publications as would convey to the stranger, to the foreigner, and to distant times, faithful accounts of their collections. A beautiful and interesting volume of this description might be produced at a much less sum than is often given for a single picture; and thereby call into action and emulation the man of literature, the artist, and many worthy tradesmen. The splendid and liberal example set by your Grace, it is ardently hoped will be followed by others, whose mansions adorn the land, and whose galleries are evidences of their own taste, as well as manifestation of the high talents which have enshrined the names of the old and the modern artists. The late Earl of Bridgewater commenced such a volume on his seat at Ashridge, and we may hope soon to see it perfected under the tasteful superintendence of Sir Charles Long, one of his Lordship's executors. From the Earl of Essex we may also expect a very interesting illustration of his fine seat at Cassiobury, as several beautiful drawings and engravings have been executed for that purpose under his own direction.

Your Grace's continued patronage of my literary productions, your connection with the county of Devon, and the peculiar characteristics above alluded to, have been the inducements to this address: and I cannot but anxiously hope that the volume to which it is prefixed may be found worthy of your Grace's discriminating approval, and thereby afford gratification to

Your Grace's obliged and obedient servant,

JOHN BRITTON.

Burton Street, London,
February, 1826.

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PREFACE.

THAT "He who lives to please, *must please*, to live," is as applicable to the author as to the player. It is not sufficient that each may discharge his duty with fidelity and zeal, but both must excite a powerful interest and sympathy in their respective patrons to secure approval and support. Competition and rivalry are perpetually starting up, and the patron will assuredly dispense his favours on those only who most effectually gratify his own taste or fancy: he is rarely influenced solely by the consideration of rewarding labour, or of encouraging genius. Though to please self is generally the first consideration; there are, fortunately, a few finely-disposed minds that derive their greatest zest in administering to the rational pleasures and the intellectual pursuits of those who are devoted to literature and art. The "pleasure of pleasing" can never be more sincerely and warmly felt than by such persons; for, whilst it is employed to animate and stimulate ambitious energy, and all the noble faculties in the mind and heart, it improves the man and benefits society. Such is real patronage, and such its influence. The author of the Cathedral Antiquities has experienced a little of real, and much of affected patronage. He has sedulously and actively exerted every faculty to deserve the former; but though he has met with a *Hope* and a *Broadley* to animate him in his literary career, he has suffered not a little mortification and sorrow in brooking the "insolence of office," and the "proud contumelies" of haughtiness and arrogance. In the pursuit of his inquiries for this publication, he has ever felt deference and respect to those Dignitaries of the church, who are deputed both to guard its property and to support its character. In his intercourse with them, he has generally been received with urbanity and courtesy, and has experienced great readiness from some to aid him in the arduous task of elucidating the histories of their respective Cathedrals. In one or two instances he has met with different treatment; and

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though he may have given offence unintentionally, or his motives or character may have been misrepresented or misunderstood, he has, in consequence, suffered severely and undeservedly, and his real friends and patrons have also been deprived of that full information which they might otherwise have obtained. Were he less zealous and less anxious in the cause, he could view many things with indifference, which now operate powerfully on his feelings. It is true that every successful result,—every kind and approving word from the discriminating critic, every new discovery in history, and of beauty in art, tends to sweeten his labour, and brings with it new sources of pleasure; but on the reverse, he is proportionably depressed and mortified whenever he encounters pride, superciliousness, and chilling neglect.

After completing the histories and illustrations of eight Catdedrals, the writer was induced to visit Exeter in the autumn of 1823, for the purpose of collecting materials and drawings to illustrate the Cathedral of that city. Through the medium of one of the Canons he obtained leave of ingress to the church for himself and the three artists who accompanied him. After remaining a few days in the city, and addressing notes to some of the officers of the See, and, knowing that there were valuable and important *fabric rolls* in the custody of the Dean and Chapter, he addressed a letter, soliciting permission to make use of them for his proposed history. This letter was dated Oct. 9, 1823, and he remained in Exeter three weeks afterwards; but as no answer was returned, and he found himself not only slighted, but the cause of literature insulted, he returned to London. On the 15th of November following, he received a communication from the Chapter clerk, from which the following is an extract—"the Chapter have directed me to say that they have directed me to search the fabric rolls, and to be prepared to furnish any information not published, with regard to the history of the building of the Cathedral, and if you will mention any particular points I shall be happy to attend to them." In reply, the author (being nearly one hundred and eighty miles from that city) referred to the Rev. George Oliver, and Mr. Pitman Jones, of Exeter, who had very kindly offered his services to examine the said fabric rolls, and to make such extracts as they deemed apposite.

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In the summer of 1824, Mr. E. W. BRAYLEY, with two artists, visited Exeter, to complete the examination and illustrations of the Cathedral, and also to seek for further historical materials. They remained in the city nearly seven weeks, and were diligently employed during the whole of that time. By the kind and liberal assistance of the two able antiquaries just named, Mr. Brayley collected much useful and authentic information, the essential parts of which, in connection with his own memoranda, and with materials derived from subsequent researches, he has arranged, condensed, and brought into the narrative, from page 4 to page 103, together with parts of the description, and the accounts of the monumental chapels and monuments. The evidences from the "Fabric Rolls" will be duly appreciated by the architectural antiquary; for it is a lamentable fact, that nearly every document of this class, belonging to other public edifices, has been either destroyed or remains locked up in private chests: whenever and wherever, therefore, any genuine record is found, it should be promptly offered to the world through the medium of the press and not churlishly withheld and again thrown among cobwebed and worm-eaten parchments, to secure a public officer from a little extra trouble, or to augment his revenue by the fees for "search and copy," that illiberal tax on literature.

Peculiar circumstances of a private nature have occasioned extraordinary delay in the progress of the present Volume, but as it is now completed, and we trust satisfactorily to the impartial and discriminating reader, it will be unnecessary to detail them here: suffice it to say, that the author and proprietors are the only real sufferers on this account: they look forward however to indemnity in the ultimate character which this work aspires to attain by its authenticity, integrity, and scrupulous adherence to facts.

The writer of this address has generally had the pleasing task of offering acknowledgments and thanks to several gentlemen either belonging to or intimately acquainted with each Cathedral. Besides the two already named, and Mr. JOHN KENDALL, all of whom have continued to manifest an ardent anxiety to see the history of this Church fully and fairly developed, and its architecture accurately delineated, he has scarcely any thing like obligation to acknowledge or of gratitude to express. The Rev. Dr. FISHER was per-

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sonally polite and kind to Mr. BRAYLEY, and is thereby entitled to that gentleman's and to the present writer's thankful acknowledgments.—The officers of a Cathedral, like those of any other public institution, should bear in mind that they are only guardians in trust, holding their seats for a short and uncertain tenure, and that as the edifices confided to their care were founded and amply endowed for the public good, and not for private aggrandisement, or for private vanity, they will best secure their own dignity as well as future fame, by acting fairly, liberally, and courteously towards the supporters as well as the admirers of the Church. An author who undertakes to publish the history of a cathedral, or the history of a county, commences his labours with a confident expectation of experiencing the cordial and frank co-operation of those who possess materials,—of those who have local influence and power, as well as of those public officers who have the custody of public archives. In the present age, all these avenues are usually open and unobstructed; for authors of this class are always more influenced by partiality to the subject, than by mercenary views, and as their researches and discoveries are destined to disseminate useful knowledge, rather than for private emolument, they are consequently more commonly courted than shunned by the liberal minded and enlightened classes of society.

The remoteness of Exeter and London—the necessity of two journeys, in the years 1823 and 1824, by eight persons,—and the remuneration to artists, and to the able writer of the greater part of the ensuing narrative, have occasioned an expense which can hardly ever be returned by a fair sale of the present volume. On this account, as well as on that of the united cause of history, art, and antiquity, the approval and recommendation of those gentlemen of Exeter, and of the See generally, who take an interest in the promotion of literature and science, is respectfully solicited by

Burton Street, London,
Feb. 22, 1827,

JOHN BRITTON.

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HISTORY AND ANTIQUITIES

OF

THE CATHEDRAL CHURCH OF EXETER.

CHAP. I.

INTRODUCTORY REMARKS:—UNCERTAIN ORIGIN OF PARTICULAR SEES:—EXETER, THE CAPITAL OF DAMNONIUM:—WHITAKER'S CONJECTURAL INFERENCES ON THE EARLY ESTABLISHMENT OF THIS SEE:—STATE OF EXETER IN THE SAXON TIMES:—SUCCESSIVE DIVISION OF THE SEES OF WESSEX, AND SHERBORNE:—CREDITON MADE A BISHOP'S SEE; AND SOME ACCOUNT OF ITS PRELATES:—REMOVAL OF THE SEE OF DEVONSHIRE FROM CREDITON TO THIS CITY:—SOLEMN INVESTITURE OF BISHOP LEOFRIC IN THE EPISCOPAL CHAIR:—DEATH AND SEPULTURE OF THAT PRELATE.

During the progress of the "Cathedral Antiquities of Great Britain," and of that comprehensive investigation into the early records of Ecclesiastical history, which it was deemed necessary to undertake for the purpose of duly illustrating those antiquities, there has been frequent occasion to advert to the almost impenetrable obscurity that veils the origin of our Episcopal establishments.

With the exception of the Sees founded since the Reformation, there is scarcely a single Bishopric of which it is possible to give, correctly, either the date of its origin or the succession of its prelates. Even the precise epoch of the introduction of Christianity into this island,—that grand event, by which all the blessings of civilization have been immeasurably increased,

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and which it might be rationally thought would have been preserved with the most anxious scrupulosity, is still a matter of doubtful research, or indefinite conclusion. The cymmerian gloom with which, from the fluctuations of time and accident, the subject has been overspread, is still opposed to every endeavour to elucidate the truth:—the veil is still undrawn, the "palpable obscure" is still unpierced.[1] — If, therefore, the exact era of the primary settlement of the Christian religion itself in our native land be yet a question, we ought not to be surprised at the tenebral darkness that enshrouds the origin of particular Sees. Sometimes, indeed, the path of the inquirer is faintly illumined by traditionary gleams and imperfect monuments of distant ages; but for the most part surmise and probability are our leading and principal guides.

That Christianity had become prevalent in Britain during the predominancy of the Roman power is evinced by the fact of Dioclesian's persecution, which about the commencement of the fourth century, as appears from Bede, had extended into this island, and caused the blood to be shed of "many martyrs." Indeed, if Tertullian may be credited (in his oration against Judæos) the light of the Christian dispensation had penetrated into those northern parts which had proved inaccessible to the Roman eagles. This assertion, if not altogether a figure of speech, must be understood with much limitation, for the ferocious incursions of the Picts and Scots, after the withdrawing of the Roman garrisons about the year 420, demonstrate that the mild spirit of religion had made but few converts beyond the walls of Hadrian and Severus.

But to whatever extent the gospel had spread in the early ages of the church, we know, from the concurring testimony of all our ancient historians, that the devastating ravages of the Saxons (after they had been subsidized and admitted into Britain by Vortigern about the middle of the fifth century) was the cause of confining its influence to the hills and wilds of

[1] The question, as to the particular era of the introduction of Christianity into Britain, has been examined with much attention, and no inconsiderable labour, in the first chapter of the "History of the See of Winchester." It is, consequently, altogether unnecessary to re-discuss the subject in the present pages.

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Damnonium, the fortresses of Cambria, and the wilds of Wales;—so that, in fact, when St. Augustin landed in Kent, anno 597, on his mission from Pope Gregory to convert the Angles, the impious rites of paganism had superseded the Christian worship in every part of the kingdom which had been overrun by the Saxon arms.

EXETER was the capital of the *Damnonii*, or *the Damnonian Britons* (whose dominions included both Devonshire and Cornwall), but after its subjugation by the Romans, probably in the first century, it became a Roman station, and was called *Isca Damnoniorum*.[2] Its British name, according to Simeon of Durham, was *Caer-wisc*, or the City of Waters.

On the Roman dereliction of the island the western Britons recovered their possessions; and, as Whitaker has conjectured, Damnonium became "at once, a kingdom and a prelacy." Thus," he continues, "does the *episcopate* of Damnonium mount up for its origin, even to the middle of the fifth century!" Its seat he considers to have been undoubtedly at *Exeter*, where it remained "as long as the kingdom of the Damnonii continued entire;" but when the country, *east of the Exe*, was reduced by the Saxons during the latter part of the seventh century, "the unsubdued Damnonii necessarily formed a new capital for their kingdom, and a new see for their bishopric. They appointed, I believe, *Leskard* for their capital, and *St. German's* for their See."[3]

Notwithstanding the positive manner in which Whitaker thus speaks of the establishment of a See at Exeter in the fifth century, there is not a single direct passage in any ancient historian to justify his inferences. Indeed, the probability is decidedly to the contrary; for otherwise, had Exeter ever

[2] In the brief record of the annals of this city, which is known by the title "Chronicon Exoniensis Ecclesiæ," it is affirmed, under the date A.D. 49, that Vespasian invested Exeter for eight days with a Roman army, and that he was compelled to retire by King Arviragus:—"Vespasianus cum exercitu Romano Civitatem Exoniensem octo diebus obsedit; et minimè prævaluit Arvirago Rege civibus præstante auxilium."—Not the least credit, however, deserves to be given to this statement.

[3] Vide Whitaker's "Ancient Cathedral of Cornwall historically surveyed." Vol. i. Chap. i. pp. 16—30.

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been a bishopric, it would doubtless have been *restored* to its former honours when the See of Sherborne was subdivided into four, in the reign of Edward the Elder, and *Crediton*, instead of this city, selected for the seat of a new episcopate for this particular diocess.

Devonshire, after its partial subjugation by the Saxons, and the conversion of that people to Christianity, became subordinate to the bishops of Wessex, and continued so until 703, in which year it was deemed advisable, in a provincial synod, to divide the extensive episcopacy of Wessex, (which extended from the frontiers of Kent to the borders of Cornwall) into two Sees. On that division, *Sherborne*, or *Shirebourne*, in Dorsetshire, was made the seat of the new Bishopric, which was conferred upon the learned Aldhelm, abbot of Malmesbury, whose province consisted of the counties of Berks, Wilts, Dorset, Somerset, Devon, and nominally Cornwall.[4]

During these changes Exeter is said to have become so renowned for its Christian piety and religious establishments as to have been stigmatized by the yet pagan Saxons with the appellation of *Monkton;* though on very questionable grounds, for its annals only notice the foundation of two conventual houses prior to the reign of King Athelstan. Before his time indeed, according to William of Malmesbury, it was but an open town, and therefore little adapted for the site of ecclesiastical establishments in the destructive period of Saxon and British warfare.

Malmesbury expressly states that, till the time of King Athelstan, the Western Britons, or Cornishmen, had equal access to Exeter with the Saxons themselves, and inhabited it with equal privileges:—but that monarch, fiercely attacking them, "obliged them to retreat beyond the Tamar, which river he assigned as the boundary of their province," as he had before appointed the river Wye to the North Britons, or Welshmen. "This city then," he proceeds, "which he had cleansed by purging it of its

[4] The particulars of the division of the West-Saxon See, and of the establishment of the episcopate of Sherborne, with the succession of the prelates of both Sees, will be found in the respective Histories of the Cathedral Churches of Wells and Winchester, in the present series of the "Cathedral Antiquities."

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contaminated race, he fortified with towers, and surrounded with a wall of squared stone."[5]

On the division of the See of Sherborne in the year 909, or 910, as mentioned above, Devonshire was constituted an independent diocess, and *Aidulf*, or *Adulphus*, who was appointed its first bishop,[6] fixed his episcopal chair at Crediton. Dying in 931 he was interred in his own church, which he is said to have rebuilt with much splendour.

Edelgar, *Athelgar*, or *Algar*, was his successor, unless two bishops have been confounded together, which seems probable, under those names. Edelgar's signature was attached to a charter of King Athelstan, bearing date on the 3d of the kalends of January, anno 938, as appears from Malmesbury's Life of St. Adhelm. According to Hoker and Godwin, he died in 942, and was succeeded by Algar, who, like his predecessor, "possessed the See about ten years," and died, anno 952.

[5] Malmesbury, "De Gestis Rerum Ang." 28.—The above passage is the first in history in which the walls of Exeter are mentioned, but that there was a castle here long previously to King Athelstan's reign is evident from the "Saxon Chronicle," and it may be rationally inferred that such a fortress was originally constructed during the Roman occupation of Exeter.

In 876, says the above record, the Danish cavalry, under colour of a treaty which King Alfred had made with their leaders in the preceding year, "stole by night into Exeter." In the following year, after passing the winter at Wareham, in Dorsetshire, they again took possession of this city; on which occasion Alfred, with his army, rode after them, "but he could not overtake them before their arrival in the fortress, where they could not be come at."—Vide Ingram's Translation, pp. 103, 104.

The battle in which King Athelstan defeated the Cornish Britons under Howel, who, in the Saxon Chronicle, is called King of *West Wales*, was fought near Exeter, and most probably on Haldon Hill. The victory was decisive. Devonshire was then entirely separated from Cornwall, and although Howel was permitted to retain possession of the crown of the latter province, the sovereignty of Damnonium merged into that of the kingdom after his decease.

[6] Ralph de Diceto says in 909.—Vide "Scrip. X." col. 452, Twysden. But Godwin and Le Neve, following Hoker, (alias Vowell,) place two bishops of Devonshire at Bishop's Tawton, namely, *Werstan* and *Putta*, prior to the fixing of the See at Crediton. They also state, that Werstan was consecrated in 905, and that after his decease and burial in his own church the following year, Putta was elected his successor: the latter is said to have been slain when on a journey to Crediton, either to see the King, or Uffa, Earl of Devon. These statements seem altogether unworthy of reliance.

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Elfwod, or *Aelfwoldus*, was in the same year appointed to succeed on the recommendation of St. Dunstan, and he sat nine years. On his decease *Sideham*, abbot of St. Peter's, Exeter, was raised to the vacant See, over which he continued to preside till the 2d of the kalends of May, 977, as appears from the "Saxon Chronicle," when he died rather suddenly, whilst assisting at a great synod at Kyntlingtune, or Kyrllington, in Oxfordshire. From the same authority we learn that this prelate expressed an earnest desire to be buried in his own church, where all his predecessors reposed; but that King Edward and Dunstan gave directions for his honourable interment in St. Mary's Church, at Abingdon.

Alfricus, the next bishop, was reputed learned, and is stated to have written two books, viz. "*De rebus cœnobii sui*," and "*De rerum naturis*." According to Anstis's manuscripts and Le Neve[7] he died on the 5th of the ides of January, 988; but others, including Godwin, have placed his decease as late as 999. This last date, however, cannot be the true one, as we find his successor *Æfwold* or *Alwolfus*, a subscribing witness to a charter of King Ethelred's dated "*Cœnob. Scepton*," in 995.[8] *Ednod*, or *Eadnothus*, is supposed by Oliver to be "the same bishop whom Walter Stapeldon, in his Register, fol. 165—6, calls *Edwynus*."[9] Cressy says, that he was consecrated in 1022; and he appears to have governed this diocess about nine or ten years.

[7] "Fasti Ecclesiæ Anglicanæ," p. 80.

[8] In a manuscript of considerable age in the Cottonian Library, (Tiberius, B. v.) the following are given as the names of the only bishops of Crediton:—1. Eadulf; 2. Ædelgar; 3. Alfwold; 4. Sideman; 5. Ælfric; and 6. Alfwold. Malmesbury, speaking of Crediton, says, "Here sat these pontiffs in order: Edulf, Edelgar, Elfwod, Sideman, Alfric, Elfwold, Ednod, who is also Wine, Living, Leofric."—"Hic sederunt per ordinem pontifices isti," &c. as above. "De Gestis Pontif." f. 145.—During the episcopacy of Alfwolfus, Exeter was sacked by the Danes under King Sweyn, and reduced to a heap of ruins. The "Chron. Exon. Ecclesiæ" states this event to have happened in August, 1003, which is thus corroborated by the "Saxon Chronicle," under the same date. "This year was Exeter demolished through the French churl Hugh, whom the Lady [Queen Emma] had appointed her steward there." Hugh was a Norman baron, and had traitorously admitted the enemy; and yet, according to Brompton, he was dragged away in chains.

[9] "History of Exeter," by the Rev. George Oliver, p. 14.

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Livingus, the next bishop, was, in early life, a monk of St. Swithin's, near Winchester, and afterwards Abbot of Tavistock, in this county; of which, for his benefactions and services, he has been styled the second founder. Malmesbury states, that "he was reckoned to possess the greatest power and familiarity with King Canute, in whose favour he advanced so highly that, on the death of his uncle Brithwold, who was bishop of *Cornwall*, he was to unite both the Sees under his own authority."[10] Brithwold, however, outlived his nephew; yet the latter, though disappointed of Cornwall, obtained the See of Worcester from King Harold, in 1038, and he appears to have held it, with that of Devon, till his death in the year 1046. Livingus was very instrumental in raising Edward the Confessor to the throne; and it was probably from that cause that he was permitted to retain both bishoprics, for "on his decease," says Florence, "the Pontificate of Worcester was immediately given to Aldred, and the prelacy of Crediton to *Leofric*, a Breton, and the king's chancellor." Florence calls Livingus a very prudent man ("virum prudentissimum"), and states, that he attended Canute in his pilgrimage to Rome. According to the Saxon Chronicle, he died in the year 1044; yet both Simeon of Durham and Roger de Hoveden say, that his death occurred on Sunday. the 23d of March, 1046. Malmesbury, who censures him for his ambition and tyranny, says that at the time of his decease, "even just when he gave up the ghost, there was such a horrible tempest of thunder and lightning as made men think that the day of doom had been come." He was buried in the Abbey at Tavistock.

Leofric, the last Bishop of Crediton, and *first of Exeter* (at least, in the Saxon period), was descended of an illustrious race in Burgundy. He was a man of learning, and, like his immediate predecessor, was much esteemed by King Edward the Confessor, to whom he was both chaplain and chancellor. After his promotion to Crediton, according to an old manuscript in the Bodleian Library at Oxford, this Leofric, "going over his diocess,

[10] Livingus,—maximæ familiaritatis et potentiæ apud Cnutonem regem habitus est.—Eo apud eum gratiæ processit, ut defuncto avunculo suo Brithwoldo, qui erat Cornubiensis episcopus, ambos arbitratu suo uniret episcopatus. "De Gestis Pontif." f. 145.

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studiously preached the word of God to the people committed unto him, enlightening his clergy by his teaching, built churches not a few, and strenuously executed the other parts of his duty."[11] Soon, however, "seeing both Devonshire and Cornwall to be often infested and ravaged by barbarous pirates, he began to meditate diligently how he could transfer the episcopal chair of Crediton to the City of Exeter, where he could perform his ecclesiastical offices safely, free from hostile incursions."[12] With that of Crediton he also wished to incorporate the prelacy of Cornwall, or St. German's, which had been promised, prospectively, to Livingus, but does not appear to have been yet united to the See of Devon. Though an apprehension of piratical devastations was the alleged motive for removing the episcopal seat into Exeter, the real one most probably was his own aggrandizement. But whatever be the fact in this respect, the saintly Edward was swayed by his arguments, and, as he tells us himself, in his grant or charter, dated in the year 1050, "resolving to consolidate the pontifical chair at the City of Exeter, in the monastery of the blessed Peter, Prince of the Apostles, which is situated within the walls of the same city," he appointed Leofric, "and his successors after him for ever, to be bishops there."

Edward's grant is both curious and particular, as will be seen by the following abstract from the copy given in the "Monasticon," as translated by Whitaker, for his desultory yet very interesting account of St. German's Cathedral.[13]

"The Cornish diocess, which had been formerly assigned to an episcopal throne in memory of the blessed Germanus, and in veneration of Petroc, I deliver, with all the parishes belonging to it, to St. Peter, in the city of Exeter, to be one episcopal See, and one Pontificate, and one ecclesiastical rule, because of the fewness of inhabitants at Crediton, St. German's, &c. and the devastations of goods and persons which the pirates *might* have

[11] Vide "Monasticon," vol. ii. Num. III. p. 526: Caley's, &c. edit.
[12] Ibid.
[13] Vide, chap. vii. sect. i. p. 225.

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made in the Cornish and Crediton churches.[14] For this reason it seemed good they should have a safer defence against the enemy in the City of Exeter. I will, therefore, the SEE to be there; this is, that *Cornwall, with its churches*, and *Devonshire with its*, be *together in one Episcopate*, and be *governed by one Bishop*.[15] So do I, Edward, place this privilege, or charter, with my own hand, upon the altar of St. Peter; and leading the prelate Leofric by the right arm, and my Queen Eaditha leading him by the left, do place him in the episcopal chair, my dukes and noble cousins, with my chaplains, being present."[16] In thus uniting the episcopates of Cornwall and Devonshire, the former was rendered completely subordinate, or rather, merged entirely into that of Devon, together "with all the parishes, lands, manors, goods, and benefices belong to it."[17]

The *Monastery of St. Peter*, to which the now united Sees of both counties were thus transferred, and its conventual church erected into a cathedral, was, according to Hoker,[18] founded by King Athelstan, anno 932,

[14] In this passage, the allusion to pirates must probably be understood with reference to an incursion of the Irish, who, in 1049, as we learn from Florence of Worcester, entering the river Severn in six and twenty vessels, joined Griffin, King of South Wales, and having plundered the adjacent country, crossed the Wye, and burnt Dean in Gloucestershire.

[15] "Cornubia cum suis ecclesiis, et Devonia cum suis, simul in uno episcopatu sint, et ab uno episcopo regantur." "Monasticon," vol. i. p. 229. 1st Edit.

[16] "Ita hoc privilegium ego Edwardus rex manu meâ super altare Sancti Petri pono; et præsulem Leofricum per dextrum brachium ducens, meaque regina Eaditha per sinistrum, in cathedrâ episcopali consisto; præsentibus meis ducibus et consanguineis nobilibus, necnon capellanis." Ibid.

[17] "Cum omnibus sibi adjacentibus parochiis, terris, villis, opibus, beneficiis." Ibid.

[18] HOKER was the son of Robert and Agnes Hoker, and godson of John Ryse, Treasurer of Exeter Cathedral, after whom he was christened John. He was born in this city about the year 1524, and having been taught grammar and logic at Oxford, he went to Strasburgh, where the celebrated Zuinglian Reformer, Vermigli, commonly called Peter Martyr, received him as an inmate, and directed his studies. He probably returned to England with that Professor, in the early part of Edward the Sixth's reign, and in 1552 he was admitted to the freedom of Exeter, in right of his birth. On the 21st of September, 1555, he was elected the first Chamberlain of that City, and in 1571 he was chosen one of its representatives in Parliament. He died about Michaelmas, 1601, and was interred in the cathedral. He was industrious in research, and from

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for monks of the Benedictine order. He also mentions two other religious houses as existing in ancient times within the precincts of the cathedral close; one of which, a Nunnery, appears to have occupied the site of the present Vicar's College, or *Kalendar Hay*.[19]

For the foundation of the monastery by King Athelstan, Bishop Tanner says, "there is pretty good authority; and that it was dedicated to the blessed Virgin and St. Peter, and endowed, by the munificence of that king, with twenty-six villages, and filled with Benedictine monks, who, not long after, forsook the same for fear of the Danes. But King Edgar, the great restorer of monasteries, anno 968, replaced the religious here, who were again forced to fly upon the devastation of this city by the Danes under Sweyn, A.D. 1003. After this, King Canute encouraged the monks once more to settle here, confirming their lands and privileges, anno 1019."[20]

In the brief history of this church, among the Harleian manuscripts in the British Museum, is the following passage relating to the translation of the See from Crediton to Exeter, by which it will be seen that Leofric had the authority of Pope Leo IX. for its removal.—"1050, Pontificatus Sancti Leonis papæ noni secundo, Imperii veró Henrici Secundi undecimo necnon et regni sanctissimi regis et confessoris Edwardi tercii nono indictione tertiâ sub Leofrico tunc Cridionensi antistite auctoritate summi pontificis ac regis, episcopalis Cathedra de Crediton ad hanc ecclesiam translata est."[21]

At the time of this removal, there were only eight monks at St. Peter's in

the opportunities he possessed of consulting the records of the chamber, collected much valuable information, though with some limitation, either from inadvertency or haste. In early life, he was accustomed to sign himself 'John Vowell, alias Hoker,' but at a later period he signed 'John Hoker, alias Vowell.' John Hoker, his grandfather was of reputable lineage, and represented this city in parliament during the several reigns of Edw. IV. Rich. III., and Hen. VI. Being elected into the civic chair in 1490, he was distinguished, as a magistrate, for his probity and diligence. Robert, his father, was the youngest of twenty children, all of whom he survived, and thus lived to inherit the whole of the family property. He was Registrar of the archdeaconry of Barnstaple, and in 1529 was Mayor of Exeter. He died of the pestilence in 1537.

[19] Hoker says, "the Dean's House," but Risdon, with greater probability, the Kalendar Hay, as above.

[20] "Notitia," Tanner's Edition.

[21] "Chron. Brev. Exon. Ecclesiæ," in Bibl. Bodl. MS. Laad. 627, fol. 93, 6.

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Exeter, and they, shortly after, were sent to the kindred monastery of Benedictines at Westminster, which King Edward was then in the act of re-edifying.—"The graunt of King Edward the Confessor," says Leland, "was, that the Landes of viij. Monkes that were yn his Tyme yn the Abbey of Excester should be distributed among 20 Prebendaries."[22]

Leofric, though a Breton by birth, had been bred up and taught, as Malmesbury informs us, among the Lorrainers, in Germany, and in consequence had imbibed a strong partiality for their customs and discipline. Influenced by this feeling, after he had dislodged the monks from Exeter, he introduced canons in their stead (of the rule principally of St. Chrodegang, Bishop of Metz, who flourished in the eighth century), obliging them, says our author, "*contrary to the manner of the English*, but conformably to the custom of Lorraine, to *eat in one hall; to sleep in one dormitory*."[23] This precluded all possibility of marriage, or cohabitation with women; which was the great object of all monkish disciplinarians, who gloried in fettering the natural passions of man with the "iron yoke of celibacy." Malmesbury adds, "the rule was transmitted to their successors; though, in the luxuriousness of the times, it has been in some degree relaxed."

Bishop Tanner has stated, that the Chapter of this cathedral was not fixed to a Dean and twenty-four Prebendaries, till Bishop Brewer's time, in the year 1225; but the Rev. Mr. Oliver, referring to a charter of Bishop John, who died in 1191, and to the Statutes of Bishop Bronescombe, dated in May, 1268, says, speaking of Leofric's time, that "twenty-four prebendaries, who were secular canons, and twenty-four vicars were appointed to perform the daily and nightly offices.—But, in process of time, the living in common was obligatory on the vicars alone."[24]

Leofric was a liberal benefactor to his church, and on his decease invested it with lands, ornaments, vestments, books, &c. particulars of which are given in the "Monasticon," from a document in the Saxon tongue, now

[22] "Itinerary," vol. iii. p. 38.

[23] "Canonicus statuit, qui contra morem Anglorum ad formam Lotharingorum, uno triclinio comederent, uno cubiculo cubitarent." Malmesbury, ut sup.

[24] "History of Exeter," pp. 15, 16.

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preserved in the Bodleian Library.[25] He also directed that his body should be interred in his own chapel, which, with the furniture of the altar, he bequeathed to the church, on condition that the officiating ministers should always, in their orations and prayers, be mindful of his soul before Christ, St. Peter, and all other saints to whom that sacred edifice was consecrated. "Et quia hæc dona," he adds, "et hanc concessionem Deo et sancto Petro abstulerit, auferatur et regnum cœlorum, et ad inferni cruciatus sit in æternum depulsus." His decease, as generally stated by our ecclesiastical annals, occurred on the 3d of February, 1073; but Oliver says on that day, 1070-71. According to Hoker and Godwin, he was buried in the cemetery "under a simple and broken marble stone," in a spot which, "by the sithence enlarging of his church, is now within the south tower of the same."[26] The fact, however, is disputed; the old manuscript, still remaining in the Bodleian Library, expressly stating that he was interred in the crypt.—"Sepultus est in crypta ecclesiæ."

[25] Bibl. Bodl. Auct. D. 2, 16, f. l. a. Among the books were Bede's Expositions of the Apocalypse, and seven Canonical Epistles, Isodore on Christ's Miracles, and Boethius on the Consolations of Philosophy.

[26] "Catalogue of English Bishops," p. 396.

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CHAP. II.

HISTORICAL PARTICULARS OF THE SEE AND BISHOPS OF EXETER FROM THE REIGN OF WILLIAM THE NORMAN TILL THE PERIOD OF THE REFORMATION IN THAT OF HENRY THE EIGHTH.

EXETER, shortly after the decisive battle of Hastings, in October 1066, submitted to William the Bastard, Duke of Normandy, a brave warrior, yet one who, in despite of all his valour, would never have been dignified with the cognomen of *Conqueror*, but from the base and temporising policy of the clergy of that period. Whether Leofric was among the number of those who thus traitorously compromised the liberty of the country, and led the way to the infliction of every kind of evil, and to the establishment, for a long season, of the most abject tyranny, does not appear on record; but the probability is, that, if at all concerned in this national subjugation, he was not an active participator, as we have no evidence of King William having regarded him with any particular favour.

Robert Cumin, the first Norman governor of Exeter, was ignominiously expelled by the citizens in the year 1067, when an attempt was made to excite an insurrection in the western district against the new dynasty. Githa, the mother of the late King Harold, who had been bereaved of her dowry and lands, was then within its walls encouraging the inhabitants to brave their oppressors, and throw off the yoke of bondage. Sensible of the danger which delay might occasion, King William, though in the depth of winter, hastened to besiege the city, of which he soon obtained possession.[1] Githa had the good fortune to escape to Flanders with a considerable sum of

[1] Knighton "De Eventibus Angliæ," lib. ii. says, 'the wall suddenly fell and opened a passage to the besiegers.' This event, which most probably was produced by the effect of the battering engines, has a miraculous cast given to it by Malmesbury. "Favoured by God's assistance,"

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money, and the citizens, from the solicitations of the clergy, were treated with unaccustomed lenity; but to prevent a recurrence of their sedition, the King commanded the immediate erection of a *castle*, on a spot which he had himself chosen.[2]

Osbern, or *Osbertus*, a Norman of exalted birth, was appointed to succeed Leofric, in 1072, as appears from his subscribing himself Bishop of Exon in a council held in that year. He was related to King Edward the Confessor, in whose court he had been long a resident. But little is recorded of his actions, although he retained the see upwards of thirty years. In the decline of life he was afflicted with blindness, and other infirmities, which prevented him from assisting at the Synod, or Council, held in London in the autumn of 1102. He died in the following year, and was buried in his own church. Malmesbury, who extols him for his good morals, liberality, and primitive simplicity, gives a more direct attestation of his virtues when he states, that this venerable prelate adopted English manners and habits in preference to those of his own countrymen.

During Osbern's prelacy the Domesday Survey was made, which, by comparing our best historians, appears to have been begun about 1083, and it was certainly completed in 1086. The possessions of this See, as recorded at that period, were extremely extensive and valuable, and independently of those demesnes included within the diocess itself, the Bishop held lands in Sussex, Surrey, Hampshire, Berkshire, Oxfordshire, Gloucestershire, and Norfolk.

says this writer, speaking of the Conqueror, "he easily reduced the city of Exeter, when in a state of rebellion; for part of the wall fell down accidentally, and made an opening for him. Indeed, he had attacked it with the more ferocity, — asserting that irreverent men would be deserted by God's favour, — because one of them standing upon the wall" had acted with great indecency "in contempt of the Normans."—"Hist. of the English Kings." Sharpe's translation, p. 323: edit. 1815.

[2] See Ordericus Vitalis, "Hist. Normann. apud Scrip. Antiq." anno 1067. In the Register of St. John's Hospital, fol. 36, is an extract from the ancient missal of St. Martin's Church, Exeter, which mentions a donation of 29d, payable within fifteen days after Easter, and again within the octave of St. Martin, by the *Præpositi* of Exeter, to the *twenty-nine* chapels in this city, the same being a perpetual gift, made by William the Conqueror, from the taxes collected in Exeter.

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It appears from the Domesday Book, that Exeter contained altogether about three hundred and sixty houses, including forty-seven belonging to the Bishop, which yielded him a rent of ten shillings and ten pence: he had also the sites of two houses which had been burned, and two acres and a half of land within the city.[3] St. Mary's Church, and the lands belonging to the See, at Dooles, Ide, Sovretone, and Branchescome, are particularly mentioned as being for the support of the canons of Exeter. Under Critetone (Crediton), where the bishop had far more extensive possessions than at Exeter, it is expressly stated that Osbern produced charters to substantiate the rights of his church. Havestone and Botintone are said to have been given to the bishop by the Earl of Moreton, "pro excambio Castelli de Cornualia." In many parts, the manors are entered at a less extent and value than they were rated at in the reign of Edward the Confessor.[4]

After the decease of Osbern, this prelacy was kept vacant nearly four years, the reigning monarch, Henry the First, during that time, being engaged in a spirited resistance to the continued encroachments of the

[3] The houses thus stated to have been burnt, most probably suffered during the siege, by which, as appears from the above record, forty-eight houses were destroyed, or nearly a seventh part of the whole city.

[4] "Among the muniments belonging to the dean and chapter of Exeter is a most curious manuscript on vellum, of five hundred and thirty-two double pages, supposed to contain, so far as it extends, an exact transcript of the original rolls or returns made by the conqueror's commissioners, from which the great Domesday in the exchequer, itself, was compiled. It comprises the counties of Wilts, Dorset, Somerset, Devon, and Cornwall, and contains the enumeration of live stock on every estate, which is omitted in the exchequer Domesday, from which it also differs in these particulars,—that it invariably affects a Latin termination in proper names, and gives a much more ample list of the respective tenants in the time of Edward the Confessor. It has lately been magnificently printed by government, and takes the first rank among the *additamenta* to the Exchequer Domesday Book, which was published at the national expense, about thirty years since."—Vide Oliver's "History of Exeter," p. 19.

It may not be uninteresting to add, that whilst the present writer was at Exeter in October, 1824, making notes for this work, a gentleman from Cornwall brought into the Cathedral a single vellum leaf of manuscript, which had been in the possession of his family a long period, probably a century or more, and on comparing it with the Domesday Survey in the muniment room, it was found to be an original leaf of that manuscript; both the edges where it had been cut out, the writing, and the information contained in it exactly tallying in every respect.

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Papal See, and particularly as to the right of ecclesiastical investitures by the presentation of the ring and crosier (the emblems of spiritual power, but the real ensigns of temporal authority) from lay hands. At length, the king consented to waive his claims, and the vacant episcopates, for there were now many, were filled up. Exeter he conferred upon *William Warewast*, or more correctly *Warelwast*, who was by birth a Norman. According to Baker, in his notes to the Latin edition of Godwin "de Præsulibus," he was a son of William the Conqueror's sister; and he had been chaplain to that monarch, as well as to his sons, Rufus and Henry. During the controversy regarding investitures, he evinced such an ardent zeal for the king's interests, that his royal master, in reward, nominated him to this see; and he was consecrated by Archbishop Anselm, at Canterbury, on the 11th of August, 1107.[5] He was a man of learning and address; in 1117 he was present with several other English prelates at the council of Rheims, under Pope Calixtus: he was likewise at the general synod assembled at Westminster in the time of Archbishop Corboyl, anno 1127. Godwin states, that in his latter days he became blind, "which imperfection notwithstanding, the king thought good to send him embassador unto Pope Paschal the Second, and hee dispatched the businesse commended unto him to the king's great contentment."[6]

The present CATHEDRAL OF EXETER is indebted for its foundation to this munificent prelate, who commenced the building in the year 1112, as appears from the following passage in the "Chron. brev. Exon. Ecclesiæ," preserved among Archbishop Laud's manuscripts at Oxford,—"Anno Domini M°. centesimo xij°., prima fundata est Exon. Ecclesia." He likewise established a Priory of canons regular at Plympton in this county, (having previously expelled the provost and four prebendaries from the free chapel there, on account of their immoral conduct), and founded a collegiate church at Bosham, on the coast of Sussex, which manor had been given to him by King

[5] Le Neve has erroneously assigned his consecration to the year 1112.—Vide "Fasti Ecclesiæ Anglicanæ," p. 80.

[6] "Catalogue of English Bishops," p. 397.

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Henry: from whom, also, according to Godwin, he obtained the manors of Plympton, Brampton, and St. Stephen's, in Exeter.[7]

Some degree of obscurity attends the latter days of this prelate; Godwin says, "having small ioy of the world, he gave over his bishopricke, and became one of the regular canons of his owne house at Plympton where hee died in 1127, and was buried."[8] But this is certainly incorrect as to the period of his decease, and most probably equally so in the circumstance of his resignation, which does not appear to be mentioned by any of our early chroniclers. Matthew Paris places his death in 1136; and Bishop Kennet, in his manuscript *Diptycha*, now in the Lansdowne collection, quotes a martyrology of the Church of Exeter, which refers it to the 5th of the kalends of October, 1137. That one or other of those years was the true date is corroborated by the continuator of Florence of Worcester, who thus notices the appointment of *Robert Chichester*, Dean of Sarum,[9] his successor, under the date 1138.

"Rex Anglorum Stephanus, in octavis Paschæ quod erat 4 idus Aprilis, tenuit concilium Northamptoniæ, cui præsidebant Eboracensis archiepiscopus Turstanus, episcopi, abbates, comites, barones, nobiles quique per Angliam. In quo etiam concilio quorundam electione, Exoniensi ecclesiæ jam pastorali cura destitutæ, de medio facti præsulis Gulielmi de Warawast, archidiaconus nomine *Robertus* pastorali curæ præficitur."[10]

Little more is known of this prelate than what has been recorded by Godwin, who thus quaintly details his character. "Hee was a gentleman borne, very zealous and devout in his religion according to the manner of those daies. Hee went often in pilgrimage, sometime to Rome, sometime to

[7] Among the archives of the corporation of Exeter is an original grant of sixty shillings from the prebend of every deceased canon of Exeter Cathedral, (and also of a mansion in Exeter) made by this bishop to Plympton Priory. On the appendant seal the bishop is represented *without* a mitre, holding a crosier, like a simple crook, in his left hand; the right hand is raised as in the act of blessing. The inscription is SIGILLVM WILLELMI EXONIENSIS EPISCOPI.

[8] "Catalogue of English Bishops," p. 397.

[9] Baker, in his notes to Godwin's Catalogue, says, "This Robert Chichester was Archdeacon of Chichester, but whether he was Dean of Sarum is doubtful."

[10] "Contin. ad Florent." edit. Francof. 1601, p. 668.

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one place, sometime to another, and euer would bring with him some one relike or other."[11]

Bishop Robert was "a liberal contributor to the buildings of his church;" and he also procured from Pope Eugenius III. a confirmation of its possessions. The original Bull, dated 14th of March, 1152, is in the highest state of preservation, and is now kept in the Episcopal Palace at Exeter. Hoker, Godwin, and Le Neve, assign his decease to the year 1150, but all the more ancient historians fix that event in 1155.[12] He was buried on the south side of the present choir.

Robert Warlewast or *Warelwast*, Dean of Sarum, and nephew of the first Bishop Warelwast, was the next possessor of this See. He was consecrated on the 5th of June, 1155, by Theobald, Archbishop of Canterbury, assisted by the Bishops of Chichester, Sarum, Ely, and Rochester.[13] According to Hoker, he died in 1159, but Trivet, in his "Annals," says in 1160. His remains were deposited near those of his uncle, in Plympton Priory.

Bartholomæus Iscanus, or *Bartholomew of Exeter*, was next promoted to this diocess, by King Henry the Second, on the recommendation of Archbishop Theobald. He was a native of this city (as his surname imports), and from very humble parentage had succeeded, by his assiduous studies, ready wit, and good conduct, to advance himself in the church till he obtained this prelacy, having previously been Archdeacon of Exeter, Dean of Chichester, and Chaplain to the King. He was consecrated by Walter, Bishop of Rochester, in the year 1161, the Bishop of London being then paralytic, and the primate Theobald recently deceased.

After the flight of the haughty and imperious Becket from England, in the year 1163, this prelate, with the Archbishop of York, and the Bishops of London, Winchester, and Chichester, were sent on an embassy to Pope Alexander III. who was then at Sens, to justify the king's proceedings against the self-expatriated archbishop, by exposing his unbounded arrogance and

[11] "Catalogue of English Bishops," p. 397.

[12] Vide Annal. vet. Exon.—Annal. Winton.—Matt. Paris.—Matt. West.—Rad. de Diceto, &c.

[13] See Dr. Richardson's notes to Godwin, "De Præsulibus," p. 402; and Matt. Paris, p. 79: edit. 1684.

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traitorous assumption of power in defiance both of the laws of the kingdom and the king's authority. In revenge, according to Rapin, for the part which they had taken, Becket, after his reconciliation with the king, and immediately on his landing in England, in November 1170, suspended the Archbishop of York from his functions, and excommunicated the Bishops of London, Durham, and Exeter, "who had acted the most openly against him."[13]

Bishop Bartholomew died on the 15th of December, 1184. Bale asserts that he died at an advanced age, and was buried in his own church;[14] but the precise place of his interment has escaped the notice of our ancient historians. He wrote on Predestination, Freewill, Penance, and other subjects; of which Bishop Tanner has given an account in his "Bibliotheca Britannico-Hibernica." Oliver says "his extraordinary talents and rare felicity of genius, made him be regarded as the 'Luminary of the English Church,' for so he was called by Pope Alexander III."[15] Having himself experienced the advantages of protection in his youth, he also became the patron of talents; and Baldwin, a native of this city, who eventually became Archbishop of Canterbury, was indebted to him for his education and early advancement.

[13] "History of England," vol. ii. p. 292. Rapin quotes R. de Diceto, Brompton, Gervase, and Matthew Paris, as his authorities;—but a different version has been given of Bishop Bartholomew's conduct by Giraldus Cambrensis, in his work "De vitâ sex Episcoporum cœtaneorum." That historian says, that our Bishop not only reconciled himself to the exiled Primate, but also protected his friends, and sometimes conveyed to him pecuniary relief.

[14] "Cant. p. 224. Basil Edit." fol. 1557.—Among the archives of the chamber of Exeter is the seal of this bishop attached to a confirmatory grant of the possessions of Plympton Priory. He is the first of the Bishops of Exeter, whose seals are preserved, that is represented with a mitre, but this is exceedingly low, and terminates in a point: the crosier, however, is high. The inscription is as follows: × SIGILLV. BARTH. DEI. GRA. EXONIENSIS. EPI. On the reverse is a small seal representing a man and a woman with joined hands. Round the seal is, × CREDE DVOBVS.

[15] "History of Exeter," p. 27. In Pitseus's work, "De Rebus Anglicis," p. 250, is given the following list of Bishop Bartholomew's literary productions. 1. Dialogus contra Judæos; 2. De Prædestatione; 3. De libero Arbitrio; 4. De Pœnitentia; 5. De Obitu S. Thomæ Cantuariensis; 6. Contra Falsitatis Errorem; 7. De Mundo & Corporibus cœlestibus; 8. Æpistolarum ad diversos.

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John, the *Chantor*, or *Præcentor*, of this cathedral, who also was sub-dean of Sarum, was elected to succeed Bartholomew in 1185, but he was not consecrated till the 4th of October in the following year, when that ceremony was performed by Archbishop Baldwin. In September, 1189, he assisted at King Richard the First's Coronation: and dying at Glastonbury on the 1st of June, 1191, he was buried in the south tower of his own church.[16]

After the decease of John the Chanter, the absence of King Richard in the Holy Land, and his subsequent arrest and imprisonment by the treacherous Duke Leopold of Austria, occasioned a vacancy in this See of nearly three years continuance: but, at length, *Henry Marshall*, or *Marischall*, a younger brother of William Marshall, Earl of Pembroke, was nominated by the captive monarch, and he was consecrated by Hubert, Archbishop of Canterbury, on the 10th of February, 1194. He was present at the second coronation of Richard, at Winchester, and likewise at the coronation of King John, in the same cathedral, in May 1199.

Godwin says, that this prelate "finished the building of his church according to the plan and foundation which his predecessors had laide, and that done, he purchased the patronage and lordship of Wodbury [Woodbury], of one Albemarly, which he gaue and impropriated vnto the Vicars' Chorall of his church."[17] Whilst Bishop Marshall was engaged in completing his cathedral, he required every housekeeper in Exeter to pay some small sum, yearly, towards it, as an acknowledgment, at Whitsuntide; which sum, as appears from Grandisson's Register (vol. i. f. 201), was "*unus abolus ad minus*," that is, a halfpenny or less.[18] After meritoriously governing his

[16] Several impressions of this bishop's seal are preserved in the archives of Exeter, attached to confirmations of the grants made to Plympton Priory. The mitre, which is sunk in the centre, rises to a point on either side. The inscription is,—✕ SIGILLVM. JOHANNIS. DEI. GRACIA. EXONIENSIS. EPISCOPI. On the reverse, but on a reduced scale, the same figure and inscription are repeated.

[17] "Catalogue of English Bishops," p. 398. Woodbury is still the property of the Vicars' Choral.

[18] This probably was the origin of the payment of the diocesan *farthing*, which appears to have been required for centuries from every parishioner throughout the bishopric; and is still collected from the inhabitants of Exeter, although not applied, as it anciently was, to keep the

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church between twelve and thirteen years; this prelate died in October, 1206, and was interred on the north side of the presbytery.

Simon de Apulia (an Italian), Dean of York, was, according to Hoker and Godwin, consecrated bishop in 1206; but from various entries on the Patent Rolls, it clearly appears that the See remained vacant about eight years. Simon, indeed, as we learn from Matthew of Westminster, had been nominated to succeed soon after Marshall's decease, but from the confusion of the times (the civil war between King John and his barons being then raging), and the subsequent interdict under which the supreme Pontiff of Rome had

cathedral in repair.—The following record of the confirmation of this farthing rate, by King Henry the Eighth, was copied (in October, 1824) from an old black letter bill which is pasted against one of the cases in the muniment room in Exeter Cathedral, and was "prynted by Thomas Petyt." In the original, immediately preceding the words "Henry the viij." are the royal arms, viz. England and France, quarterly, (not France and England,) surmounted by a crown.

"The Copye of the Kynges gracyous letters patẽtes, for Gatherynge and receyuing through the dioces of Excestre thacustomed dutye to the *fabryke* of the Cathedrall Churche of Exoñ, translated into Englyshe.

"Henry the viij. by the grace of God kynge of England and of Fraũce, defẽder of the faith, Lorde of yreland, & in earth supreme heade of the church of Englande, to all and syngular persons of boith sexus beyng whersouer within the Citte & dioces of Exon greting. It agreith with reason & is cõsonant to equite that those thynges whiche by a longe godly custome have ben resonably brought forthe to preserue and kepe Cathedrall churches in theyr prosperouse, and honest estate, shulde be moost strongly and vndoutedly so confyrmed. Wherupon in so moche, as we by credable testymonye are informed,—That in the citye & dioces of Exoñ forsayd such accustome tyme out of mynde, hath beynge obserued & vsed, That all and synguler persons men and women beyn housekepers, or abyders within the forsayde Citye, or dioces are boũden to yelde and pay euery yeare to & for the vse of the fabryk or buyldyng of the Cathedrall Church of saynt Peter in Exoñ one ferthyng of our Englyshe money. We, reputyng such custome to be godly, & cõmẽdable, vpõ our proper mocyon and certayne knowledge confyrme and alowe by these presentes the sayde custome perpetually, and for euer. So that it shalbe lefull for the messengers or proctours of the sayde Cathedrall churche, to repayre and come to you and to your parochiall Churches to and for gatherynge of the sayde ferthynges (accordynge to the olde auncient custome) and the same to aske, requyre and leuye for the vse a forsayde: Without let of vs our heyres or of any other what someuer they be. In wytnes wherof we haue made forth these our letters patentes. Teste me ipso apud Westmonasteriũ Nono die mensis Novembris. Anno regni nostri Tricesimo.

"Concordat cũ originalibus Regiis.

"Prynted by Thomas Petyt."

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laid this kingdom, he was not consecrated till the 5th of October, 1214, when that ceremony was performed by Archbishop Langton.[19] During his prelacy the exact limits of the different parishes in Exeter and its suburbs were ascertained and fixed, in order to prevent future disputes and litigation.[20] He died about the middle of September, 1223, and was buried with his predecessors in this church.[21]

Shortly afterwards, *William Bruere*, *Briewer*, or *Briwere* (corrupted into Brewer), was promoted from the precentorship to the episcopal chair, and according to the "Flores Historiarum," he was consecrated by Stephen Langton, in the octaves of Easter, 1224.[22] He was "a man very well borne, being brother to Sir William Brewer, Knt. (the husband to the eldest daughter, and one of the heyres to William de Verona, Earl of Devonshire), founder of the Abbeys of Tor, Hartland, and other monasteries."[23] This prelate made an important change in the establishment of his church by founding the office of *Dean*, anno 1225; in which year, on Advent Sunday, Serlo, Archdeacon of Exeter, was invested with that superior dignity. On the 7th of December, in the same year, he appropriated to the deanery the churches of Braunton and Tawton, with their dependent chapels, Swimbridge

[19] Vide Godwin "De Præsulibus Angliæ," p. 404: edit. 1743.

[20] It appears, from a memorandum in Bishop Bronescombe's Register, that Bishop Simon's regulation, in respect to the parochial boundaries of Exeter, was concluded in 1222; about which time there were twenty-eight churches or chapels in the city and suburbs.

[21] "Anno 1223, circa festum Exaltationis Sanctæ Crucis obiit Simon Exoniensis Episcopus." "Flores Historiarum," lib. ii. p. 115.—During the time of Bishop Apulia and his immediate predecessor, flourished *Joseph Iscanus*, or *Joseph of Exeter*, a learned monk, who accompanied the crusade of King Richard Cœur de Lion to the Holy Land, and afterwards became Bishop of Bordeaux. Warton styles him "a miracle of his age, in classical composition;" and Fuller, "a golden poet in a leaden age, so terse and elegant were his conceipts and expressions." He wrote two Epic Poems in Latin heroics, namely, '*De Bello Trojano*,' on the Trojan war, and '*Antiocheis*,' or the Crusade, or War of Antioch; both which were distinguished for spirited writing, harmonious numbers, and a general purity of diction. Another eminent person of this age was *Alexander Nequam*, Prior of St. Nicholas, in Exeter.

[22] "Consecratus est 11 kal. Maii. 1224." "Angl. Sacra," p. 486. The "Chronicon Brev. Exon." incorrectly states, that he was consecrated by Pope Honorius, at Rome, on Easter Sunday, in the above year.

[23] Godwin's "Catalogue," &c. p. 399. But see Oliver's "Historic Collections," pp. 60 and 79.

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and Lankey. He also increased the revenues of the twenty-four canons of the cathedral; "and, in an extended sense of the term, he may be styled the founder of the offices of Precentor, Chancellor, and Treasurer of his church, by the ample endowments which he annexed to them."[24]

In 1227 Bishop Bruere accompanied Peter de Rupibus, the celebrated Bishop of Winchester, to the Holy Land, at a time when, as we learn from Matthew Paris, the preachers of the crusade had been so successful in England that sixty thousand men-at-arms (besides old men and women) assumed the cross. According to the same historian, both prelates remained in Palestine during five years, actively engaged in the service of religion, and in promoting the honour and interests of England. In 1235 Bruere was despatched to Germany, to conduct thither the Lady Isabel (sister to Henry the Third) who had been betrothed to the Emperor, Frederick the Second; and the nuptial ceremony was solemnized on Sunday the 20th of July, in the presence of four kings, eleven dukes, thirty marquesses and earls, and a prodigious concourse of bishops and clergy. After his return he devoted his chief attention to good works and the honourable government of his diocess; and dying on the 24th of October, 1244, was buried under a marble slab near the middle of the choir.

His successor, *Richard Blondy*, who was chancellor of this church and a native of Exeter, being the son of Hillary Blondy, mayor of this city in 1233, was consecrated at Reading in the beginning of December, 1245. Some writers have accused this bishop of simony, but they have evidently confounded him with a John Blondy, who was elected archbishop of Canterbury in the autumn of 1232, but rejected by the Pope for uncanonical practices.[25] During his prelacy in September, 1249, a general assembly of the bishops

[24] Oliver's "History of Exeter," p. 35. "From a deed of Chapter, dated in 1237, now in the possession of the College of Priests Vicars at Exeter, it appears that *then* were attached to the cathedral twenty-four canons, twenty-four vicars, twelve clerks of the second form, and fourteen clerical boys of the third form. The same deed proves the existence of the Lady's Chapel in the cathedral." Ibid; note.

[25] Godwin, speaking of this Blondy, says,—"Him also the Pope refused, because forsooth he held two benefices contrary to the canons, and because it was knowne he had borrowed a great summe of money of Peter, Bishop of Winchester, wherewith it was thought he fedde well the monks that chose him."—"Catalogue," &c. p. 111.

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was summoned to be holden at Exeter, but as all of them did not attend, the meeting was adjourned to London in the following month.[26] He is reputed to have been a man of letters, and was distinguished for his meekness and piety. His decease occurred on the 26th of December, 1257, and he was interred on the north side of the choir.

Walter Bronescombe, the next bishop, was born in this city, of humble origin; but his parents, aided by friends, were enabled to place him at school, and being afterwards removed to Oxford, he became a proficient in all the general learning of his age. His acquirements obtained him patronage; and when advanced to this see he was already a canon of Exeter, and archdeacon of Surrey, although not yet in priest's orders. He was elected bishop on the 6th of the kalends of March, 1257–8, (24th of February); and on the 10th of March he was consecrated, together with the bishops elect of Coventry and Lichfield, and Norwich, by the Primate Boniface, assisted by the Bishops of Bath and Salisbury. Thus, "within the short space of fifteen days," as remarked in the Lambeth MS. No. 497, "he was elected bishop, admitted by the king, confirmed by the archbishop, and consecrated bishop; circumstances, before that period, unheard of in this country."[27] On the 14th of May following he was solemnly enthroned in this cathedral. He appears to have possessed great abilities and much prudence, for during the critical period of the "Barons' Wars," as they have been emphatically termed, in Henry the Third's time, he conducted himself so discreetly as to obtain both "the confidence of his sovereign, and the respect and esteem of the Barons;" and his signature stands the first to the *Dictum of Kenilworth*, dated the 31st of October, 1266.[28]

In the year 1274 this prelate assisted at the 14th general council, held at Lyons, as appears by his register, which is the most ancient one belonging to this See.[29] In 1275, as we learn from the annals of the church of

[26] Ann. de Winton, in "Anglia Sacra," pars. i. p. 309.

[27] Godwin "De Præsulibus," p. 405, edit. 1743.

[28] Vide Oliver's "History of Exeter," p. 40.

[29] The authentic and invaluable series of the *Registers of the See of Exeter* commences with the accession of Bishop Bronescombe, who was probably induced to adopt this precise and accurate method of recording the cathedral archives in consequence of some attempted frauds

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Worcester, Queen Eleanor having been delivered of a son at Bayonne, on the 24th of November, Bishop Bronescombe attended to perform the baptismal ceremony, and the infant was named Alfonsus, after the King of Spain, who stood godfather.[30]

For the better regulation of the cathedral clergy, this prelate collected, revised, and improved the constitutions and statutes of his predecessors, and procured their ratification by Cardinal Ottobone, the Pope's legate, then in England. He died at Bishop's Taunton on the 22nd of June, 1280, after governing his diocess with great ability and vigilance for more than twenty-two years, and was buried in St. Gabriel's Chapel, in this Church, which he had recently built for the place of his sepulture, and the observance of his anniversary.[31] To support the latter he granted the Church of Bukerel, with all its members and appurtenances, to the Dean and Chapter of Exeter, reserving, however, a due competency for the vicar. "This worthy bishop," says the Rev. Mr. Oliver, "left numerous monuments of his devotion and charity. At Glasney [in Cornwall], he founded and richly endowed the Collegiate Church of St. Thomas the Martyr for thirteen secular canons: the foundation deed bears date 26th of March, 1267. At Crediton, he restored to the Church of the Holy Cross the six *bursal* prebendaries, with the corresponding vicars, who had formerly been attached to the church, but had been discontinued from the exigences of the times. To St. John's

by official persons during the time of his predecessor. Bronescombe's register proves the great number of churches which he dedicated in Devonshire and Cornwall during his government: in one year only, viz. 1268, no less than forty were consecrated by this prelate.

[30] "Anglia Sacra," pars i. p. 501.

[31] Vide Bronescombe's Register, fol. 97, in the grant of the Church of Bukerel: "Capella ferè de novo constructa juxta Capellam Beatæ Mariæ in ecclesiâ nostrâ Cathedrali ex parte australi ubi locum elegimus sepulturæ." In that chapel two priests, having a salary of twelve marks, were to pray for ever for his soul, and the souls of his benefactors, and all the faithful departed. By a previous grant made on the fifth of September, 1278, he appropriated the Church of St. Bruered, in Cornwall, to the Dean and Chapter, for the purpose as well of celebrating St. Gabriel's Feast, on the first Monday in September, as to meet the expenses of his own anniversary on the day following, when fifty poor people were to be fed, the corn allotted to each to be worth one penny. St. Gabriel's feast he ordered to be kept with the same solemnity as to candles, &c. as the festivals of Christmas and Easter.

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Hospital in Exeter, he was a generous benefactor; and at Clyst he erected a large and commodious palace, which appears to have been a favourite residence of his successors."[32]

The next bishop was *Peter Quivil*, or as he is styled in the annals of St. David's, *Petrus de Exoniâ*, which is corroborated by a deed inscribed in the registers, wherein, speaking of himself, he says, "Ecclesia Exoniensis me à pueritiâ coaluit." At the period of his election, in October, 1280, he was Archdeacon of St. David's, and a canon of this church, to which he was consecrated at Canterbury, by Archbishop Peckham, on the 10th of November, in the above year. To the munificence and piety of this prelate we are indebted for the noble design and commencement of the *present* CATHEDRAL, the former church having been of contracted proportions, and the western entrance barely reaching beyond the entrance from the cloisters;[33] and from the manuscript in the Bodleian Library he appears to have begun the new building almost immediately on his accession to this see;[34]—but further particulars must be reserved for a subsequent chapter. This prelate discharged the duties of his pastoral office with great zeal and piety; and for the purpose of maintaining uniformity in the Cathedral service, he intro-

[32] "History of Exeter," p. 40. He also founded a chapel for two priests within the palace at Clyst; but within forty years afterwards, that establishment was removed to the neighbouring town by Bishop Stapeldon, who erected there a chapel out of the proceeds of the estate of Bishop Bytton, his predecessor, to whom he had been left executor. Bishop Bronescombe has been accused by Godwin and other writers, headed by Hoker, with arbitrarily obtaining the patronage of Clyst-Fomeson, &c. now called Sowton, in consequence of a dispute which arose from the burial of a friar, the bishop's confessor and chaplain; but Mr. Oliver remarks, that "there never was a charge more unfounded." "The fact is," he continues, "there was a regular exchange of lands between the bishop and Richard Fomyson, the former proprietor. The bishop, by an agreement which is still preserved in his register, besides surrendering the estate called *de la More*, covenanted to pay down twenty pounds of silver, as also to make the common acknowledgment of a rose at every midsummer. The respectable names attesting the instrument forbid the supposition of any thing that was not strictly fair and honourable." Ibid. and MS. notes.

[33] Oliver's "History of Exeter," p. 42.

[34] "A.D. MCCLXXXVIII. Fundata est hæc nova Ecclesia à Venerabili Patre Petro hujus Ecclesiæ Episcopo."—"Chron. Eccl. de Exon."

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duced the Sarum rite, which had been compiled by St. Osmund [Bishop of Sarum] in the year 1080.[35] He also increased the emoluments both of the Precentorship and the Chancellorship of this church, by endowing the former in July 1282, with the united benefice of Chudleigh and Paignton, and the latter in April 1283, with the churches of St. Newelin in Cornwall, and Stoke-Gabriel in Devonshire. In July, 1284, he instituted the office of sub-dean and penitentiary for this diocess, endowing it with the church of Eggleshiel, in Cornwall. Two years afterwards, viz. in 1286, by permission of the mayor and commonalty of Exeter, and with the consent of the king, and Edmund, Earl of Cornwall, the then lord paramount of this city, the enclosure of the cathedral cemetery, or close, and the erection of gates at the several avenues connected with it, were commenced by this prelate;—for the purpose, as his grant expresses, "of preserving the tranquillity of this church, its canons, and ministers, and to prevent the depredations of robbers and other evil persons." His death occurred "upon St. Francis eve" (6th of October) 1291, "when it fortuned that the bishop tooke a certain sirope to drinke, and in too hasty swallowing thereof, his breath was stopped, and he forthwith died."[36] He was buried in the middle of the Lady Chapel.

Thomas Bytton or *de Button*, who had been Dean of Wells about eight years, was next elected to this see, and the temporalities were restored to him on the 2nd of December, 1291. He was consecrated by John Romane, Archbishop of York, most probably on acconnt of the then mortal illness of the Primate, Archbishop Peckham. He continued the rebuilding of his church;—though but little is known of the other acts of his episcopate, the register of this prelate having been unfortunately lost as long ago as Queen

[35] Oliver's "History of Exeter," p. 42. Bishop Quivil held a synod at Exeter in 1287, to reform and prevent abuses, the acts or constitutions of which may be seen in the 2nd volume of Spelman's "Councils," pp. 350—404. They evince that *baptism* was administered in the Exeter diocess by immersion,—that *confirmation* was given to infants,—that *marriages* were solemnized at the door of the church, "palam et in ostio Ecclesiæ,"—and that *seats* in parish churches were not private property. Ibid.

[36] Godwin's "Catalogue of Engl. Bishops," p. 403.

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Elizabeth's time. He died either on the 21st or 26th of September, 1307, and was interred near the steps before the high altar.[37]

Walter de Stapeldon, professor of canon law, precentor of Exeter, and chaplain to Pope Clement the Fifth, a man of high birth and splendid abilities, was next elected to this see, on the Monday after the feast of St. Martin, 1307, and his promotion was confirmed by the papal court, notwithstanding that an appeal had been made against it by some of the canons.[38] He was consecrated by Archbishop Winchelsy, on the 13th of October, 1308; and his inthronization was conducted with unusual splendour, even in that age of sacerdotal pomp. From a manuscript, quoted by Hoker, it appears that when he came to the East-gate of the city, he alighted from his horse, and walked in procession to the cathedral, the way being laid with black cloth. On each hand he was attended by a gentleman of high rank, and he was preceded by Sir Hugh Courtenay, who claimed to be steward of the feast. At St. Michael's, or Broad-gate[39] (which was the principal entrance to the close) he was received by the chapter and choristers in their proper vestments; and *Te Deum* being sung, was conducted into the

[37] In the muniment room of the bishop's palace is a grant of certain archbishops, dated at Rome in 1300, of forty days indulgence to sincere penitents who should avail themselves of Bytton's spiritual ministry, to pray for his prosperity when living, or the repose of his soul when dead.

[38] In Rymer's "Fœdera," vol. iii. pp. 36, 37 (1st edit.) is a letter from Edward II. to Pope Clement and the cardinals of Sancta Sabina, and Sancta Maria Nova, alleging that the "appeal had been preferred through envy, hatred, and malice," and entreating that Stapeldon's election "might have due effect."—In the beginning of this bishop's register is a statement of the *Property* of his See. The receipts from the *manors* in Devon amounted to 271*l.* 10*s.* 4*d.*; from the *mills*, to 39*l.* 8*s.* 2*d.*; and from some small rents in Paignton, to 1*l.* 2*s.* 1*d.*; making a total of 312*l.* 0*s.* 7*d.*; besides one hundred and eighty-nine ewes, seventeen hogs, and two hundred and ninety-one hens. In Cornwall the *manors*, *mills*, and other dues, produced the sum of 243*l.* 8*s.* 10*d.* The bishop, at that period, retained in his own hands the mills at Tawton, Rymeton, Clyst, Chudleigh, and Teyngton, in Devon; and also two at Polton, two at Lanhitton, one at St. German's, and one at Tregair, in Cornwall.

[39] *Broad Gate*, which was the last of the cemetery gates that remained, was taken down in the summer of 1825, in order to widen the entrance to the close from the High Street.

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church, and installed with the accustomed solemnities;—after which, repairing to his palace, his numerous guests were regaled with a splendid banquet.

Stapeldon's talents for public employments obtained him the high favour of Edward the Second; to whose service he attached himself with greater zeal and fidelity than the evil measures of his government deserved. On the 18th of February, 1320, the king first advanced him to the lord treasurer-ship; and he was subsequently employed in several important embassies, particularly in 1325, when he was at Paris with Queen Isabella, the "she-wolf of France," engaged in negotiating a peace between the two crowns. But the queen, whose views extended to the deposition of her husband, dismissed him from her councils; he then withdrew into England, and acquainted his sovereign of the state of affairs at the French court, and of the almost open profligacy of Isabella with her paramour, Mortimer.[40] His information, however, was of no essential use; for the king's general conduct had bereaved him of the affections of his people: and when the queen, in September, 1326, landed at Orwell, in Suffolk, with her son and more immediate partisans, she was speedily joined by so many of the mal-contents, that Edward deemed it expedient to quit London and seek refuge in flight; having previously intrusted the government of the city to Stapeldon. This charge led to the death of our loyal but ill-fated prelate; for the populace rising in arms in favour of the queen, after first plundering his new residence, without Temple-bar, seized the bishop himself as he was proceeding through the city, and dragged him from his horse into *Chepe* (Cheapside), proclaimed him "a public traitor, a seducer of the king, and a destroyer of the liberties of the city." Then stripping him of his armour (called *Aketon*, probably a shirt of mail) and other apparel, they cut off his head, and fixed it upon a long pole as a trophy and a warning.[41] Two of his attendants underwent

[40] Dr. Lingard (but on what authority does not appear) states, that "an attempt to take his life compelled him [Stapeldon] to return to England."—Vide "Hist. of England," vol. ii. p. 539.

[41] Walsingham's "Historia Brevis," p. 104. This writer states, that the cause of the citizens' enmity to Stapeldon arose from his having procured the Justices in Eyre to sit within London; through which they were heavily punished for various offences, by the loss of their liberties, pecuniary mulcts, and bodily chastisements.

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the same disastrous fate, namely, his nephew William Waulle,[42] and his esquire, John de Padington. This brutal effusion of popular vengeance occurred on the 15th of October, 1326. Walsingham says, that the bishop's body was cast into a pit, in a certain old cemetery which had formerly belonged to the Fryars Preachers;—another account states that it was thrown (with those of Waulle and Padington) into the sludge of the river,[43]—and a third, namely, that of William de Pakington, varies from both, as follows:—"At this tyme Walter Stapleton making a faire toure on the very Tamys side at his place with owte Temple bar, and lakking stone and lyme to finishid it, sent a force to the Church of the White Freres (Freres de la Eie) and toke it, and yn despite of this, the Londeners biryid Stapleton and his 2. Esquires in the hepe of Rubrische aboute his Toure as they had bene Dogges. And no merval: for he was fumisch and withowt Pite."[44] About three months afterwards, the bodies of these sufferers were taken up by order of the queen, and deposited in the neighbouring church of St. Clement's Danes; but the bishop's remains were finally conveyed to Exeter, and solemnly interred on the north side of the choir, near the altar, on the 28th of March, 1327.[45] This prelate was a great benefactor to the cathedral (as will be especially stated hereafter); and, besides other benevolent acts, he founded and liberally endowed Hart's Hall and Stapeldon's Inn, now

[42] Oliver remarks, that he has met the signature of W. Walle to several deeds in Bishop Stapeldon's time. "Hist. of Exeter," p. 49; note.

[43] See Carte's "General History of England," vol. ii. p. 376.

[44] Pakington was clerk and treasurer of the household of Edward the Black Prince, in Gascony: and his chronicle, which is written in French, and dedicated to that prince, was translated by Leland, and is inserted in the "Collectanea," whence, (vide vol. i. p. 467, 1st edit.) the above particulars were extracted. Pakington differs from Walsingham in his account of the immediate circumstances which preceded the murder of Stapeldon,—for it appears from his relation that the king, suspecting the intention of the citizens to unite with the party of his queen and son, sent the "Bishop of Excestre, his Tresorer, to be Gardiane of the Cyte with the Mayre, and he cummyng to the Guildhaulle desired, according to his commission, the Keyes and Custody of the Cyte. To whom the Commons anserid, that they wolde kepe the Towne for the King, the Quene, and his Sunne. And the Bishop not content with this answer, [they] toke hym, and smith of his Hedde in the midle of Westechepe." Leland. Ibid.

[45] "1327. Vicesimo octavo die mensis Martii corpus ejusdem Walteri episcopi Exoniensis solemni traditur sepulturæ." Vide Harleian MS. No. 545. 4. Exon. Eccl. Historiola.—Bishop

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Exeter College, at Oxford; and he left funds for establishing a preparatory school for those colleges, in St. John's Hospital, at Exeter.[46]

Soon after the murder of Bishop Stapeldon, *James Bercleye*, S.T.P. (descended from the *Berkeleys* of Gloucestershire) a canon of this cathedral, Archdeacon of Huntingdon, and Chaplain to Pope John XXII., was elected to this See, and his temporalities were restored on the 8th of January, 1326–27. Godwin states that he was consecrated on the 15th of March, by command of the queen; but the register, *Drokensford*, refers the consecration to the 22d of that month. William de Dene says, that the ceremony was performed at Canterbury, the Bishops of Chichester and Rochester assisting at it.[47] He received a mandate for his inthronization on the 8th of the kalends of April, 1327;[48] but enjoyed his dignity only a short period, his decease occurring on the 24th of June in the same year. He was buried on the south side of the choir; being, as Godwin affirms, "a man reputed very godly and wise."[49]

On Bercleye's death the young king, Edward the Third, is said to have interested himself for Thomas de Charleton, Canon of York; but the canons of Exeter making choice of John de Godele, Dead of Wells, the king assented to his election, and restored his temporalities on the 16th of September, 1327.[50] But his consecration was delayed by the superior interest of the friends of *John Grandisson*, Archdeacon of Nottingham, a descendant of the ancient line of the Grandissons, Dukes of Burgundy. He was the son of William (or Gilbert) de Grandisson; who, coming into England with

Stapeldon obtained several grants of fairs from Edward II. for different manors within his diocess; and in the fourteenth of his reign that king granted to the bishop the pleas of hue and cry within the episcopal manors of Cornwall; the original grant of which is still extant in the muniment room of the bishop's palace at Exeter. Amongst the patent rolls of the eleventh year of the same sovereign, there is also the king's confirmation of a grant of a tenement in Paignton, made by Stapeldon to Robert Fitz-Walter, by the service of one penny, and the duty of tolling the bells, and repairing the *organ* and *clock* of the Cathedral Church.

[46] Oliver's "History of Exeter," p. 48.

[47] See "Hist. Roffensis," in "Anglia Sacra," pars i. p. 368.

[48] Registr. *Reginaldi.* [49] "Catalogue of English Bishops," p. 406.

[50] "Cui Rex restituit temporalia, 16 Sept." Rot. Rom. 1 Edw. III. m. 2.

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Henry, Earl of Lancaster, was by his influence married to Sybil, a daughter and co-heiress of John Tregose, Lord of Ewias, near Hereford; and had several times summons to parliament in Edward the Second's reign.[51] Our bishop was a native of Ashperton, in Herefordshire. Godwin, on the authority of Bale and Hoker, says,—"He was from his childhood very studious, became learned, and wrote divers books, one intituled *Pontificales majores*, another *Pontificales minores*, and a third *De vitis Sanctorum*. He was also very grave, wise, and politike, and therefore grew into such credit with Pope John XXII, that hee was not onely of his privy counsell, but also his Nuntio, or Embassadore, in matters of great waight and importance, to the Emperor, to the kings of Spain, Fraunce, England, and other the mightiest Princes of Christendome."[52] He was chaplain to the Pope at the time of his promotion to this See, in the month of August, 1327: and he was consecrated on the 18th of October following, in the Dominican Church at Avignon, by Peter, Cardinal of Præneste, amidst a splendid assembly of Cardinals, Bishops, and others. On returning to England he had restitution of his temporalities, by the King's Letters, dated at York;[53] and on the following day he was summoned to attend the parliament, to be holden at Northampton after Easter.

In 1331, Bishop Grandisson successfully resisted the attempted visitation of his primate, Simon Mepham, having previously refused his mandate, (which

[51] Escaet. 9 Edw. III. n. 35. Otho de Grandisson, brother of William, had sommons to parliament from the 27th of Edw. I. to the 33d of the same reign, inclusive, when he died. Ib.

[52] "Catalogue of Engl. Bishops," p. 407.

[53] The following is a copy taken from Bishop Grandisson's Register, vol. i. f. 1.—"Edwardus, &c. Dilectis sibi Willelmo de Harden, Roberto de Gilmore, et Johanni de Merc, Custodibus Episcopatus Exon salutem. C̄um Dominus summus Pontifex dilectum nobis in Christo Johannem nuper Archdiaconum Notynghiæ in Episcopum Exon prefecit et Pastorem, sicut per literas patentes ipsius Summi Pontificis bullatas nobis inde directas, nobis constat, ac idem Johannes universis et singulis verbis, nobis et juri Coronæ nostræ prejudicialibus in dictis literis contentis, palam et expressé renunciaverit et se gratiæ nostræ submisit in hac parte. Nos volentes eidem Johanni graciam facere specialem, cepimus fidelitatem ipsius Johannis et temporalia Episcopatûs prædicti de gratiâ nostrâ speciali restituimus eidem. Et ideo vobis mandamus quod eidem prefecto temporalia predicta liberetis in formâ prædictâ Teste me ipso apud Eboracum ix. die Marcii, Anno Regni nostri secundo."

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appointed the Monday next after the feast of the Ascension for the ceremony), and obtained an exemption for this diocess, from his patron, Pope John XXII. On the day mentioned, however, the archbishop came to Exeter, and proceeding to the cathedral was met by Grandisson, who forbade him to enter; but Mepham and his retinue pressing forward, the bishop being well guarded resisted him; and the door having been barricadoed, he was obliged to depart without obtaining admission. Grandisson afterwards sheltered himself and his clergy under a special brief of the supreme pontiff, from the ecclesiastical censures which the archbishop was issuing against him;[54]—and the latter is said to have taken his repulse and its consequences so much to heart, conjointly with his ill success in a dispute with the monks of Canterbury, that his chagrin occasioned his decease in October, 1333.[55]

On the 26th of November, 1337, Grandisson visited his own cathedral; on which occasion is recorded the name of Richard de *Braylegh*, the then Dean, together with those of twenty-four Prebendaries, twenty-four Vicars, twenty-one *Annivellers*, or Annuellers, twelve Secondaries, and four Keepers, or Sacristans, all belonging to this Church.[56]

In 1349, Exeter appears to have been afflicted by the plague; for we read in the fabric roll of that year, that £10. accrued to the church from gifts, legacies, and burials, "*tempore mortalitatis.*" On the 15th of August, 1355, a quarrel arose in this Church between John de Stoke and John de Atteford,

[54] Oliver's "History of Exeter," p. 54.

[55] Vide Hoker, p. 127; Thomas Walsingham, "Hist. Brevis," p. 113; Abp. Parker, "De Vetust. Brit. Eccles." p. 330; and Godwin, "De Præsulibus," pp. 105, and 411. This attempt to free the See of Exeter from metropolitan visitation was not persevered in by Grandisson's successors.

[56] Grandisson's Register, vol. i. f. 98. The Annivellers were Chantry-Priests, whose office it was to celebrate mass, &c. for the dead. The word *Annivellarus*, or *Annuellarius*, occurs very frequently in the old statutes of this Church; it denotes a Priest, appointed to celebrate *annually* the obit of some person, and having a stated yearly salary for so doing:—but in addition to the anniversary he was required to celebrate frequent masses for the repose of the deceased. These obit-priests increased so much, in process of time, that a separate building, thence called the Annivellars' *College*, was appointed for their residence on the north side of the Cathedral Close, between the sub-deanery and St. Martin's Church, and considerable portions of it now remain. Vide "Archæologia," vol. xviii. pp. 403—407.—At the period of the Reformation there were no fewer than 103 *Obits* annually celebrated in this Cathedral for different persons. That of

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which terminating in an effusion of blood, was regarded as a pollution of its sacred character, and the Bishop, in a letter to the Dean and Chapter, desired to have divine service interrupted for some time, in order to strike terror, and prevent a repetition of such an act of enormity.—In consequence, however, of the proximity of the feast of the Assumption of the Virgin, he empowered the Dean to bless the Church by sprinkling it with holy water.[57]

This illustrious Prelate died on the 15th of July, 1369, at which period he was about seventy years old, nearly forty-two of which he had held this See. He was interred within the small chapel of St. Radegundes, on the south side of the great western entrance to the cathedral; but his grave was profanely violated in the latter years of Queen Elizabeth, and his ashes "scattered abroade, and the bones bestowed no man knoweth where."[58]

This Cathedral (with the exception of the Lady Chapel, and probably a part of the façade) is indebted to Grandisson for its completion in the magnificent style in which it now appears;—but the circumstances attending its progress must be reserved for the details of a future chapter. He likewise founded and amply endowed the noble College of St. Mary Ottery; and besides augmenting the revenues of Bishop Bronescombe's College, at Glasney, near Penryn, he was a great benefactor to St. John's College, at Exeter, the

Dean Braylegh was kept on the first Tuesday after St. Laurence's Feast in August. He gave certain houses in Musgrave Street, Exeter, to the fabric of the Cathedral, and appears to have founded the High School there; the master of which, in an instrument bearing date in 1343, is described as "Magister Scholam ad quam pertinuit regere Scholas Grammaticales, Exon." Lysons, referring to "Inq. ad q. d. 11th Edw. III. No. 23," says that this Dean gave the advowson of Ashwater to the Priory of Frithelstock, near Bideford, for the support of certain chantries at that place.—See "Magna Britannia," vol. vi. p. 18. In the fabric roll, 1407 to 1408, is an entry of 8*s.* 3*d.* for wax, at 5½*d.* per lb., to be burnt before the little Cross in the Choir, "pro cerâ Ricardi Braylegh," als. Halsworthy. Another entry, in 1423 to 1424, states that 3*s.* was paid to Robert Hore of Bridport for a cord "pro pelve Ricardi Braylegh quondam Decani pendenda in medio Chori."

[57] Grandisson's Register, vol. i. f. 98.

[58] Vide Oliver's "Hist. of Exeter," p. 54, from Hoker's MSS.—In Hoker's *first* manuscript copy, which finishes with the year 1590, the above circumstance is not mentioned; but in the *second*, which, nine years later, was fairly transcribed for the use of the Chamber of Exeter, it is stated as given in the text. It is probable, therefore, that the profanation took place during the interval. Hoker died in 1601.

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church of which he is also thought to have rebuilt. In his manner of living he was extremely frugal; and notwithstanding his expensive works, he amassed great wealth, which, if Godwin's account be correct, he somewhat ostentatiously bequeathed to those who needed not his bounty.[59] By Hoker and other writers, he is erroneously reputed to have erected a palace at Bishop's Teignton, (or rather at Radway, its subordinate manor), but the registers prove that it was the occasional residence of the Bishops long before the accession of Grandisson; and that prelate himself, in a letter to Pope John XXII., mentions the existence of an elegant mansion "*pulcra edificia*" there, and, on the plea of poverty, solicits permission to appropriate the church of Bishop's Teignton to support the charges of the episcopal table, "*ad mensam episcopi.*"[60] Besides the works mentioned above, this prelate compiled a History of Thomas Becket,—"ex multis scriptoribus in manipulum per me noviter redactam;"[61] —and also the "*Order of the Services of Exeter* CATHEDRAL," in two volumes folio.[62]

[59] By his last will, says Godwin, "he gave such large and bounteous legacies to the Pope, Emperour, King, Queene, Archbishop, Bishops, Colledges, Churches, and to sundry persons of high estates and callings, that a man would marvell, considering his great and chargeable buildings and workes otherwise, how and by what meanes he could have attained to such a masse of wealth and riches. Hee was alwaies very frugall, kept no more men or horses about him than necessary, and ever despised the vanities of al outward pomp. But this it was not that enabled him to performe these great works, and yet to leave so much money behind. He procured an order to be taken, that all Ecclesiastical persons of his Diocesse, at the time of their deaths, should leave and bequeath their goods to him, or to some other in trust towards his chargeable buildings, or otherwise to be bestowed *in pios vses* at his discretion. This was the meanes whereby he grew to this infinite wealth and riches."—"Catalogue of Engl. Bishops," p. 408.—By his own command his funeral was performed without any pomp, or extraordinary solemnity, and he allowed no mourning to any person. Ibid.

[60] Oliver's "Hist. of Exeter," p. 53; and Lysons's Devonshire, p. 492.

[61] Vide his letter to Pope Benedict XII. (to whom he sent a copy). Reg. vol. i. f. 40.

[62] These are still preserved at Exeter. They are beautifully written on vellum, and in perfect preservation, with the exception of the life of St. Etheldreda, which plainly appears to have been designedly cut out. At the head of one of the volumes is an autograph of the Bishop, thus, "Ego J. de G. Ep^{s}. eccē' Exon Libr' istū cu' pari suo Manu mea."—They contain, 1st, the Calendarium; 2d, Consuetudines sive statuta de Ministris ejusdem Ecclesiæ & eorum Officiis; 3d, Ordinale celebrandi officia Divina per totum annum secundum usum Exoniensem; 4th, Martyrologium; 5th, Ordinale Officiorum B. V. Mariæ dicendum in capellâ ejusdem Virginis Exon per totum annum.—Oliver's "Hist. of Exeter," p. 54.

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In Grandisson's time, one of the canons of this Cathedral, called *William of Exeter*, obtained the highest reputation for learning and piety. He was the successful antagonist of Occam; but, by preaching too freely against the temporal possessions of the clergy, was, with his abettors, subjected to the terrors of excommunication, and obliged to recant his heresies.

Thomas de Brantyngham, a native of Devonshire, and one of the canons of this church, was appointed to succeed Grandisson by Pope Urban VI. Godwin says, that at the same instant of time, " uno eodemque tempore," he was chosen Bishop of Hereford and Exeter, but accepted the latter. He was consecrated by Simon Sudbury, Bishop of London, in the chapel of Stebenheth (Stepney) manor, on the 12th of May, 1370;[63] and four days after had restitution of his temporalities. At the time of his promotion he held the office of King's Treasurer for Picardy, and " he acted for some time as Lord Treasurer of England, during the minority of Richard II.[64] In the tenth year of the same monarch he was nominated one of the fourteen Commissioners to govern the kingdom; in which station he acted with so much discretion and integrity, that he was again appointed Treasurer of England in May, 1389: but in consequence of the infirmities of declining age, the king, in the following year, exempted him both from his attendance in parliament and at the privy council,[65] He died at his manor of Clyst, between the 13th and the 30th of December, 1394, as appears from his will,[66] which bears date on the former day, and was proved on the latter. Godwin characterises him, as " a man very well learned, expert as wel in politick government, as in ecclesiasticall matters, and in both these respects greatly reverenced and esteemed."—He was buried in his chantry chapel, on the north side of the nave of the cathedral, the western front of which was completed during his episcopate; and the Vicar's College, contiguous, was originally constructed by him on an area called the Kalendar-hay, where there had anciently stood an almshouse.[67]

[63] Le Neve's " Fasti Ecclel." Godwin says, he was consecrated on the 31st of March.

[64] Oliver's " Hist. of Exeter," p. 57. [65] Ibid.

[66] Extat in Lib. *Rous*, in Cur. Prerog. Cantuar.

[67] Each of the twenty-four Canons, says Mr. Oliver, had formerly his priest vicar, and it was thought highly desirable that they should live near the cathedral. With this view, the Bishop

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The prelacy of Brantyngham furnishes an instance of the sentence of the greater excommunication being pronounced against one Richard Prideaux, for violently assaulting and wounding in this Church John Durantt, Rector of Combentynhyde, on the 25th of September, 1373. On the 26th of the following month, the Bishop, clothed in his pontifical vestments, accompanied by the Canons bearing lighted candles in their hands, proceeded into the nave, and there read the sentence against the offender in Latin; after which the Dean (Robert Sumpter) explained the excommunication to the people in English: and all the lights were then immediately extinguished with the usual anathemas.

Edmund Stafford, brother to Ralph, Earl of Stafford, and a kinsman of Richard II. was next chosen to preside over this diocess; and the king's assent having been given on the 15th of March, 1394-95,[68] he was consecrated on the 20th of June following, in the Episcopal chapel at Lambeth, by the primate, Courtenay, assisted by the Bishops of London and Sarum: his temporalities were restored on the 24th of the same month.[69] He had great talents for business, but perverted them to support those tyrannical measures of the king, which led to his deserved expulsion from the throne. In November, 1396, he was made Keeper of the Great Seal; and he opened the merciless Parliament which met in September, 1397, by a speech asserting the unlimited extent of the regal power, and the deserved infliction of the severest punishments on those who sought to subject it to restriction. After Richard's deposition, however, he wisely submitted to the sway of Henry the Fourth; and in March, 1401, was again constituted Chancellor and Keeper of the Seal.[70] He died, after a short illness, on the 3d of September, 1419; and was interred in his cathedral in St. Mary Magdalen's Chapel. He was a

informs us, in his register, (vol. i. f. 194) that he had completed, in the year 1388, a public hall, private chambers, a kitchen, and other offices, to enable them to live in community, "pro vicariorum cohabitatione vitaque communi." "History of Exeter," p. 134.—In the year 1529, "the Gatehouse and other parts of the edifice were rebuilt and enlarged by John Ryse, the then Treasurer of the Church." Ibid.

[68] 2 Pat. 18 Rich. II. m. 43.

[69] 1 Pat. 19 Rich. II. m. 29.

[70] Claus. 2. Hen. IV. par. 2. m. 3.

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great benefactor to Stapeldon's Inn at Oxford, of which he is regarded as the second founder: he also reformed its statutes, and altered its name to that of Exeter College.

On the death of Stafford, *John Keterich*, Bishop of Lichfield and Coventry, and previously of St. David's, was elected to this See. He had assisted at the general Council of Constance, and being afterwards in Italy, received the Pope's bull for his new episcopacy on the 20th of November, 1419, and the king's assent on the 1st of December following. He died at Florence on the 28th of the same month, and was buried in the Church of the fraternity of the Holy Cross in that city.

Immediately after his decease the supreme Pontiff, Martin V., nominated *James Cary*, "who was in priest's orders," but not Bishop of Lichfield, as Godwin imagined,[71] to succeed him. But he likewise died shortly afterwards, and was buried at Florence before consecration.

Edmund Lacy, S.T.P. Dean of the Chapel Royal and Bishop of Hereford, was next translated to this See, for which he received the Pope's bull on the 3d of July, 1420, and his temporalities were restored on the 31st of October following. This prelate had been educated at University College, Oxford; and he is reputed to have been an excellent scholar, and a pious man, but too open to flattery. In the second year of his episcopate he sat as Prolocutor in a general Convocation of the clergy assembled to frame articles against dissolute practices in religious fraternities.

In the beginning of 1425, some ruffians made an inhuman attack in the Cathedral cemetery, on the persons of Thomas Redman, a canon, and his vicar, Hugh Bevyn. Bishop Lacy excommunicated the aggressors with the accustomed ceremonies. On the extinction of the candles, the following words were used—"Sicut lumen candelæ extinguitur, ita eorum bona opera extinguantur ante Deum, nisi resipiscant. Fiat, fiat, Amen."[72] Another affray, in which blood was shed, took place in the cemetery in August, 1437, and the offender was subjected to the greater excommunication; but having submitted to canonical penance, he was absolved early in the following month.[73]

[71] Oliver's "History of Exeter," p. 59. [72] Lacy's Register, vol. iii. f. 55. [73] Ib. f. 156.

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A General Chapter of the Dominicans was held in the Dominican Convent in this city, in August, 1441, at which twenty-five Doctors of Divinity, and a considerable number of Masters and Bachelors of Arts were present. Bishop Lacy, as patron of the foundation, delivered a charge or sermon before the Chapter; and has inserted it in his register, "verbum de verbo inclusive."[74]

This prelate, for many years, was excused from attendance in parliament, on account of his lameness and infirmities;[75] and that his intellects as well as health were much affected is evident from the following extract of a letter addressed by King Henry the Sixth to the Dean and Chapter, and still preserved among the archives.—"We, to our good ples' have understanden that ye of late, upon p'fite knowleche by you had of the grevous infirmitees yet resten upon ye p'sone of the rev'end fader in God the Bishop of Excestr' wherthurgh aswel his helthe as his natural discrescon ben gretely abated and diminished, have avised among you certain good direccons aswell for the contencacon of his detts as for the garding of his howshold during the season and time of his said infirmite;—for the whiche we thanke you in o^r herty wise," &c.[76] He died at his palace at Chudleigh, at an advanced age, on the 18th of September, 1455; and was interred, says Godwin, "in the

[74] Oliver's "Historic Collections," &c. p. 102, in the Appendix to which is a copy of the sermon extracted from the register by that author, who denominates it "a curious specimen of the false and barbarous eloquence of the pulpit in the fifteenth century."

[75] Vide Rymer's "Fœdera," vol. x. p. 404, 1st edit.

[76] Henry the Sixth visited Exeter during his progress through the west in July, 1452. On the first night after his entry into Devonshire, he slept at Ford Abbey, he then proceeded to St. Mary's Ottery, and remained in the College two nights; after which, on Monday evening, July 17th, he came to this city, accompanied by a prodigious concourse of country gentlemen and yeomen. The Mayor and Chamber, with upwards of three hundred persons in the city's livery, went forth to meet him to a certain moor, on the west side of Honiton's Clist. The Friars' Minors and Preachers were stationed at Livery Dole, and the Priors of St. Nicholas's and St. John's, with all the parochial clergy of Exeter, were stationed at the High Cross, without the south gate; where the king, after receiving the incense, and kissing the cross, mounted on horseback, and proceeded to Broadgate, at the entry of the Close. Then alighting, he advanced in procession to the cathedral, attended by the Bishop, Canons, and Choristers; and having performed his devotions at the high altar, and made his offerings, he retired into the Episcopal Palace. He continued at Exeter two days, during which time he renewed the charters of the city.

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north wall of the Presbytery, where many miracles are said to have been wrought, and are ascribed to his holiness."[77] The upper portion of the *Chapter-House* is thought to have been erected by this prelate.

On the decease of Lacy, Calixtus III. the supreme pontiff, nominated John Hals, Archdeacon of Norwich, to succeed; but the latter declining the dignity, *George Nevyll*, kinsman to the king, and brother to the famous "king-maker," the Earl of Warwick, was promoted to this bishopric by the same Pope,[78]—most probably through the great influence of his family with the Duke of York, the then protector of the kingdom under Henry the Sixth. His temporalities were restored on the 21st of March, 1455-6,[79] and although he was then scarcely twenty-three years of age, the spiritual jurisdiction of the diocess was conferred upon him on the 10th of April following, by the primate, Archbishop Bouchier; but he was not consecrated till December, 1458, the license for that ceremony bearing date on the last day of the preceding month.[80] This illustrious prelate received his education at Baliol College, Oxford; and the extent of his talents and acquirements was equal to the splendour of his birth. From his family connexions he became a most active partisan of the house of York; and on the day (March 4th, 1460-61) when Edward, Earl of March, assumed the regal power, he preached at St. Paul's Cross, "where hee tooke upon him by manifold evidences to prove the title of Prince Edward to be iust and lawfull, answearing all obiections that might be made to the contrary."[81] Previously to this, on the 24th of July, 1460, he had been constituted Chancellor of England,[82] and he was again appointed to that office on the 10th of March, 1461-62.[83] After the decease of Archbishop Boothe, in September, 1464, he was translated to the metropolitan See of York, the Pope's bull for which bears date on the Ides of March in the following year; and his tempo-

[77] "Catalogue of English Bishops," p. 410.

[78] "Sed pro eo quod idem Johannes regimini sponte cesserit, idem Pontifex de dilecto Regis consanguineo Georgio Neville providerit," &c. "De Præsulibus," p. 413, note.

[79] Pat. 34 Hen. VI. m. 17.

[80] Registr. Eccl. Cant.

[81] "Catalogue of English Bishops," p. 410; and "De Præsulibus," p. 413.

[82] Claus. 38th Hen. VI. m. 7.

[83] Rymer's "Fœdera," vol. xi. p. 473; 1st edit.

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ralities were restored on the ensuing 15th of June. The splendour of his inauguration feast exceeded every thing of the kind that had ever before been known; and the account of the quantities and kinds of provision provided for the banquet, with the names and dignities of the guests, &c., and the description of the three courses which were served up at table, is one of the most curious documents of the age.[84] He was installed Archbishop of York on the feast of SS. Marius and his companions, January 19th, 1465–66, as appears from his register. His connexion with Exeter being thus dissolved, it need only be stated here, that after eleven years of various fortune, (during which the king himself was at one time his prisoner,) and an imprisonment of about four years, he died at Bithlaw in the year 1476, and was interred in York Minster.

Of *John Bothe*, or *Boothe*, Archdeacon of Richmond, Nevyll's successor at Exeter, but little is known. After his promotion, his temporalities were restored on the 12th of June, 1465; and he was consecrated on the 7th of July, in the same year. Being frequently obliged to reside near the court, he confided the chief jurisdiction of the diocess to his Dean, Henry Webber.[85] During his prelacy, in the spring of 1470, Edward the Fourth visited Exeter with a powerful force. On Palm Sunday, the second day of his coming, he walked in the customary procession round the Cathedral Close in the view of the assembled multitude; and on his departure the Tuesday following he presented his sword to the city, (which is still carefully preserved,) and gave " great thanks to the mayor for his entertainment, as also showing himself very loving and bountiful to his people".[86] The stately episcopal *Throne* in the cathedral choir is attributed to Bishop Bothe. He died at Horsley, in Surrey, on the 5th of April, 1478, and was buried in the Church of St. Clement's Danes, London.

Peter Courtenay, a descendant of the Earls of Devonshire of that name, and the son of Sir Philip Courtenay, of Powderham, by Elizabeth, the daughter of William, Lord Hungerford, was preferred to this dignity after Bothe's decease.

[84] This has been printed in Godwin, " De Præsulibus," pp. 695—97. – Further particulars of Archbishop Nevyll are given in the " History, &c. of York Cathedral."

[85] Oliver's " History of Exeter," p. 63.

[86] Hoker's MSS.

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The bulls for his promotion were issued by Pope Sixtus IV. on the 5th of September, 1478; his temporalities were restored on the 3d of November following; and he was consecrated on the 8th of the same month, in the chapel-royal of St. Stephen, by the Bishop of London. Courtenay was an accomplished and a learned prelate. He much distinguished himself at Exeter College, Oxford, the place of his early education; and afterwards travelled abroad, and for some time fixed his residence in the university at Padua, where he took the degree of doctor of civil and canon law,—a qualification necessary in those days for persons destined for employments of state and public life.[87] On his return he quickly obtained preferment. In June, 1453, he was collated Archdeacon of Exeter, which dignity he resigned about 1475. He was also appointed Master of St. Anthony's Hospital, London; then Dean of Windsor; and in April, 1477, Dean of Exeter, which last dignity he relinquished for the bishopric in the following year. This prelate was a zealous partisan of the Lancastrians; and after the assumption of the crown by Richard the Third, he aided the plans of the ill-fated Duke of Buckingham, and encouraged the Marquis of Dorset to proclaim the Earl of Richmond king, in this city, on the 18th of October, 1483. The consequences were, that the Bishop and his friends were obliged to seek refuge in Brittany: and in November, in the same year, King Richard came into this city, where he was received and honourably entertained in a similar manner to his predecessors; during his stay he lodged at the Bishop's palace. In August, 1485, the expatriated prelate landed in England with the Earl of Richmond, and on the latter ascending the throne after the decisive battle of Bosworth Field, on the 22d of the same month, he was restored to his diocess, which he continued to govern till the commencement of 1486–7, when he was translated to Winchester, as a further recompense for his services to Henry the Seventh. He died either in 1491 or 1492, and was interred in the church at Powderham, in this county. The great bell, called the *Peter Bell*, and the curious *Clock* in the north tower of Exeter Cathedral, are reputed to have been given by this prelate.

[87] Oliver's "History of Exeter," p. 64.

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On the translation of Courtenay, the king conferred this bishopric on *Richard Fox*, a native of Lincolnshire, who was educated at Magdalen College, Oxford; and whilst pursuing his studies at Paris became acquainted with the Earl of Richmond, who was then an exile, and greatly assisted him in his perilous attempts against Richard the Third. In reward the Earl, when king, conferred upon him many honours; and he continued to be one of the most confidential of all his majesty's counsellors. His temporalities were restored on the 2d of April, 1487; but his employments at court, and in foreign negotiations, appear to have allowed him little time to reside in his diocess. In February, 1491–2, he was translated to Bath and Wells; thence about three years afterwards to Durham; and finally, in 1500, to Winchester. In his latter years he became blind: and dying on the 5th of October, 1528, was interred in Winchester Cathedral, where a splendid monumental chantry is raised to his memory.[88] He founded a free grammar school at Grantham in Lincolnshire (probably his birth-place), and another at Taunton. In conjunction with Bishop Oldam he also founded and amply endowed the College of Corpus Christi at Oxford.

On Bishop Fox's translation to Bath and Wells, this See was conferred upon *Oliver King*, LL.D. Dean of Windsor, Chaplain and principal Secretary to the King, and Registrar of the Order of the Garter. This learned prelate had been educated in King's College, Cambridge; and the assent of the Pope having been obtained for his promotion, in October, 1492, he was consecrated early in February, 1492–3; his temporalities were restored on the 5th of May following. In November, 1495, he was translated to Bath and Wells, which he retained till his decease in the autumn of 1503. This prelate immortalized his name by commencing the erection of the present Abbey Church at Bath: and he directed by his will (which was proved on the 24th of October in the above year), that his body should be interred in the choir of that fabric; yet some authors have affirmed that he was buried in St. George's Chapel at Windsor.[89]

[88] Vide "History, &c. of Winchester Cathedral," pp. 67, 86, 94, and 124.

[89] See farther particulars of Bishop King in the "History and Antiquities of Bath Abbey Church," p. 40, &c.; and also in the "History, &c. of Wells Cathedral."

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Richard Redmayn, or corruptly, *Redman*, S. T. P. Bishop of St. Asaph, was appointed to succeed to this See, the temporalities of which were restored to him on the 7th of January, 1495–6.[90] Godwin supposes him to have effected considerable repairs in St. Asaph's Cathedral. He had been commissary-general at Exeter to the Bishops Bothe and Courtenay; and after governing the diocess about five years, he was translated to Ely, where he died on the 25th of August, 1505; he was buried in the presbytery of that cathedral. He has a character of having been very liberal to the poor. " His manner (they say) was, in travelling to giue vnto euerie poore person that demanded Almes of him a piece of money, sixe pence at least, and lest many should loose it for want of knowledge of his being in towne, at his comming to any place, he would cause a bell to ring, to give notice therof vnto the poore."[91] During Redmayn's episcopacy, in the winter of 1497, Henry the Seventh visited Exeter, and in reward for the loyalty of the citizens in repulsing the forces of Perkin Warbeck, in the preceding September, he presented the Mayor with his own sword and a cap of maintenance, commanding the one to be worn, and the other carried in state, before him and his successors for ever.[92]

The next Bishop was *John Arundell*, of the ancient family of that name,

[90] Rymer's " Fœdera," vol. xii. p. 577: 1st edit.

[91] Catalogue of " English Bishops," p. 278.

[92] The above gifts gave rise to great and long-continued altercation between the Cathedral establishment and the Chamber of Exeter; but it was, at length, formerly agreed, on July 16th, 1708, that if Divine service should have commenced in the Cathedral prior to the arrival of the Mayor, the sword should then be dropped at the *entrance of the choir*, and the cap of maintenance be taken off: but that at other times the sword should be carried erect and the cap worn before the Mayor, both on his going into and coming out of the choir. These customs are still observed, except on the 30th of January, when the sword given to the city by Edward the Fourth is carried before the Mayor, (enveloped in black crape) when he attends the office of the day in the Cathedral.—Hoker informs us that several trees in St. Peter's Close, between the north door of the Cathedral and the treasury, were cut down when Henry the Seventh was at Exeter, that the king, " standing in the new window of Mr. Treasurer's house, might see the rebels [Warbeck's partisans], who bareheaded and with halters about their necks were brought before him, and cried out for mercy and pardon. The king addressed them in a short speech, and granted them his clemency, upon which they made a great shout, hurled away their halters, and cried ' God save the King!' "—Hoker's MSS.

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long settled at Lanherne, in Cornwall, who was translated hither from Lichfield and Coventry on the 29th of June, 1502, but had previously been Dean of Exeter from 1492 to 1496. His temporalities in this See were restored on the 5th of July, 1502; but he "enjoyed the temporalities of both sees for five months before his actual installation here."[93] He was eminent for his piety, erudition, affability, and benevolence: he died on the 15th of March, 1503–4, at Exeter House, without Temple-Bar, and was interred in the neighbouring Church of St. Clement's Danes, the patronage of which had long been vested in this episcopate; but Bishop Veysey was compelled to surrender it to the crown soon after the accession of Edward the Sixth.[94]

Hugh Oldam, or *Oldham*, S.T. P. Archdeacon of Exeter, and chaplain to Margaret, Countess of Richmond and Derby, the King's mother, was next appointed to this bishopric by the interest of that lady. He was a native of Oldham, near Manchester, and had been educated at Queen's College, Cambridge. After divers preferments he was collated to the archdeaconry of this church in 1493, and thence raised to the See in 1504. The bulls of Pope Julius II. were issued for his confirmation on the fifth of the kalends of December in that year; he had license for consecration on the 29th of the same month, and on the 6th of January, 1504–5, obtained restitution of his temporalities. Godwin styles him, "a man of more devotion than learning, somewhat rough in speech, but in deed and action friendly;" and "albeit he were not very well learned, yet a great favourer and a furtherer of learning hee was."[95] This prelate strenuously resisted the attempt of Richard Banham, Abbot of Tavistock, to free that foundation from episcopal authority and visitation; and in April, 1513, he excommunicated Banham "propter multiplicem contumaciam;"—but afterwards, on the 10th of May, absolved him from his censures, on the Abbot appearing before him "on his bended knees in the palace at Exeter;" where submitting himself, unconditionally, to the Bishop's correction, he took the oath of submission to this See, and paid down five pounds in gold. But Banham's repentance appears

[93] Oliver's "History of Exeter," from Rymer's "Fœdera," vol. xiii. P. 1. and p. 11, 1st edit.

[94] Rymer's "Fœdera," vol. xv. p. 168.

[95] "Catalogue of English Bishops," p. 411.

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to have been insincere; for soon after he appealed to the Primate, Warham, and Fitz-James, Bishop of London; and on those prelates deciding against him, he carried his cause to the court of Rome, and eventually succeeded in obtaining from Pope Leo X. a bull of such ample and extraordinary privileges, dated September 14th, 1517, as completely to indemnify him for his expenses and trouble.[96] It expressly exempts the Abbey of Tavistock and its several dependencies from all ecclesiastical authority whatever, except that of the See Apostolic;—to which, as an acknowledgment, the Abbot was required annually to pay half an ounce of gold on the feast of St. Peter and St. Paul.[97]

The cause of Banham's contumacy most probably arose from his having been created a mitred Abbot, and, as such, privileged to sit in parliament, by Henry the Eighth, on the 22d of January, 1513.—Bishop Oldam died at Exeter on the 25th of June, 1519, and was interred in the Chapel of St. Saviour, at the east end of the south aile, which he had constructed for his own sepulture. He was a liberal benefactor to the Vicars Choral of this cathedral; and besides contributing six thousand marks, and certain estates, for the endowment of Corpus Christi College, at Oxford, he founded and munificently endowed a free Grammar School at Manchester, which is still in high repute, and has eight exhibitions for the university of Oxford.

John Veysey, otherwise *Harman*, LL.D., a native of Sutton Colefield, in Warwickshire, Dean of Windsor, and King's Chaplain, was elected to succeed Oldam on the 2d of the kalends of September, 1519: his temporalities were restored on the 4th of November following; and two days after he was consecrated at Oxford, by Archbishop Warham. This prelate was educated at Magdalen College, Oxford: and he appears to have been invited to Exeter from the Lichfield diocess by Bishop Arundell, who collated him to a canonry in this church on August 5th, 1503; and before his election to the See he was constituted, in succession, Archdeacon of Barnstaple, and Precentor and Dean of Exeter. He was much esteemed by Henry the Eighth, and being highly distinguished for his learning, diplomatic

[96] Oliver's "Historic Collections," p. 45, and Appendix *K*, from Oldam's Register.

[97] Ibid. from Veysey's Register, vol. ii.

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talents, and courtier-like demeanour, was employed in various embassies by that monarch, who also made him Lord President of Wales, and governor and tutor to his eldest daughter, Mary. Though a stanch catholic, he supported, either from policy or prudence, all the king's measures in respect "to the divorce, the supremacy, and the dissolution of religious houses;"[98] and he is charged by several writers with having wantonly alienated the possessions of his See,—"not onely shaving the hairs," says the quaint Fuller, "with long leases, but cutting away the limbs with sales outright,"[99] till it became one of the poorest in the kingdom: yet Henry Wharton contends, as remarked by Oliver, who admits the fact, "that he alienated no possessions of his See, but upon express command of the king, directed to him under the privy seal, in favour of certain noblemen and courtiers."[1] Indeed it would have been extremely dangerous in those days of church deprivation and severity to have counteracted the stern commands of the imperious sovereign; and Veysey, like most other prelates of his time, prudently submitted to be governed by the torrent which he could not stem.[2]

[98] Oliver's "History of Exeter," p. 71. [99] "Worthies," vol. ii. p. 410: edit. 1811.

[1] Vide "Specimen of some Errors, &c. in Burnet's History," p. 100.

[2] Oliver (from Veysey's Register, vol. ii. f. 113) has furnished some curious information on this subject. The King (Henry VIII.) in a letter to the Bishop, dated at Hampton Court, 28th of June, 1542, signifies that his "trustye and welbeloved counsealer Sir Thomas Denys, knight," had informed him that his lordship had a "Parke, called Crediton Parke, with iiii water mills, which parke conteynynge by estimacõn ooii hundrethe acres, lyinge very comodyusly for o^r saide Counsouler, by reason wherof he wulld gladlye obteyne the same," and therefore recommends him to accommodate the said Sir Thomas. This recommendation appears not to have been immediately acceded to; for a letter follows from Lord Russell, expressing astonishment at the backwardness observed in complying with his highness's request, and *requiring* the Bishop to "way and further the same, and to anymate the chapitre there unto." In concluding, the baron states that the king "is very earnest in it, and fully determined that Sir Thomas Denys shall enjoy that estate."—"History of Exeter," p. 73.

The same writer has also printed a letter from Edward the Sixth to Bishop Veysey, dated at Westminster, December 1st, in his thirty-first year, *requiring* his lordship "to give and graunte" the manors of Pawton, in Cornwall, and "Bishops Teynton, Radway, and West Teignmouth," &c. in Devon, to Sir Andrew Dudley, knt. "in fee simple."—Of the possessions dismembered from this See by Henry and his successor, Lord John Russell had the grant of Bishop's Clyst and Bishop's Tawton; Lord Pembroke obtained Paignton; Sir Thomas Denys had a grant of

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In the latter part of Veysey's episcopacy, anno 1549, Exeter was closely besieged by the western insurgents, who had assembled in arms for the purpose of re-establising the Catholic ritual. The insurrection was so formidable, that nearly three months were passed before it could be entirely subdued. During that period, from the 2d of July till the 6th of August, this city was vigorously pressed by the rebels, and the inhabitants experienced severe distress from a scarcity of provisions. They were at length relieved by the Lords Russell and Grey; and in gratitude for this deliverance from the most imminent danger, the anniversary of the 6th of August was appointed as a day of perpetual thanksgiving. On that day the Mayor and Chamber of Exeter, and the incorporated Trades still go in procession to the Cathedral, where a sermon on the occasion is preached by one of the Mayor's chaplains. Godwin, speaking of Veysey, says,—"In his time there was an alteration of religion by K. Edward the Sixth, whereof ensued rebellion and a commotion in this dioces, which in some sort was imputed to this Bishop, because he lay farre from his diocesse, and dwelled in his own country."

On the 14th of August, 1551, Bishop Veysey was required to surrender his See to the king, and his immediate compliance was rewarded by a confirmation to himself of the pensions and annuities arising from the leases he had granted of the episcopal manors, and then amounting to the clear sum of 485*l.* 9*s.* 3½*d.*[3] After the accession of Queen Mary, and a retirement of somewhat more than two years, he was reinstated in his bishopric, on September the 28th, 1553; but his advanced age prevented his enjoying it longer than till the 23d of October, 1554, on which day, according to his register, he died "in the manor of More Place, in the parish

Crediton Park; Sir Lewis Pollard had Nympton Episcopi; Thos. Bridges, Esq. obtained Chudleigh; and Sir Thomas Darcy procured Bishops Morchard and Crediton town and manor.—Ibid. p. 72, and MS. In the 26th of Henry the Eighth the revenues of the See of Exeter amounted to the sum of 1566*l.* 14*s.* 6½*d.* per annum.

[3] Rymer's "Fœdera," vol. xv. p. 282. In Veysey's Register is inserted the king's mandate, dated November the 23d, 1551, for removing all *altars* in the churches and chapels within the diocess of Exeter, and for setting up a *table* "yn lyen of them in some convenient part of the chaunsell."—Oliver's "History of Exeter," p. 81.

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of Sutton Cowfylld," his birth-place,—and he was buried in the church there, on the north side of the chancel. He expended great sums in improving his native town, (which he caused to be incorporated,) and in an unsuccessful endeavour to establish there the manufacture of kersies.[4]

[4] Camden, Hoker, and others, have asserted that Bishop Veysey was one hundred and three years old at the time of his decease; but this has been controverted on the authority of a document in the "Fœdera," (vol. xv. p. 282) which states his age at eighty-seven years when he resigned his See. It appears, however, from Dugdale's "Warwickshire" (p. 669), that "William Harman, alias Vesy," the bishop's father, died in 1470. Now, admitting the father to have been only nineteen years old when his son was born, the latter must have arrived at the great age of a hundred and three years, as affirmed by Camden, &c. at the period of his decease in 1554. Fuller, though he agrees with Camden as to the Bishop's age, has, with palpable inaccuracy, ("Worthies," vol. ii. p. 410: edit. 1811) asserted that he was appointed to celebrate divine service at Sutton in the twentieth year of King Henry the Sixth. Had that been correct, the Bishop must have been born, at least, as early as the year 1420.

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CHAP. III.

HISTORICAL PARTICULARS OF THE SEE AND BISHOPS OF EXETER, FROM THE REIGN OF EDWARD THE SIXTH TO THE YEAR 1827.

On the very day that Veysey surrendered his See, as related in the preceding chapter, viz. August the 14th, 1551, King Edward the Sixth conferred it upon the learned *Miles Coverdale*, S.T.P. who was one of the early champions of the Reformation, and was thus promoted, as stated in the collocation, "on account of his extraordinary knowledge in divinity, and his unblemished character."[1] He had already been coadjutor bishop to his predecessor,[2] whose neglect of his diocess (probably arising from the infirmities of his great age) and non-residence, were considered to have had much influence on the spreading of the western rebellion; in consequence of which Coverdale was directed to accompany Lord Russell, when proceeding to quell the insurrection, and by the influence of his preaching, endeavour to allay the effervescence of Catholic dissension. He was consecrated on the 30th of August, 1551, and enthroned in the following October; but being extremely poor, he was excused from paying the first fruits, by the king, at the solicitation of Archbishop Cranmer.

This prelate was born in Yorkshire, in 1487, and educated in the house of the Augustin Friars at Cambridge. According to Godwin, he was afterwards made Doctor in Divinity at the university of Tubinga, or Tubingen,

[1] Rymer's "Fœdera," vol. xv. p. 283. Within a month afterwards the king exercised his spiritual authority by granting to the new bishop and Elizabeth, his wife, a license to eat *flesh meat* and *white meats* during Lent and all other fast days, for the term of their natural lives. Ibid. 289.

[2] Vide Chalmers's "Biog. Dictionary," vol. x. p. 342: art. Coverdale. The coadjutor, or assistant bishop, is a customary appointment in the Romish church, in the event of any regular bishop becoming, from whatever cause, incapable of performing his duties; and the coadjutor almost invariably succeeds to the See of his immediate superior.

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in Germany,—and eventually, though late in life, he was admitted *ad eundem* at Cambridge.[3] In his early years, Coverdale was an Augustin monk; but as he advanced in life and knowledge, he became a convert to Protestantism, and was one of the most zealous of all the reformers in translating the Scriptures into English and printing them;—a labour, which at that period was fraught with danger, as may be instanced by the fate of the unfortunate Tyndale.[4] In these meritorious employments he was much patronized by Thomas, Lord Cromwell. He afterwards became almoner to Queen Catharine Parr; and in the sermon which he delivered at her funeral, in 1548, at the chapel in Sudeley Castle, he "toke occasion to declare unto the people howe that there shulde none there thinke, seye, nor spread abrode, that the offeringe which was there don, was don for anye thing to proffytt the deade, but for the poore onlye; and also the lights which were caried and stode abowte the corps, were for the honnour of the parson [person] and for none other entente nor purpose."—After his promotion to this See, he very diligently exerted himself to spread the principles of the reformation by his frequent preaching, both at the cathedral, and in other churches at Exeter; and not being himself technically versed in civil and ecclesiastical law, he appointed for his chancellor the eminent Dr. Robert Weston, afterwards Lord Chancellor in Ireland.[5] On the accession of Queen Mary he was ejected from his bishopric and sent to prison; but about eighteen months after, he was released at the earnest and repeated solicitations of the King of Denmark, and on the 19th of February, 1554–5, was allowed, by an act of council, "to passe from hence towards Denmarke, with two of his servants, his bagges

[3] In April, 1564, Coverdale was authorized by the Vice Chancellor of Cambridge to confer the degree of D.D. on Bishop Grindal, which he accordingly did, on the 15th of that month, at the Bishop's Palace, in London. Strype's "Life of Archbishop Grindal," p. 95.

[4] Coverdale aided Tyndale in the translation of the Pentateuch; and, besides his own translation of the Bible, which appeared in folio in 1535, he printed a New Testament, in 1538, in Latin and English, under the name of Hollybushe; and in the following year he was the chief overseer of Cranmer's, or the "Great Bible," which was published under the authority of the king, Henry the Eighth.

[5] Chalmers remarks, that there can be no doubt of the fact, though the name of Dr. Weston does not occur in Le Neve's list of Chancellors.—Vide "Biog. Dictionary," art. Coverdale. Weston, probably, was Vicar-General or Chancellor of the diocess.

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and baggage, without any unlawfulle lette or serche."[6] During his imprisonment he was one of those "who, with Ferrar, Bishop of St. David's, Taylor, Philpot, Bradford, Hooper, and others, martyrs, drew up and signed a Confession of their faith, dated May 8, 1554."—After Mary's decease he returned to England; but having, during his exile, imbibed the principles of the Geneva reformers, in regard to ecclesiastical habits and ceremonies, he refused to be reinstated in his See. He continued, however, to take his turn as preacher at Paul's Cross;[7] and he exercised the episcopal functions at the consecration of Archbishop Parker, in December, 1559, though, on that occasion, he wore only a long cloth black gown. His conscientious scruples occasioned him to live in much indigence; but at length, on the 3d of March, 1563, he was collated by Archbishop Grindal to the rectory of St. Magnus, London Bridge. He resigned in about two years afterwards; but continued to preach, though in private, and without the clerical habit, being much followed by the puritans, till his decease in February, 1568.[8] He was then in his eighty-first year, and was buried in St. Bartholomew's Church, near the Royal Exchange. The Earl of Bedford, the Duchess of Suffolk, and many other distinguished persons, attended his funeral. Besides his translations of the Scriptures, he wrote several works, as specified by Ames and Herbert.

After the deprivation of Coverdale, Bishop Veysey was restored to this See; and on his decease, Queen Mary appointed *James Turbeville*, or *Turberville (de Turbidâ Villa*[9]*)*, S.T.P. to succeed. He was a native of Bere-Regis in Dorsetshire, and of a good family. Fuller says, he was "first a monk, but afterwards brought up in New College, Oxford." On the 8th of May, 1555, he was empowered to hold the temporalities of this See, as from the preceding Michaelmas; and he was consecrated on the 8th of September. He is described as having been of a gentle and courteous disposition, and to have shewn a commendable zeal in obtaining the restoration

[6] Vide "Proceedings of the Privy Council," in "Archæologia," vol. xviii. from the Harleian MSS. Num. 256, 352, and 643.

[7] Strype's "Life of Archbishop Grindal," p. 27.

[8] Strype has inaccurately stated, that he died on May the 20th, 1565; but the register of St. Bartholomew proves that he was buried on the 19th of February, 1568.

[9] Fuller's "Worthies," vol. i. p. 312; edit. 1811.

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of the ancient rights of his bishopric as far as circumstances would permit. In June 1556, he recovered the manor and borough of Crediton; but these were again alienated in the reign of Elizabeth. Having refused to subscribe to the supremacy of that queen, he was early in her reign deprived of his See, and imprisoned; yet he soon regained his liberty, and, according to Godwin, lived in private and great tranquillity many years.[10] Neither the place of his decease nor interment are accurately known, though Izacke states that he was buried in the choir of his own church.

William Alley, or *Allein*, S.T.B. a native of Great Wycombe, in Buckinghamshire, who had been educated at Eton, and King's College, Cambridge, was next elected to this See: he was consecrated on the 22d of September, 1560, having previously held the prebend of St. Pancras, in St. Paul's Cathedral; his temporalities had been restored on the 26th of August.[11] In the reign of Queen Mary he had been ejected from his living, being a married priest; and he afterwards travelled with his wife into the northern parts of England, practising physic for a subsistence. This prelate, on the 22d of February, 1560-1, with the consent of his chapter, and in consequence of the impoverished state of the cathedral finances, reduced the number of the residentiary canons from twenty-four to nine;[12] and though several attempts have been made to supersede the usage which confers the power and superior emoluments on the nine, to the exclusion of the fifteen, that regulation still continues in force, it having been found fruitless to combat a practice legalized by length of time. He was much esteemed by Queen Elizabeth, from whom he obtained a confirmation of the privileges of his church. After a life of great usefulness he died, 15th April, 1570, æt. 60; and was interred in the choir of this church, near Bishop Bitton. Hoker, in animated terms, commends his affability, regular life, and singular learning; and says, "that his library, well replenished with all the best sort of writers, he would most gladly impart and make open to every good scholar and student, whose company and conference he did most desire and embrace." He published the "Poor

[10] "De Præsulibus," p. 417.

[11] Rymer's "Fœdera," vol. xv. p. 600.

[12] Vide Oliver's "History of Exeter," Appendix, No. xvi.

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Man's Library," being Rhapsodies, or Prælections on the 1st Epistle of St. Peter.

On the 26th of February, 1570-1, *William Bradbridge*, S.T.P. Dean of Salisbury, who had received his education at Magdalen College, Oxford, was appointed by the Queen to succeed Alley. He was consecrated by Archbishop Parker, at Lambeth, on the 18th of March following, his temporalities having been restored four days previously:[13] on the 30th of the same month he had the Queen's license to hold *in commendam*, for five years, the chancellorship of Chichester, with the prebend of Sutton, in that cathedral.[14] This prelate almost constantly resided at Newton Ferrers; and he also died there, unexpectedly, on the 28th of June, 1578, in the seventy-seventh year of his age. He was interred on the north side of the choir of this cathedral. Hoker says, in his MSS. that he took great delight in farming, but with such ill success, that in the end he was so far indebted to the Queen's Majesty for tenths and subsidies, that immediately upon his death all his goods were seized for her use;—and the Patent book states, (article, Buckland Filleigh,) that he died 1400*l.* in debt to the Queen, and had not "wherewith to bury him."

John Wolton, or *Woolton*, S.T.P. Canon residentiary at Exeter, was next advanced to this bishopric by the interest of Francis, Earl of Bedford. He was born at Whalley, in Lancashire, in the year 1535; and in his eighteenth year entered a student at Brazen-nose College, Oxford; whence in 1555, during the persecutions of Queen Mary's reign, he was compelled to fly, and take refuge with his uncle, Alexander Nowell (afterwards the celebrated Dean of St. Paul's), and other exiles, in Germany. On returning to England in the beginning of Elizabeth's reign he resumed his studies, and obtained promotion, being much distinguished for his learning and earnest support of the reformed religion. In 1575, he became Warden of Manchester College; and on the 2d of August, 1579, he was consecrated to the See of Exeter by Archbishop Grindal, assisted by the Bishops of London and Rochester, in the palatial chapel at Croydon.[15] He was particularly assiduous in the

[13] Rymer's "Fœdera," vol. xv. p. 691, 692.

[14] Ibid. p. 693.

[15] Strype's "Life of Archbishop Grindal," p. 242.

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discharge of his episcopal duties, and exerted his influence to obtain from the crown a restitution of those chantry lands, tenements, and rents, which had been given to the church for obituary services; and in this he succeeded, on the condition that the Dean and Chapter should pay the sum of 145*l.* per annum to the Queen and her successors.[16] For the better government of his church, he new modelled and condensed the *Statutes* of his predecessors; but his assertion in the preface that they were hitherto confused and undigested, "hactenus confusa et nulla ordine digesta," will obtain but little credence from those who can appreciate the zeal, talents, and labours, of the prior bishops of Exeter.[17] Bishop Wolton died in his fifty-ninth year, on the 13th of March, 1593-4, and was interred in the choir of this cathedral. Godwin, who married one of his daughters, and appears to have been with him in his last moments, says, that not two hours before his death, he dictated letters "de rebus gravissimis prudentiam redolentes ac pietatem, valentis ac vigentis,"—and that, as he repeated and applied the saying of Vespasian, "*oportere episcopum stantem mori*," he almost immediately sank, and expired before he touched the ground.[18] He was the author of several valuable theological and monitory Tracts.

After a vacancy of eleven months, the erudite *Gervase Babington*, S.T.P. was translated hither from Llandaff, which bishopric he had obtained by the influence of Henry, Earl of Pembroke, to whom he was domestic chaplain, and whose noble countess, the Lady Mary Sydney, he is supposed to have assisted in her version of the Psalms, into English verse. Izacke and Prince state that he was born in Devonshire, but Fuller says in Nottinghamshire.

[16] Elizabeth's charter, which bears date July 5th, 1585, has been printed by Oliver, in the Appendix to his "Hist. of Exeter," No. xviii. On the same day the Queen, by her letters patent, restored to the Vicars Choral of Exeter the greater part of their former possessions. Ibid. p. 86, note; in which the several estates, tenements, &c. are particularized from the grant of restitution.

[17] In the very excellent Account, or Digest, of the "ancient constitution, discipline, and usages" of this Church, (prior to the Reformation,) drawn up from a Series of Statutes of the Bishops, and other authentic muniments, by the late John Jones, Esq. and published in the eighteenth volume of the "Archæologia," nearly the entire economy of a Catholic church, in respect to its ceremonies and the various duties of its officers, &c. is fully and most interestingly elucidated.

[18] Godwin, "De Præsulibus," p. 418.

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He was chiefly educated at Trinity College, Cambridge, of which he became fellow; and having particularly applied himself to the study of divinity, he became a favourite preacher in that University. Having first been treasurer of Llandaff, and prebendary of Hereford, he was raised to the former See in August, 1590; "where," Sir John Harington remarks, "he would say merrily, his true title should be *Aff*, for all the *Land* was gone."[19]—He was confirmed Bishop of Exeter on the 11th, and enthroned on the 22d of March, 1594-5. Whilst in possession of this See he inflicted on it, to use the phraseology of Westcote, "a mayme incureable," by alienating the manor of Crediton, and other lands, to Sir William Killegrew, groom of the royal chamber. In October, 1597, he was translated to Worcester; where he died on the 17th of May, 1610, and was buried in that cathedral. His works, collected into a folio volume, including "Comfortable Notes upon the five Books of Moses," with Expositions upon the "Creed, Commandments, and Lord's Prayer," a "Conference between Man's Frailty and Faith," and three "Sermons," were published in 1615, and again in 1627.

William Cotton, S.T.P. archdeacon of Lewis, and a canon residentiary of St. Paul's, London, was appointed to succeed Babington; and he was consecrated, as appears by Whitgift's Register, on the 12th of November, 1598. He was a native of London, and had been educated at Queen's College, Cambridge. Little is recorded of him, but that he paid great attention to his episcopal duties; and Howes, in his abridged Chronicle, says, "he lived so long that he saw the change of bishops throughout all England." He died on the 26th of August, 1621, when eighty years of age, at Silverton, near Exeter, where he had chiefly resided and kept the high commission court. He was buried in the south aile of his cathedral, as we learn from his register, and there his monument is raised.

The next bishop was *Valentine Cary*, S. T. P. a descendant of the Carys,

[19] "Nugæ Antiquæ," vol. ii. p. 173: edit. 1804. The same witticism has been thus introduced by Sir John Harington, in the 2nd book of his Epigrams:

A learned Prelate, late disposed to laugh,
Hearing me name the Bishop of *Landaff*;
"You should," said he, advising well hereon,
"Call him Lord *Aff*, for all the *Land* is gone."

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Barons of Hunsdon, who was born at Berwick upon Tweed, and educated at Cambridge. Fuller, who styles him "a complete gentleman, and an excellent scholar," says, that he was "first of St. John's College, then fellow of Christ's College, afterwards of St. John's again, and at last master of Christ's College."[20] In 1612 he was Vice-chancellor of Cambridge; and he was Dean of St. Paul's when promoted to this See by James the First: he was consecrated on the 18th of November, 1621; and his temporalities were restored five days afterwards. He died on the 10th of June, 1626, in Drury Lane, London; and he was interred in St. Paul's Cathedral, but a memorial, or cenotaph, was erected for him in the north aile of this church.

After a vacancy of nearly eighteen months, this See was conferred upon that very eminently learned and pious man *Joseph Hall*, S.T.P. (who had previously refused the bishopric of Gloucester), and he was consecrated on the 23d of December, 1627. This prelate was born on the 1st of July, 1574, in Bristow Park, near Ashby de la Zouch, Leicestershire, of which town his father was bailiff under the Earl of Huntingdon. He was intended for the church from infancy, and having received the rudiments of education at the public school in Ashby, he was removed at the age of fifteen to Emanuel College, Cambridge, where he pursued his studies with extraordinary success; and he was elected a fellow on that foundation in 1595. Possessing a vigorous understanding and a shrewd judgment, mingled with a keenness of observation but seldom found in youth, he first displayed the energies of his mind in corrective satire,—which, "in its dignified and moral sense," as remarked by Warton, and on the model of the ancients, had not its rise among us until the latter end of Elizabeth's reign. Hall, indeed, "boldly claims the precedence," (although Lodge had anticipated him by a few years, and Donne and Marston had written about the same time,[21]) as may be seen

[20] "Worthies," in Northumberland, vol. ii. p. 90: edit. 1804.

[21] Vide Singer's edition of Hall's "Satires," p. 7. This neat little work was printed in 1824; and besides the "Satires," which were carefully collated with the two earliest editions, it includes Warton's Illustrations of the same, from the unfinished fourth volume of his "History of Poetry," and Bishop Hall's observations on some "Specialities" in his own life, as well as his curious tract, intituled "Hard Measure," which details the severe treatment to which himself and other prelates were subjected during the sway of the parliament in Charles the First's time.

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from the following opening lines to his "Virgidemiarum," published in 1597 and 1598.

> "I first adventure, with fool-hardy might,
> To tread the steps of perilous despite.
> I first adventure,—follow me who list,
> And be the second English satirist.
> Envy waits on my back, Truth on my side;
> Envy will be my page, and Truth my guide."

Having entered into holy orders, his first preferment was to the rectory of Halsted in Suffolk, about the year 1601. In 1608, Prince Henry made him one of his chaplains; and in 1611, he was collated to the archdeaconry of Nottingham. In 1616, King James promoted him to the deanery of Worcester, and about two years after, that monarch, who highly esteemed him for his polemical abilities and strong argumentative powers, employed him several times on the public service,—particularly about the year 1617, in his endeavour to produce complete uniformity between the English and Scottish churches; and again in 1618, in the synod at Dort, which had been convened by the States-General for the purpose of deciding the controversy, or at least arranging the disputes, between the Calvinists and the Arminians, on the five points of Election, Redemption, Original Sin, Effectual Grace, and Perseverance.[22] On all these points, Hall was inclined to steer a temperate and moderate course; and when the "Church of England," as he expressed

[22] The English deputation sent to the synod by King James consisted of four persons, namely, Dr. Hall, who was then Dean of Worcester; Dr. Carleton, Bishop of Landaff; Dr. Davenant, Margaret Professor, and Master of Queen's College, Cambridge; and Dr. Ward, Master of Sydney College, Cambridge. The "respective eminences" of these divines are thus distinguished by Fuller. "In *Carletono* præluçebat Episcopalis gravitas; in *Davenantio* subactum judicium; in *Wardo* multa lectio; in *Hallo* expedita concionatio." See "Worthies," vol. ii. p. 196.—After continuing at Dort about two months, Dr. Hall was obliged, from ill health, to retire to the Hague, and soon afterwards to return to England. Besides an honourable retribution for his "good service," the States-General, says the Bishop in his *Specialities*, "sent after me a rich medal of gold, the portraiture of the Synod, for a precious monument of their respects to my poor endeavours." That medal, which Bishop Hall was accustomed to wear suspended at his breast, is now preserved at Emanuel College, Cambridge, where there is also a fine portrait of the Bishop, with the medal so worn.

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it, "was sick of the Belgic disease, I mean the distemper arising from the difference about the five controverted articles of the Netherlands:" he urgently inculcated the same principles, and by a valuable tract, intituled "*Via Media*, the Way of Peace," endeavoured to reconcile the sectarian disputants. When advanced to the See of Exeter in 1627, he acted on similar principles, and with so much success that only two of the numerous clergy throughout his diocess continued in open opposition to the established discipline. But this conduct, which, had it been generally practised, would, in all probability, have quelled the schism that soon afterwards swept away both the hierarchy and the throne, was thought to be too tolerant by those who "sat at the stern of the church," (Laud and others,) and to give too great encouragement to puritanism. "The billows went so high," says our prelate, "that I was three several times upon my knees to his majesty, to answer those great criminations;—and I was under so dark a cloud, that I plainly told the Lord Archbishop of Canterbury, that rather than I would be obnoxious to those slanderous tongues of his misinformers, I would cast up my rochet."[23]—No one, indeed, appears to have had a truer zeal for episcopacy than himself; and even when the procedure became hazardous, through the increasing power of the Independents, he published several able Treatises in defence of the church liturgy and discipline, and was the powerful antagonist of the famous sectarian work, affectedly called "*Smectymnuus*."[24]

On the 15th of November, 1641, Bishop Hall was translated to Norwich, but the established church was then on the eve of its overthrow; and on the 30th of January following, he was charged with high treason by the House of Commons, and committed to the Tower, together with the Archbishop of York, and eight other prelates, for having signed a protestation against the validity of all laws, orders, votes, &c. which might be made by Parliament

[23] Vide his "Specialities," &c. in the Rev. J. Jones's work, intituled "Bishop Hall, his Life and Times," p. 114: edit. 1826. Sir Henry Wotton, in his Letter to Dr. Collins, distinguished Bishop Hall by the appellation of the English Seneca.

[24] This word was composed of the initial letters of the christian and surnames of its respective authors, viz. Samuel Marshall, Edward Calamy, Thomas Young, Matthew Newcomen, and William Sparrow.

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during their compelled absence through the violence of the multitudes that surrounded the House.[25] As the Commons did not pursue their charges, Bishop Hall was liberated in the following June, and retired to Norwich, where he continued to exercise his episcopal duties till April, 1643, when his property and diocess were placed under the authority of sequestrators, and he was obliged to quit his palace. Soon afterwards he retired to the little village of Heigham, in the western suburbs of Norwich, where he terminated his earthly pilgrimage, on the 8th of September, 1656, in the eighty-second year of his age. He was interred in a vault near the south wall of the chancel of Heigham Church.[26] His works, which are numerous and valuable, have been several times printed in folio; but the most correct and best arranged edition was published in 1808, in eight volumes octavo, by the Rev. Josiah Pratt, B.D. Sterne was indebted to Bishop Hall's "*Contemplations*" for much of the style and manner of his own *Sermons;* and many parallelisms both in thought and expression may be discovered on comparing them.

On the translation of Bishop Hall, *Ralph Brownrig*, S.T.P. Master of Catharine Hall, Cambridge, and a prebendary of Durham, was appointed his successor: he was consecrated on the 3d of May, 1642, and enthroned on the 1st of June following; but his residence at Exeter was extremely short, as he was deprived of his See by the parliamentary ordinances against episcopacy. This prelate was born at Ipswich, and educated at Pembroke Hall, Cambridge; of which he afterwards became fellow. Fuller says, that King James, coming to Cambridge, "was entertained with a Philosophy Act," in which this Mr. Brownrig performed the *joco-serious* part, "to the

[25] The Bishops of Durham and Lichfield, who also had signed the protestation, and been included in the charge of high treason, were, on account of their great age and infirmities, allowed to remain in custody of the gentleman usher of the black rod.

[26] See "Bishop Hall, his Life and Times," p. 419. From a passage in the Bishop's will, in which he says, "My body I leave to be interred without any funeral pomp, at the discretion of my executors, with this only monition, that I do not hold God's house a meet repository for the dead bodies of the greatest saints," it has been erroneously stated that he was buried in the church-yard at Heigham.—For other particulars of this prelate, see "History, &c. of Norwich Cathedral."

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wonder of the hearers."[27] In 1637 he was constituted Vice Chancellor of Cambridge, and in 1648, appointed Preacher to the Societies of the Inner and Middle Temple. He died on the 7th of December, 1659, and was interred in the Temple Church. According to Fuller the "*prime persons* of all *persuasions* were present at his funeral, grieving for his *decease.*"[28] During the deprivation of this Bishop, Exeter was a place of great interest with the contending powers; and it was twice besieged, the first time by Prince Maurice, the king's nephew, who, after a blockade of eight months and nineteen days, obtained it by capitulation on the 5th of September, 1643. In the following year, on the 16th of June, Queen Henrietta Maria was delivered, at Bedford House, in this city, of a daughter who was baptized on the 21st of the ensuing month, in the Cathedral church, by Dr. Burnell, the chancellor, and five days after was first seen by her royal father, but the Queen had previously quitted Exeter (July the 1st), on a rumour of the progress of the parliamentary forces, and she landed in France a fortnight afterwards.—The last siege of Exeter was commenced on the 31st of March, 1646, by General Sir Thomas Fairfax, and the city surrendered upon articles on the 13th of April following.

Great, and in many instances irreparable, injury was done to the Cathedral and other churches of Exeter by the fanatical sectarians and iconoclasts of this period; and we are informed by Fuller, who for about three months, in 1646, was Dr. Bodley's Lecturer in this city, that thirteen of the parish churches were exposed for sale by the public crier, but were preserved from destruction by well-affected purchasers.

[27] "Worthies," ed. 1811. vol. ii. p. 333.—"Herein," continues Fuller, "he was *like himself*, that he could on a sudden be *so unlike himself*, and instantly vary his words and matter from *mirth* to *solidity*. No man had more *ability*, or less *inclination* to be *satirical*, in which kind *posse* and *nolle* is a rarity indeed. He had *wit* at *will*, but so that he made it his page, not privy counsellor, to *obey*, not *direct* his judgment. He carried learning enough *in numerato*, about him in his *pockets* for any *discourse*, and had much more at home in his *chests* for any serious dispute. It is hard to say whether his loyal memory, quick fancy, solid judgment, or fluent utterance, were most to be admired, having not only *flumen*, but *fulmen eloquentiæ*, being one who did *teach with authority*."

[28] Ibid. p. 334.

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Bruno Ryves, in his "Mercurius Rusticus," has given a most lamentable account of the profanations and havock which the cathedral underwent about this time, yet this account is so grossly exaggerated, and wears so many evident marks of misrepresentation, that it is extremely difficult to determine how far any part of it may be deserving of implicit credit. In fact, much of the sacrilegious devastation committed in the reigns of Henry the Eighth, Edward the Sixth, and Queen Elizabeth, and even by ignoble hands at much later periods than the Interregnum, has been so frequently ascribed to the partisans of the *Commonwealth*, that it has become the serious duty of the historian to be particularly guarded in his affirmations as to the mischief then done. In respect to Ryves, his palpable inaccuracy in a multitude of points, connected with those excesses, renders it necessary that his assumed facts should hardly ever be admitted as true to the extent asserted, without due inquiry and a direct corroboration.[29]

[29] The following extracts from the "Mercurius Rusticus" will give the reader a clear idea of the exaggerated style in which Ryves conveys his information, and also show the enormities and destructive havoc which, according to his testimony, were practised in this cathedral, and upon the property of its establishment.

"Having demanded the keys of Exeter Cathedral (their mother church), and taken them into their own custody, they presently interdict divine service to be celebrated; so that for the space of three quarters of a year the holy liturgy lay totally silenced. The pulpit was open only to factious schismatical preachers, whose doctrine was rebellion, and their exhortations treason; so that the people might hear nothing but what might foment their disloyalty, and confirm them in their unnatural revolt from their duty and obedience. Having the church in their possession, in a most puritanical and beastly manner, they make it a common jakes for the exonerations of nature, sparing no place, neither the altar nor the pulpit. Over the communion table, in fair letters of gold, was written the holy and blessed name of *Jesus:* this they expunge as superstitious and execrable. On each side of the commandments, the pictures of Moses and Aaron were drawn in full proportion; these they deface. They tear the books of common prayers to pieces, and burn them at the altar with exceeding great exultation and expressions of joy. They made the church their storehouse, where they placed their ammunition and powder, and planted a court of guard to attend it, who used the church with the same reverence as they would an ale-house, and defiled it with tipling. They break and deface all the glass windows of the church, which cannot be replaced for many hundred pounds, and left all those ancient monuments, being painted glass, and containing matter of story only, a miserable spectacle of commiseration to all well-affected hearts that beheld them. They struck off the heads of all the statues on all monuments in the church, especially they deface the bishops' tombs, leaving one without a head, and

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After the restoration of the Monarchy in 1660, one of the first acts of government was to reinstate the authority and discipline of the Church of England; and this city, in consequence, recovered its dignity as the seat of a bishopric. On the 3d of November, in that year, *John Gauden*, S. T. P. Dean of Bocking, and chaplain to Charles II., was promoted to this See as a reward for the services which he is presumed to have rendered to the royal cause by his publication of the "Εικὼν Βασιλικη;" and he was consecrated on the 2d of December following. This prelate, whose name has acquired such extensive celebrity from the connexion of the above work with the disastrous fate of Charles the First, by whom it purports to be written, and within a few days after whose decapitation it first appeared, was born at Mayfield, in Essex, in the year 1605. His education was commenced at the grammar school in Bury St. Edmunds, whence, at the age of sixteen,

another without an arm. They pluck down and deface the statue of an ancient queen, the wife of Edward the Confessor, the first founder of the church, *mistaking* it for the statue of the Virgin Mary, the mother of God. They brake down the organs, and taking two or three hundred pipes with them, in a most scornful, contemptuous manner, went up and down the street, piping with them; and meeting some of the choristers of the church, whose surplices they had stolen before, scoffingly told them, 'Boys, we have spoiled your trade; you must go and sing hot pudding pies!' By the absoluteness of their power, they send forth their warrants to take away the lead off a conduit and a great cistern that stood in the midst of the Close, giving plentiful supplies of water to many hundreds of the inhabitants; and, by virtue of the same warrant, they gave their agents power to take a great quantity of timber, which was laid up and designed for the repairing of the church, as also a great stock of lead reserved for the same purpose; which warrants were accordingly put in execution to the full. They did enter into a consultation about taking down the bells, and all the lead that covered the church, to convert them into warlike ammunitions. They took down the gates of the Close, which gates they employed to help forward and strengthen their fortifications.—And now, having dispossessed the owners, the rebels find new employments for the Canons' houses. Some of them they convert into prisons, and, in an apish imitation, call them by the names of Newgate, King's Bench, Marshalsey: others they employ as hospitals for sick or maimed soldiers; some they use as slaughtering houses; and for the Bishop's palace, they might have called it Smithfield, for in and about it they kept their fat oxen and sheep, and all their plundered provisions. Other houses they set on fire and burn down to the ground. They burnt down the Guildhall in St. Sidwell's, belonging to the Dean and Chapter, and as many houses more of their ancient inheritance and revenues as were worth £100 per annum; making, however, great havoc and spoil of their woods and timber, maliciously intending to disable them from re-edifying what they had most barbarously burnt down."

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he removed to St. John's College, Cambridge, and from that seminary, about the year 1630, to Wadham College, Oxford, where he pursued his studies with uncommon diligence, and proceeded D. D. Wood styles him "a man of vast parts, and one that had been strangely improved by unwearied labour." Whilst at Oxford he obtained several promotions, and becoming chaplain to Robert, Earl of Warwick (afterwards the famous parliamentary general), he was appointed to preach before the House of Commons, on Sunday, November the 29th, 1640, on the solemn occasion of the sacrament being first taken by the whole house; and his discourse proved so acceptable, that they not only voted him their thanks, but also, in the following year, presented him with the Deanery of Bocking. By his temporizing conduct, though secretly favouring the king's cause, he contrived to retain that preferment till the Restoration, after which, by strong importunity, and boldly (yet in private) urging his claims to further promotion on account of the "*extraordinary service* which he had done for the church and royal family," he was raised to this See, as stated above. Neither his ambition, however, nor his desire of wealth, was satisfied; and he had scarcely seated himself in his episcopal palace, ere he addressed a letter (December 21st, 1660) to the Lord Chancellor Clarendon, bitterly complaining of "the distress, infelicity, and horror," of such a bishopric,—"a hard fate which," he reminds the Chancellor, "he had before deprecated!"[30] Five days afterwards he wrote to his Lordship another long letter of complaint and melancholy; and shortly after, the Chancellor not favouring him with a reply, he addressed himself to Sir E. Nicholas, Secretary of State, whose answer, dated 19th of January, 1660–61, contains the following remarkable sentence:—"As to your own particular, he [the King] desires you not to be discouraged at the poverty of your bishopric at present; and if that answer not the expense that was promised you, his majesty will take you so particularly into his care, that he bids me to assure you shall have *no cause to remember Bocking*."[31]

[30] Vide "Documentary Supplement," (App. 8.) to Dr. Wordsworth's Letters, intituled "Who wrote Εικὼν Βασιλικη?"

[31] Ibid. App. 14. From the singular words which conclude the above extract, it seems highly probable that Gauden, in his letter to Sir E. Nicholas, of which no copy appears to be extant,

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Promises, however, were insufficient to allay the severity of Gauden's disappointment; and emboldened, as it appears, by his knowledge of the "*arcanum*," he almost immediately, January 21st, wrote again to the Chancellor, desiring "an augment of 500*l.* per annum," "in a *commendam*," or "out of the first fruits and tenths of this diocese,"—and specifically stating his claims to the Εικὼν Βασιλικη, which gave him "pretensions" to reward "*beyond any of his calling;* not as to merit, but *duty performed* to the *royall family*."[32]—Notwithstanding Gauden's urgency, Clarendon still forbore

has been contrasting the poverty of the See of Exeter, with the superior affluence of the deanery of Bocking, where, as we learn from Dr. Walker's "True Account," &c. (4to. 1692) he "had lived at the rate of a thousand a-year,"—making "the greatest figure of any clergyman in Essex, or perhaps in England at that time."—Walker had been Gauden's curate.

[32] The following extracts from this very curious letter will shew the forcible way in which the bishop states his services and requires recompense:—"Nor do I doubt but I shall, by y^r^ Lordship's favor, find the fruits of it as to *something extraordinary*, since the *service was soe*; not as to what was *known* to the world *under my name*, in order to vindicate the Crowne and the Church, but what *goes under the late blessed King's name*, the Εικὼν or *Portraiture of hys Majesty in his solitudes and sufferings*. This *Book and figure* was *wholly* and *only* my *invention*, *making*, and *designe;* in order to vindicate the King's wisdome, honor, and piety. My wife indeed was conscious to it, and had an hand in *disguising* the letters of *that copy* which I *sent to the King in the Isle of Wight*, by favor of the late Marquise of Hertford, which was delivered to the King by the now Bishop of Winchester [Duppa]. Hys Majesty graciously accepted, *owned*, and *adopted* it as *hys sense and genius*, not only with great approbation but admiration. Hee kept it with hym; and though hys cruel murtherers went on to perfect hys martyrdome, yet God preserved and prospered this Book to revive hys honor, and redeeme hys Majesty's name from that grave of contempt and abhorrence, or infamy, in which they aymed to bring him."—He then proceeds to state in a strain of proud exultation, the effect which his publication had upon the public mind, and again strenuously urges his claim to remuneration from those who "*enjoy the reall* and *now ripe fruites of that plant*." "O let mee not wither!" he continues, "who was the *Author*, and ventured wife, children, estate, liberty, life, and all but my soule, in so great an atchievement, which has filled England and all the world with the glory of it.—All that I desire is, that y^r^ Lordship would make that good, which I think you designed, and which I am confident the King will not deny mee, agreable to hys royall munificence, which promiseth *extraordinary rewards to extraordinary services*. Certainly this service is such, for the matter, manner, timing, and efficacy, as *was never exceeded*, nor will *ever be equalled*, yf I may credit the judgement of the best and wisest men that have read it; and I know y^r^ Lordship, who is so great a master of wisdome and eloquence, cannot but esteem the author of that piece; and accordingly make mee to see those effects which may assure mee, that my loyalty, pains, care, hazard, and *silence*, are accepted by the King and Royall Family, to which y^r^ Lordship's is now grafted."

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to reply; and three more letters, dated respectively on January the 25th, February the 20th, and March the 6th,[33] were written to him by the bishop, ere any answer was returned. At length, on the 13th of March, 1660–1, the Chancellor, apprehensive, probably, lest Gauden should divulge the secret to the world, yet evidently piqued at the necessity of succumbing to his querulous importunities, condescended to write (though with a knowledge that Gauden would shortly be in London to preach on Easter Day before the King), and also to apologize for his former silence, by pleading "severe weight of busynesse," as well as indisposition. Then referring to Exeter, he says,—"I do well remember that I promised you to procure any good commendam to be annexed to that See, which I heartily desire to do, and longe for the opportunity;"—and towards the end of his letter, with an evident reference to the Icôn Basiliké, he uses these remarkable words:—"The *particular* which you *often renewed* I do confesse was imparted to me under *secrecy*, and of which I did not take myself at liberty to take notice; and truly when it ceases to be a *secrett*, I know nobody will be glad of it but *Mr. Milton:* I have very often wished that I had never been trusted with it."[34]

The allusion made to Milton in this letter is unquestionably connected with the "Εἰκονοκλαστης" of that eminent scholar, who answered the Icôn

[33] In the first of these letters, which was conveyed to London by Dr. Martin, Chancellor of Exeter, the Bishop, with reference to that officer, says,—"What inconveniences I contend with, he can witnesse; not only as to my private affairs, but alsoe as to the publiq; for want of ecclesiastical authority and an uniform way of liturgy."—In the next, he expresses his hopes that he shall not be required to reside at Exeter without "some advance made for his subsistence." "A bishop," he continues, "had need of 2000*l.*, at least 1500*l.* a yeare, to live here, as is fitting; where, in earnest, there is not 500*l.* per annum in constant revenew; nor are there any fines considerable, there being not one manor free or in hand."—In his third letter he refers to his former house and living, "which was better than this bishoprick, all things considered;" and states, that he owes his distress more to the influence of his lordship's "suasions and commands than any man's." Ibid. No. v. vi. vii.

[34] "Documentary Supplement," No. viii. Clarendon says, in the same letter, with an evident scorn of Gauden's repeated complaints of a scanty revenue, "If the B^pps who have been made since the King's returne feel no other content than from the money they have yet received from their revennew, I am sure all with whom I am acquainted are most miserable, they havinge not yett received wherewith to buy them breade."

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Basiliké in a work bearing the former title. Milton, in general, treats the Icôn as the King's; but in several passages of his own reply he strongly intimates his suspicions that it was written by "some household priest," or "household rhetorician," or "secret coadjutor." It was therefore very natural for Clarendon to remark, that the discovery of Gauden's "arcanum" would give Milton pleasure.

Besides the direct claim thus made by the bishop to the authorship of the Icôn Basiliké, there is also the "Narrative"[35] of Mrs. Gauden, and the "True Account" of Dr. Walker (who was Gauden's curate, when at Bocking), in immediate confirmation of his own asseverations; which also have been most efficiently corroborated by a memorandum of the Earl of Anglesey, affirming, that both the King Charles the Second and the Duke of York had assured him, that the Icôn Basiliké "was made by Dr. Gauden,"—as well as by the testimony of Burnet, who, in his "History of his Own Times," states that the Duke of York told him, that "the book was not of his father's writing," but that "Dr. Gauden wrote it."

Such then is the concentrated evidence in support of the bishop's right to be regarded as the author of the *Icôn;* and although a laborious attempt has been recently made by the Rev. Dr. Wordsworth to overthrow both the above, and other corroborative testimony, favouring that right,[36] the unbiassed judgment of an unprejudiced inquirer must still award the meed of this "*pious fraud*" to Gauden.

After this prelate quitted Exeter in the spring of 1661, it appears that he resided at Gresham College, in London, till June, 1662, on the 10th of which month he was translated to Worcester. But he enjoyed his preferment

[35] "Documentary Supplement," No. xxi. and xxii.: see also No. xviii. and xix.

[36] Vide "Who wrote ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ?" 8vo. 1824. It would be easy to controvert the hypothesis framed by Dr. Wordsworth to account for the origin and progress of the bishop's claim, but the necessary limits of this work preclude any remarks on that head. Those who wish for further information, will refer to Mr. Laing's "History of Scotland," vol. iii. Appendix; to the "Edinburgh Review," vol. xliv; and to Todd's "Letter to the Archbishop of Canterbury," 8vo. 1825; in which the ingenious and learned writer has, with great pains and irrefutable evidence, proved, by his parallel passages in Gauden's own writings, and by his judicious inquiries into other points of the controversy, that Gauden must have *written* the *Icôn*.

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only a short period; for having been long afflicted with the stone, he was by the injudicious treatment of a surgeon so much injured as to cause his death, on the 22d of September following, æt. 57. He was buried in Worcester Cathedral, in which there is a monument to his memory, exhibiting a half-length figure holding a book inscribed Icôn Basiliké.

On the translation of Bishop Gauden to Worcester, this See was conferred upon *Seth Ward*, S. T. P. who was born in April, 1617, at Buntingford, in Hertfordshire, where also he received his early education. In 1632 he became a student at Sydney-Sussex College, Cambridge, of which, in 1640, he was elected fellow; but he was deprived of this fellowship in August, 1644, for refusing to take the covenant. He was now obliged to leave Cambridge; but he continued assiduously to improve his knowledge of the mathematical sciences, for the cultivation of which he had an extraordinary aptitude. In the year 1649, he was appointed to succeed the learned John Greaves, as Savilian Professor of Astronomy, at Oxford; and he then entered himself a gentleman commoner at Wadham College, in that University, and he took his doctor's degree on the 31st of May, 1654. Whilst there, he united himself with the small but persevering band of scientific men, whose meetings in the warden's apartments (Dr. John Wilkins) for the purpose of making philosophical experiments, &c. became the efficient cause of the establishment of the Royal Society; of which, at a subsequent period, Bishop Ward was the Second President. Previously to this, in 1656, he was collated by Bishop Brownrig, though the latter was then under deprivation, to the Precentorship of Exeter, which, as his biographer, Dr. Pope, quaintly expresses it, "was the first flower that ever grew in his garden, and the foundation of his future riches and preferment."[37] After the Re-

[37] "Life of Seth Ward," p. 30. After his removal from his diocess, Bishop Brownrig retired to Sunning Hill, where he was frequently visited by Dr. Ward, whom on the decease of the former Precentor he collated to that office, though there was but little expectancy that he would ever be suffered to enjoy it. The bishop, however, at the time expressed his confidence that the King would be restored; "and you may live," said he, "to see that happy day, though I believe I shall not; and then this, which seems now δῶρον ἄδωρον [a gift and no gift], may be of some emolument to you."—For the instrument of collation, Ward paid the full fees to the bishop's secretary, and was by his friends heartily laughed at for so doing. "I have heard them tell

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storation, he was installed in the above office, September the 15th, 1660: on the 26th of December, in the following year, he was elected Dean of Exeter, on the King's recommendation, and he was confirmed on the 13th of January, 1661-2. At that period Gauden was Bishop, but he was then resident at Gresham College, and his anxious desire for translation left him little inclination to attend to the concerns of his cathedral. The new Dean, however, was more zealous; and he procured an order from the King in Council, to restore the church to its ancient form, and remove the innovations which had been made by erecting a partition wall across the building, in order to divide it for the respective uses of the Presbyterians and Independents. "He first cast out," says Dr. Pope, "the buyers and sellers who had usurped it, and therein kept *distinct shops* to vend their ware.—He caused the partition to be pulled down, and repaired and beautified the cathedral, the expenses whereof amounted to twenty-five thousand pounds. He also bought a new pair of *organs*, esteemed the best in England, which cost two thousand pounds."[38] These charges were principally defrayed by the fines paid for the renewal of leases of the church property.

In July 1662, Dr. Ward was raised from the deanery to the bishopric, with which, in consideration of its impoverished state, he was permitted to hold *in commendam* the rectory of St. Briok, and the vicarage of Minhinnetin in Cornwall: he was consecrated on the 20th of the above month; and on the 25th of August, the Mayor of Exeter, as the King's escheator, was directed to restore to the new Bishop all the temporalities of the See within the city and suburbs. He obtained much celebrity in the government of his diocess, particularly with the high church party: he augmented the poor vicarages, procured the deanery of St. Burian's, in Cornwall, to be annexed to the bishopric, and raised the stipends of the twelve Prebendaries from four to twenty pounds each per annum. On the 12th of September, 1667, Bishop Ward was translated to Salisbury, which he retained till his decease on the

him," Dr. Pope affirms, "that they would not give him half-a-crown for his precentorship; to whom, he replied, since it was the good bishop's kindness, though he should never make a penny of it, it was as acceptable to him, as if he were to take possession the next moment." Ibid.

[38] Ibid. pp. 55, 56.

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6th of January, 1688-9, aged seventy-two years, and he was interred in the cathedral of that city.[39]

On the 3d of November, 1667, *Anthony Sparrow*, S. T. P. a native of Depden, in Suffolk, and Master of Queen's College, Cambridge, was consecrated to this See, in the place of Bishop Ward. He had been educated at Queen's College, but was ejected thence, with the rest of the society, in 1643, for refusing the covenant. Shortly afterwards he obtained the rectory of Hawkeden, in Suffolk; but within about five weeks he was again deprived for reading the Common Prayer. After the Restoration he returned to his living, and became, in succession, Archdeacon of Sudbury, a Prebendary of Ely, Master of Queen's College, and Bishop of this See; from which he was translated to Norwich on the 18th of September, 1676. He died in that city, in May, 1685, and was buried in his cathedral. His principal works are, "A Rational, or Practical Exposition of the Book of Common Prayer," which has been often reprinted; and a "Collection of Articles, Injunctions, Canons," &c. of the Church of England, from Edward the Sixth to Charles the First.

Thomas Lamplugh, S. T. P. Dean of Rochester, and Vicar of St. Martin in the Fields, London, was promoted by Charles the Second, to this bishopric, on the translation of Sparrow, and he was consecrated in the chapel at Lambeth on the 12th of November, 1676. He was a native of Thwing, in the East Riding of Yorkshire, and had been educated at Queen's College, Oxford, of which he afterwards became fellow. In August, 1664, he was appointed Principal of St. Alban's Hall, in the same university; in June, 1669, admitted a Prebendary of Worcester; and on March the 6th, 1672, made Dean of Rochester. This prelate was resident at Exeter at the epoch of the glorious revolution of 1688; and, on the advance of the Prince of Orange, who had landed at Brixham, in Torbay, on the 4th of November, in that year, he quitted the city in great haste, and travelled post to London to communicate the tidings to the king, who rewarded this act of fidelity by

[39] Further particulars of Bishop Ward are inserted in the "History, &c. of the Cathedral Church of Salisbury." For an account of his works, see "Biographia Britannica," pp. 4151—52, edit. 1766.

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almost immediately translating him to the archiepiscopal See of York.[40] On Friday, the 9th of November, the Prince of Orange entered Exeter in great state, riding on "a milk-white horse, in a complete suit of bright armour;" and he was conducted to the deanery, where he kept his court during the twelve days which he continued in that city.[41]

The conduct of Lamplugh, after his translation, has not escaped censure; for he soon entered heartily into the measures of the Revolution, and did homage to King William for his new dignity. His conviction, probably, that the proceedings of James the Second were calculated to destroy both freedom and protestantism, induced him to those acts. King James, however, in the account of his own life, speaks of this desertion as an instance of ingratitude; and after stating that he conferred upon him the archbishopric of York for his dutiful deportment in refusing to receive the Prince of Orange at Exeter, proceeds thus:—"The ceremony was forthwith performed

[40] Bishop Lamplugh quitted Exeter on the 6th of November; on the 16th of the same month he was appointed to the See of York; on the 8th of December, he was formally translated to that See, at Lambeth, by Archbishop Sancroft, assisted by the Bishops of St. Asaph, Ely, Rochester, and Peterborough; and on the next day, he did homage to his Majesty at Whitehall, (vide "London Gazette," Num. 2398, 2401, and 2408): but James having abdicated the throne before the new Archbishop received his temporalities, they were restored to him by King William, to whom, in the beginning of March, 1689, he was one of the first to take oaths of fealty and submission.

[41] The Prince, on the day of his arrival, repaired to the Cathedral (where he was seated in the episcopal throne) to return thanks to God for his successful progress, and, after divine service and the singing of *Te Deum*, his "Declaration" was publicly read by Dr. Burnet;—yet neither the clergy nor the gentry of Devonshire were in haste to join his enterprise, the sanguinary executions and atrocious barbarities committed in the west, under the authority of the remorseless Jefferies, after the suppression of the attempt of the ill-fated Duke of Monmouth, having excited a powerful dread of the consequences of a failure. In displeasure and chagrin the Prince openly expressed an intention of departing the realm, and "leaving the people of England and the King to settle their mutual differences;"—but shortly afterwards his prospects brightened, and on being joined by the Lords Colchester and Wharton, and other persons of distinction, he determined to proceed. By the advice, however, of Edward Seymour, recorder of Exeter, a meeting of his principal friends was first assembled in this Cathedral on the 17th of November, when the famous "Association," or Engagement, was entered into and subscribed, for supporting the Prince to the uttermost, and securing the religion, laws, and liberties of the country by a free Parliament.

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at Lambeth, and the next day after he did homage to the king for the translation; a great reward for one single act of duty, and more suitable to the King's generosity than his real merit, who so soon retracted his short-lived loyalty, and was as ready to fly in his prince and benefactor's face as the rest, when there was no more to be expected from him."[42]—The Archbishop died in his palace at Bishopthorp, on the 5th of May, 1691, aged seventy-six years, and was interred in York Cathedral. His epitaph states that he was raised tothe metropolitical See much against his own inclination and entreaty,—" tandem licet Dignitatem multum deprecatus, in sedem hanc Metropolitanam evectus est."[43]

On the very day that James the Second translated Lamplugh to York, he bestowed this See on *Sir Jonathan Trelawny*, Bart. S. T. P. Bishop of Bristol; but it seems from Le Neve (" Fasti Eccles.") that he was not confirmed till the 13th of April, 1689, and he was enthroned on the 27th of that month. He was born at Trelawny, in Cornwall; and from the principles of his education he became a warm supporter of the cause of the Revolution.

[42] " Life of James the Second," vol. ii. pp. 237, 238; published in 1816, by Dr. Clarke, from the original Stuart Manuscripts. The See of York had been kept vacant upwards of two years before it was given to Lamplugh, " with an intention, as was universally believed, of bestowing it upon some catholic."—Hume's " History of England," vol. viii. p. 294: edit. 1807. The person for whom it had been reserved was Father *Peters*, King James's confessor.

[43] This agrees with a conversation which the Archbishop had on the 27th of January, 1688-9 with the celebrated Dr. Smith, Provost of Queen's College, Oxford, as stated by the latter in his manuscripts. Dr. Smith affirms, that the Archbishop told him that " he refused to subscribe to the original Association paper, though requested to do so by the Bishop of London;" and that the King, on his coming up from Exeter, took him into his closet and thanked him, saying, that " he was an old cavalier," and adding further, that " he would reward him." The Bishop replied, that " his duty was his reward;" and on the King then telling him, that " he would make him Archbishop of York," he fell upon his knees, desiring the King not to do it. But the King bid him rise, " that it should be so,"—and on coming into his dressing room, ordered my Lord Preston, then President, to draw up a warrant immediately for it.—The Archbishop told me further, says Dr. Smith, that he had heard the Prince of Orange should say of him, that "he had left his flock, and committed the care of it to him," somebody replying, that " he had got an archbishopric by it." But, says the Archbishop to me, " Doctor, I did my duty in coming away, without any design or expectation; besides, if I had staid at Exeter, I might have been suspected to have been of the spiritual lords whom the Prince of Orange mentions to have invited him to England."—Vide " Biographia Britannica," vol. vi. part 1, p. 3737; note 2: edit. 1767.

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He was one of the seven bishops committed to the Tower about the end of May, 1688, for petitioning the King against his order to promulgate from the pulpit his impolitic Declaration for a general toleration in religious worship. After governing this diocess with great ability between eighteen and nineteen years, he was translated to Winchester on the 14th of June, 1707.[44] He died at Chelsea in 1721, and was buried at Trelawny, his family seat.

Offspring Blackall, S. T. P. a native of London, who had been educated at Catharine Hall, Cambridge, was next appointed to this See by Queen Anne; probably, in furtherance of her secret design of effecting the restoration of the Stuarts. We are informed by Burnet, that "he was a man of worth and value, but one who seemed to condemn the Revolution and all that had been done pursuant to it."[45] He was consecrated on the 8th of February, 1707-8. Previously to becoming a bishop, he had been engaged in a controversy with Toland; and, after his preferment, he was involved in another controversial dispute with Benjamin Hoadly (afterwards Bishop of Winchester), on the doctrine of passive obedience and non-resistance, which Blackall had upheld in a sermon preached before the Queen soon after his consecration. But however mistaken he might have been on those points, he has the character of having been "a perfect pattern of a true Christian life," and "one of the best preachers of his time."[46] This respectable divine, says Mr. Oliver, "from the conviction that society ought to promote, with all the means in its power, the enlightenment of the indigent classes, was the originator of the episcopal charity schools at Exeter, and lived to see them in a flourishing condition." He died in his palace at Exeter on the 29th of November, 1716, deeply regretted; and he was interred in the Chapel of St. Gabriel, in the cathedral. His works, chiefly Sermons, were collected into two volumes, folio, and published by his learned friend Sir William

[44] Burnet says, that this promotion, which "gave great disgust to many, he being considerable for nothing but his birth, and his interest in Cornwall, was effected by the influence of the Lord Treasurer Godolphin, who was much reflected upon for it."—"History of his Own Time," vol. ii. p. 487: edit. 1734.

[45] Ibid. p. 488. [46] Vide "Preface" to his Works, by Archbishop Dawes.

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Dawes, Archbishop of York, who describes them as containing "a complete system of Christian morality."

The next Bishop was *Launcelot Blackburne*, D.D. who had been made Dean of Exeter on the 3d of November, 1705; and was consecrated to this See on February the 24th, 1716-17. He was a prelate of little celebrity, but is thought to have obtained preferment by his courtier-like deference to the ruling powers, though behaving with much haughtiness in private life. After presiding here nearly eight years, he was translated to the metropolitan See of York on November 28th, 1724. Dying in London, in 1743, he was interred in the Church of St. Margaret, Westminster.

Stephen Weston, D.D. the next Bishop, was a native of Farnborough, in Berkshire, and received his early education at Eton, whence, in 1682, he was admitted into King's College, Cambridge, and he was subsequently elected fellow of both colleges. For some time he was under-master at Eton School, and afterwards vicar of Maple-Durham, in Oxfordshire. In 1715 he was collated to a prebend at Ely; and on the 28th of December, 1724, he was consecrated to this See, from the interest, as presumed, of Sir Robert Walpole, his fellow collegian. He was a learned and an estimable man; but he somewhat inconsiderately sanctioned the keeping of the *Cathedral Registers* in English. After governing his diocess with much ability full seventeen years, he died on the 8th of January, 1741-42, aged seventy-seven years, and was buried in the south aile of this cathedral. His "Sermons" were published by Bishop Sherlock, in two volumes, 8vo. in 1749.

Nicholas Clagget, D.D. Bishop of St. David's, was next translated to this See by George the Second, to whom he was chaplain, as he had also been to George the First. He was the son of the very eminent Dr. N. Clagget, Archdeacon of Sudbury, in Suffolk, and was educated at Trinity College, Cambridge. After several promotions, he was collated to the bishopric of St. David's, on September the 1st, 1731, which he quitted for that of Exeter on the 2d of August, 1742. After governing this diocess rather more than four years, he died, in London, on the 8th of December, 1746. His published works are confined to a few "Sermons."

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On the decease of Clagget, this bishopric was conferred upon *George Lavington*, D.D. a canon residentiary of St. Paul's, who was born, in January, 1683, at the parsonage-house of Mildenhall, in Wiltshire, of which parish his grandfather was then rector. He received his early education on Wykeham's foundation at Winchester, and whilst there, he acquired much fame by a translation (still preserved) of Virgil's Eclogues into the Greek language, in the style and manner of Theocritus. From Wykeham's school he succeeded to a fellowship at New College, Oxford, where he not only distinguished himself by his wit and learning, but likewise by an ardent zeal for the protestant succession, at a period when the political horizon seemed to threaten a fearful change. After several preferments, he was at length raised to this See, through the interest of the Duke of Newcastle and the Lord Chancellor Hardwicke, who, without either his solicitation or knowledge, had recommended him to the King. He was consecrated on the 8th of February, 1747; and after a vigilant exercise of his episcopal duties for nearly sixteen years, he died in London, on the 13th of September, 1762, aged seventy-nine: his last words were "Δοξα τῳ Θεῳ,"—*Glory to God!*—He was buried in the south aile of this cathedral: the copious epitaph which records his virtues informs us, that he was advanced to his successive dignities in the church through "his conscientious and disinterested attachment to the cause of Liberty and the Reformation." His principal work, intituled "The Enthusiasm of Methodists and Papists compared," published in 3 parts, 8vo. 1749, was replied to by John Wesley.[47] His other published writings were confined to "Sermons."

The Hon. *Frederick Keppell*, or *Keppel*, canon of Windsor, and chaplain

[47] Warburton speaks thus of the above work, in one of his letters to Bishop Hurd, written at Prior Park, near Bath, July 5th, 1752:—"The Bishop of Exeter's book against the Methodists is, I think, on the whole, composed well enough (though it be a bad copy of Stillingfleet's famous book of the *Fanaticism of the Church of Rome*) to do the execution he intended. In pushing the Methodists, to make them *like* every thing that is bad, he compares their fanaticism to the ancient Mysteries; but as the Mysteries, if they had ever been good, were not, in the Bishop's opinion, bad enough for his purpose, he therefore endeavours to show, against me, that they were abominations from the very beginning. As this contradicts all antiquity so evidently, I thought it would be ridiculous in me to take any notice of him."—Warburton's "Letters," p. 117, edit. 1809.

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to George the Third, was appointed to succeed Lavington in September, 1763; and he was consecrated on the 7th of November following. He was descended from an ancient family, who were seated at *Keppel* in Guelderland as early as 1179, if not prior to that time.[48] About four years after his promotion, Bishop Keppel was constituted Dean of Windsor, which he held *in commendam* with this See, till his decease on the 27th of December, 1777, in the forty-eighth year of his age. He died in the deanery at Windsor, and was interred in the Collegiate Chapel of St. George. Whilst at Exeter, he repaired and enlarged the Bishop's palace. He also, on the recommendation of Bishop Warburton, became the patron of the erudite but laborious *Toup*, who, by his interest, was installed a prebendary of this church in 1774. The incomes of his inferior clergy were likewise generally augmented throughout his diocess, in consequence of his investigations and orders.

John Ross, D. D. (a descendant of the ancient family of *Ros*,) chaplain to the King, and preacher at the Rolls Chapel, London, was elected to this See on the 12th of January, 1778, and installed by proxy on the 3d of February following. He was born on the 25th of June, 1719, at Ross in Herefordshire, and had been educated at St. John's College, Cambridge, where, in 1746, he wrote an ingenious pamphlet, in defence of Dr. Middleton, against the critical remarks of Jeremiah Markland. About three years afterwards he distinguished himself by publishing a valuable edition of Cicero's "Epistolæ ad Familiares," in octavo, from a manuscript, on vellum, belonging to Dr. Mead, to which he attached explanatory notes in English. When in possession of this See, he lived in a retired and unostentatious manner, but was much esteemed for his affability and mildness. He was remarkably abstemious,

[48] His grandfather, Arnold-Joost, was Page of honour to the Prince of Orange, whom he accompanied into England, in November, 1688, and by whom, in February, 1695-6, he was created Baron Ashford, and Earl of Albemarle. In 1702 he was declared General of the Dutch forces, and he greatly distinguished himself in the principal victories of the Duke of Marlborough. William-Anne, his father, received his baptismal name from her Majesty Queen Anne: he, also, was a gallant soldier, and was successively in the battles of Dettingen, Fontenoy, Culloden, and Vall. He himself was brother to the third earl, and uncle to the fourth. His second brother, created viscount in April, 1782, was the celebrated Admiral Keppel, whom Burke so highly eulogizes at the conclusion of his celebrated "Letter to the Duke of Bedford."

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and passed great part of his life in reading the best authors, principally, on religion. He died, unmarried, on the 14th of August, 1792, and lies buried in the south aile of the cathedral choir. His legacies to servants, some of whom had been with him nearly thirty years, and none less than fourteen years, amounted to two thousand pounds. He also gave two hundred guineas to the Infirmary of this city, and left great part of his library to the chapter of Exeter.[49]

The successor of Bishop Ross was *William Buller*, D. D. Dean of Canterbury, (half brother to the well-known Judge Buller,) who was descended from the ancient and wide-spreading western family of that name, and born at Morval, in Cornwall, August the 20th, 1739. After some minor preferments he was elected Dean of Exeter, on the 25th of March, 1784. Whilst holding that situation, he had the honour to entertain, at the Deanery, in August, 1789, their late Majesties George the Third, and Charlotte, his consort, together with three of the Princesses, when proceeding to Lord Borringdon's at Saltram, near Plymouth. On the second day their majesties and suite attended divine service in the cathedral, after which the King held a levee in the Bishop's Palace. They remained two nights at the Deanery, and again slept there on their return and progress to Weymouth. The great attention and hospitality exercised by Dean Buller during these visits secured to him the favour of his majesty, who, about the middle of 1790, made him Dean of Canterbury, and in 1792 raised him to this See; he was consecrated on the 2d of December, in the latter year, at Lambeth Chapel. He died on the 12th of December, 1796, and was interred in the south aile of the choir, in this church, nearly opposite to the door leading into the episcopal palace.

[49] See "Gentleman's Magazine" for 1792, p. 864; and Nichols's "Literary Anecdotes," vol. ii. p. 183. In the latter work are several letters from Bishop Ross to the Rev. George Ashby, who had been his fellow collegian, and was honoured by his friendship. In one of them he says,—"The dignities in my church, which are in my disposal, and of considerable value, are few; and my prebends have no corps, with only an annual stipend of twenty pounds, and have no other value in them than as a qualification for a canonry, which is in the choice of the chapter." Ibid. p. 187.

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Henry Reginald Courtenay, D.D. Bishop of Bristol, and brother to the first Viscount Courtenay, was next translated hither, and consecrated on the 10th of March, 1797. He was educated at Christ Church, Oxford; and after several preferments was made chaplain to the king, and rector of St. George's, Hanover Square, in 1774. In 1794 he was promoted to the See of Bristol, and thence removed to Exeter, as above. He died at his residence in Lower Grosvenor Place, London, on the 9th of June, 1803, aged sixty-two years. He is recorded to have been an amiable and learned prelate, and to have governed his diocess with the greatest credit.

The next bishop was *John Fisher*, D.D. canon of Windsor, who was the eldest son of the Rev. John Fisher, rector of Culbourn, in the Isle of Wight, and prebendary of Sarum. He was born at Hampton, in Middlesex, in the year 1748, of which parish his father was then vicar; and he had nine brothers, one of whom, Dr. J. P. Fisher, is now Sub-Dean of Exeter. His early education was obtained at the Free School in Peterborough, whence he was removed to St. Paul's School, and subsequently to Peter House, Cambridge, where in 1770 he took the degree of A.B. and became eminent for his classical acquirements. In 1773, he was elected fellow of St. John's College, of which he afterwards became a tutor, and he acquired great reputation from his felicitous mode of conveying instruction, and unfolding the rudiments of knowledge. In 1780, on the recommendation of Bishop Hurd, he was appointed one of the preceptors to Prince Edward, (the late Duke of Kent,) and, in the following year, chaplain to the king, and a deputy clerk of the closet. Whilst thus engaged, he so fully obtained his late majesty's esteem by the urbane simplicity of his manners, his amenity of disposition, fidelity of trust, and true piety, that he treated him rather as a friend than as a subject, and reposed in him almost unlimited confidence. In 1785, his attendance on Prince Edward having ceased, upon the latter proceeding into Germany to complete his studies, he went to Italy for the benefit of his health; but was recalled in the following year, on being constituted a canon of Windsor. In 1789 he proceeded D. D., and in 1803 he was preferred to this See, to which he was consecrated by the Arch-

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bishop of Canterbury in Lambeth Chapel, on July the 17th, in that year.[50] Within a few months afterwards he was appointed, by the late King, to superintend the education of the much lamented Princess Charlotte of Wales, a trust which he fulfilled in the most exemplary and meritorious manner, though (from particular circumstances) of the most difficult execution, and fraught with the most anxious solicitude. After governing this diocess nearly four years, he was translated, on July the 30th, 1807, to the more valuable bishopric of Salisbury, which he held till the period of his decease on the 8th of May, 1825, in the seventy-seventh year of his age. He died in Seymour Street, London, and was interred in St. George's Chapel, Windsor.

In closing this brief notice of an amiable prelate, we should not discharge our duty to his memory, and to our own feelings, if we did not testify a grateful recollection of his sincere devotion to the cause of literature and the fine arts, by his patronage and unaffected kindness to those authors and artists who had the pleasure of a personal intercourse with him.

The Hon. *George Pelham*, D. D. Bishop of Bristol, was appointed to succeed Dr. Fisher on the 21st of July, 1807; and he was confirmed on the 12th of August, and installed on the 28th of September in the same year. After governing this diocess with distinguished reputation for seventeen years, he was translated to Lincoln on the 19th of August, 1820: he died on the 7th of February, 1827, in consequence of a severe cold, caught whilst attending the funeral of the late Duke of York at Windsor. He was the son of Thomas, Lord Pelham, first Earl of Chichester, and was born on the 13th of October, 1766.

On the translation of Pelham this bishopric was conferred upon *William Carey*, D.D. prebendary of Westminster, who was elected on the 28th of October, 1820, and consecrated on the 12th of November following. He was installed on the 4th of January, 1821, and is still, March the 1st, 1827, in possession of the episcopal chair.

[50] The present venerable Dr. Burgess, P.R.S.L. who succeeded Bishop Fisher at Salisbury, was at the same time consecrated Bishop of St. David's. The consecration sermon was preached by the Rev. Ralph Churton, (a name of much celebrity in the republic of letters,) and published, in 1803, under the title of "The Constitution and Example of the Seven Apocalyptic Churches."

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CHAP. IV.

HISTORICAL AND CHRONOLOGICAL NOTICES OF THE FOUNDATION AND PROGRESS OF THE BUILDING OF EXETER CATHEDRAL, DEDUCED PRINCIPALLY FROM THE FABRIC ROLLS AND FROM OTHER AUTHENTIC ARCHIVES OF THIS SEE:—TOGETHER WITH A DESCRIPTION OF THE CATHEDRAL IN ITS PRESENT STATE, AND AS ILLUSTRATED BY THE ANNEXED ENGRAVINGS.

Of the original monastery founded by King Athelstan, in 932, upon this spot, and dedicated to St. Peter, not any part remains, nor yet of that which is said to have been built upon its ruins, and became the seat of the bishopric under Leofric, in the time of Edward the Confessor; if we except, perhaps, the sepulchral crypt in which Leofric himself is recorded to have been interred.[1] But not the least portion of the present Cathedral can be truly assigned to the Saxon era, although both Hoker and Godwin gave currency to the now exploded opinion, of St. Mary's, or the Lady Chapel, being the work of that period; and Dean Lyttelton, whilst in the act of refuting Godwin, committed a like error, by attributing the present towers to Saxon builders.[2] The Dean's mistake appears to have originated from the following passage in Leland's "Itinerary;" and which, having modernized the language, he quotes thus, "This Cathedral Church remained from the time of Leofric, the first Bishop of Exeter, *after one rate*, to the time of Bishop Quivil, who first began the Cathedral Church now standing in Exeter, and

[1] See Chapter I. pp. 13—16.

[2] Vide Dean Lyttelton's "Remarks," &c. p. 2, in the publication on this Cathedral by the Society of Antiquaries. The Dean was equally mistaken in saying that "the tower of St. James's Church, at Devizes, and that of Iffley, near Oxford," are "undoubtedly Saxon buildings;" for both those fabrics are unquestionably of the Anglo-Norman period. Vide "Architectural Antiquities," vols. iv. and v. where those buildings are fully illustrated and described.

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levied a subsidy on his clergy to the setting forward the work."[3] From the words "remaining after one rate to the time of Bishop Quivil," the Dean concludes that no alteration was made in the building from the age of Leofric to that of the latter prelate, and hence the erroneous deductions in which he has been involved by attempting to rebut the claims of William Warelwast, the real founder of that edifice of which Bishop Quivil commenced the alteration and enlargement, and which by his successors was extended into its present dimensions and magnificence.

There can be little doubt but that the Saxon Church was of very limited dimensions, and far inferior in its architecture to the Cathedral erected by Bishop Warelwast, who, according to the manuscript at Oxford, quoted in a preceding chapter, commenced his building in the year 1112: "Anno Domini M° centesimo xij°, prima fundata est Exon. Ecclesia."[4] Godwin, speaking of Warelwast, says, that when he began to enlarge his church, it was no bigger than that part which is now the Lady Chapel, "quæ tunc temporis amplior non erat quam B. Mariæ;" and William of Malmesbury, in his brief notice of Osbert, Warelwast's predecessor, intimates that his Cathedral was but a mean edifice in comparison with those constructed by the Normans. His words are, "In victualibus et cæteris rebus ad Anglicos mores pronior, parum Normannorum pompam suspiciebat"—"ita pro more antiquorum præsulum veteribus contentus ædificiis,"[5] &c. Judging from the Norman towers which now form the extremities of the present transept, Warelwast's church must have displayed much of that national pomp of which the historian speaks, and as those towers nearly flanked the western entrance, its length to the extreme walls of the Lady Chapel, which there is strong reason to believe occupies the site of the original Saxon Church, must have been full two hundred and forty feet.[6]

Whether Bishop Warelwast completed the erection of his church, has not

[3] Leland's "Itinerary," vol. iii. p. 52, edit. 1744.

[4] Vide ante, chap. ii. p. 20. [5] De Pontif. lib. ii.

[6] From the semicircular ornamental arch, opening from the south aile to the cloister green, it may be presumed, that the entrance vestibule projected beyond the towers to about the distance of the second column of the present nave.

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been clearly ascertained, yet it is most probable that he did complete it, since the towers, which we may presume would have been the last built, are altogether in the style of his age. Before, or about the period of his decease, the new building, particularly the choir, suffered considerable injury by fire, during the siege of Exeter by King Stephen, anno 1136. The city was then held for the Empress Matilda, by the brave Baldwin de Riperiis, or Redvers, second earl of Devon; and during a close investment of three months, was heroically defended, but at length compelled to surrender for want of water. On this occasion Stephen acted with great clemency, and the archives of the Dean and Chapter attest, that he granted the yearly rent of 7*l.* 10*s.* issuing out of the manor of Colyton, to this Church, as a compensation for the damage which he had occasioned during the siege,—"pro restauracione dampnorum que feceram eidem ecclesie in obsidione."[7]

Bishop Chichester, Warelwast's successor, is recorded as a liberal contributor to the buildings of his Church;[8] and his successors, Robert Warelwast, Bartholomew Iscanus, and John the Chantor, continued the repairs, which were eventually completed by Bishop Marshall, by whom the Church was finished, "according to the plan and foundation which his predecessors had laid."[9] Bishop Marshall died in 1206: from that time until the accession of Quivil, in 1280, we have no distinct record of any addition to this fabric; yet from the style of the architecture, and from various incidental notices in the muniments of the church, there is much reason to believe that the present *Lady Chapel* was erected during the intervening period;—most probably in the episcopate of Bruere, or between the years 1224 and 1244, in the latter of which that prelate died.[10]

[7] Vide Muniment, in a vellum ledger, compiled temp. Henry VI. p. 32.

[8] Godwin, "De Præsulibus," p. 402.

[9] Godwin's "Catalogue of English Bishops," p. 398. "Structura ab antecessore inchoatam is perfecit."—"De Præsulibus," p. 402.

[10] That there was a chapel dedicated to St. Mary, in Bishop Bruere's time, is evident from a deed of Chapter, dated in 1237, now in the possession of the College of Priests Vicars. In Bishop Bronescombe's grant of the Church of Buckerel to support his anniversary (vide his Register, fol. 97) he mentions the chapel which he had newly built for his place of sepulture—

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We are now arrived at the period when, by the good taste and munificence of BISHOP QUIVIL, those great alterations and enlargements were commenced, which, being pursued on the same scale by succeeding prelates, advanced the Cathedral to that high state of importance and grandeur which it still displays. It has been remarked, and the observation is substantially correct, that "whatever was the state of the church at the accession of Bishop Quivil, the uniformity of the structure, as it at present stands, seems to prove beyond a doubt, that the whole, as the uniform tradition of the different writers has delivered down to us, was the fruit of one great design; and its singular elegance does as much honour to the taste, as its noble size does to the munificence of the founder."[11]

Quivil had been a canon of Exeter for some time prior to his elevation to the bishopric, in October, 1280; and it appears from an entry in the fabric rolls, that some alterations were already in progress, as in the roll for 1279, (30th of September) the sum of 8*s.* 9*d.* is stated to have been paid for three windows in St. James's Chapel.[12] This chapel, which is on the north side of the Cathedral, with the corresponding chapel of St. Andrew, on the south side, are supposed by Mr. Oliver to have formed the transept of the Norman church erected by Bishop Warelwast. After remarking that "they were originally of the same height as the adjoining

"*juxta capellam B. Mariæ,*"—and his elegant tomb still occupies the space below the arch opening from the Lady Chapel to his own. In the fabric roll of 1303, the sum of vi*s.* ii*d.* is charged for plumber's work,—"*cooperient. sup. capellam B. Marie, et alibi super novum opus;*" and in that of 1316, the sum of 10*s.* is charged for a fortnight's wages to the plumber, "*eradicand. veterem cooperturam super capellam B. Marie.*"

[11] Sir H. C. Englefield's "Observations" on Bishop Lyttelton's "Account," as published by the Society of Antiquaries, p. 14.

[12] Where particular chapels are mentioned in the ensuing pages, the reader will refer to the Ground Plan for information as to the respective situations of each. The fact of the Fabric Rolls, viz. the Rolls of the "*Custos operis Ecclesiæ Sancti Petri Exoniæ,*" commencing in Quivil's time, affords a strong corroboration that the works now begun and intended were assuming that importance and magnitude which rendered the appointment of a particular officer to keep an account of the expenses both expedient and necessary. These Rolls commence in the year 1279; and are continued and preserved in an almost uninterrupted succession for 160 years, namely, until 1439.

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ailes," he proceeds thus, " the comparative simplicity of the upper roof of both these chapels, the prodigious size of their sculptured corbels, and the singular finishing of the piscina in St. James's Chapel, sufficiently demonstrate that the *lower vaulting* is of much more recent construction."[13]

Godwin, following Hoker, and, in the first instance, using almost his very words, says that Bishop Quivil " first began to enlarge and encrease his Church from the chauncell downewards:"[14] in another passage he remarks, that Quivil, " finding the chauncell of his Church to be builded and finished to his hands, built the lower part of body of his Church from the quier westward;"[15] and in a third he states, that this prelate " founded both the transept and the nave."[16] In thus limiting Bishop Quivil's work to the mere extension of the Cathedral towards the west, Godwin is unquestionably inaccurate, as it may be directly inferred from various entries in the fabric rolls, that the rebuilding of the Choir was commenced by Quivil, although it was not completed till the time of Bishop Grandisson.

In the roll of 1284, among the expenses concerning the fabric of the tower beyond the exchequer, " *in turri ultra scaccarium*," is a charge for two carpenters, at 2*s.* 8*d.* a week; and in that of 1285, are the following charges; " ad fenestram largiorem faciendam in turri predicta et ad altare ejusdem removendum, 6*s.* 4*d.*;" towards glazing the same window, 3*s.* 9*d.*; for making a window in St. Paul's tower, 19*s.* 2½*d.*; and for glazing the window there, 6*s.*: for glazing a window in St. John's tower, 5*s.*; and for work in the chapel of St. Mary Magdalene, 5*s.* 8*d.* In the roll of 1286, 2*s.* 3*d.* is charged for taking down the wall under the arch of the tower of St. John,— " in muro prosternendo sub archam in turre S^ti^. Johannis,"—with other expenses towards opening and fitting up the great window of the same tower, to the amount of 30*s.*: the sum of 4*s.* is also charged for work about the organs; and 2*s.* 1½*d.* per week, for Richard de Malmesbury, who was employed as a painter.

[13] " History of Exeter," p. 119. [14] " Catalogue of English Bishops," p. 402. [15] Ib. p. 392.

[16] " De Præsulibus," p. 406.—" fundamenta hic jecit septi transversi (ubi ex utraque parte ab Austro nimirum, itidemque ab Aquilone campanile surgit speciosum) necnon et navis Ecclesiæ, quam ad eum locum protendit, ubi nunc est baptisterium."—

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The above charge for prostrating the wall under the arch in St. John's tower, gives some insight into the manner in which Bishop Quivil's daring attempt to convert the ponderous Norman towers into a transept, or cross aile, was executed; for before that could be done, so as to correspond with the increased elevation of the choir, it was requisite to take down the inner side of each tower to nearly half the height from the ground, and to construct a vast and massive arch to sustain the remaining upper part. That the roof of the new Church was raised considerably higher than that of the old one, is evident from the ancient Norman windows, and other ornamental work, which may be seen in each tower, between the present vaulting and the roof, and which originally must have been exposed to the eye from the area round the church. —How far the Choir was carried on in Quivil's time can only be conjectured; but the probability is, that it was not extended farther than the fifth arch from the east end, as some variations in the design, &c. of the architectural parts are there observable.

During the prelacy of Bytton (Quivil's successor[17]), viz. from 1292 until 1307, the works of the choir and its ailes were slowly proceeded with. In the roll from Michaelmas, 1299, to Michaelmas, 1300, is entered "summa totius custûs novi operis," 170*l.* 6*s.* 2*d.* In the roll from 1301 to 1302, are mentioned 300 stones from Silverton, "ad voltam;"—in that of the following year, a bequest is recorded of 6*l.* 13*s.* 4*d.* from Andrew Kilkenny, Dean of Exeter, and a charge of 8*s.* 6*d.*, "in ala australi novi operis pavianda;"—and in that of 1303 and 1304, considerable sums are charged for lead and stone, and also for glass and glazing, namely, 364 feet of glass, at 5½*d.* per foot, 8*l.* 6*s.* 10*d.*; 140 feet of painted glass, at 5½*d.* per foot, 64*s.* 2*d.*, and fitting the same, 2*s.*; to Walter the glazier, for fitting the glass of the gable end,[18] and of "octo summarum fenestrarum, et sex fenestrarum" in other parts of the church, 4*l.* 10*s.* In the last year of Bytton's episcopate, the total expense of the work was 156*l.* 19*s.* 1*d.*

[17] Quivil died in 1291, and was buried in the middle of the Lady Chapel. In the Fabric roll of 1308, there is an entry of 6*s.* 8*d.* for the expense of an obit "*pro obitu E'pi Petri primi fundatoris novi operis.*"

[18] This must have been the gable end of the choir, as there was no other at that time in progress.

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Stapeldon, the next Bishop, was a most munificent benefactor to the new church; so much so indeed, that in Bishop Grandisson's Register he is stated to have *made* the *Choir:* "Quod postmodum per W. Stapyldon Exon Ep'm qui chorum ecclesie et novas imagines Petri et Pauli fieri fecit;"[19] but this expression must be understood with the necessary limitation, and restricting it to the nearly finishing of the choir, and preparing the altar for the performance of divine worship. Leland, speaking of this prelate, says that he "voltid the Presbyterie," and "made also the Riche Front of stone worke at the High Altare, and also made the rich Silver Table in the middle of it."[20]

In the roll of 1308-9, the charge for plumbers' work is 23*l.* 7*s.* 1½*d.*;—in that of 1309-10, is an entry of 12*l.* 4*s.* for two ship-loads of stone from Caen, and another of 52*s.* 6*d.* paid to John de Glaston, for removing the former walls. In the roll for the year 1316-17, there is also an entry of 8*l.* for a ship-load of Caen stone.

Among other benefactions recorded in the roll of 1310-11, is the sum of 124*l.* 8*s.* 8*d.*, "de dono domini Walteri Episcopi;" and 100*s.*, "de dono Magistri Michaelis Berham," Chancellor to the Archbishop of Canterbury. Independently of the above, Bishop Stapeldon gave 1032*l.* 5*s.* 8*d.* in different years, prior to his murder in 1326, a very considerable part of which was expended upon the *stone Screen* and garniture of the high *Altar*.[21]

[19] Vide Lyttelton's "Some Remarks," &c. p. 6. [20] "Itinerary," vol. iii. 2d edit. p. 52.

[21] From the large sums mentioned in the Rolls to have been expended upon Stapeldon's Altar, and from the remains which were found (and ordered to be preserved) by Mr. John Kendall, the cathedral mason and architect, when the late screen was taken down in 1818, there can be little doubt but it must have been of great elegance, and richly adorned both with statuary and painting. In the roll of 1318-19, the sum of 27*l.* 7*s.* 7½*d.* was allowed to the *Custos Operis* for the "*Tablatura Magni Altaris*," and in the same year 39*l.* 9*s.* 7*d.* is set down for materials and wages about the stone screen, "*de Tablaturâ Lapideâ.*" In 1319-20, the sum allowed on account of the same, amounted to 82*l.* 14*s.* 8¾*d.*; and 2*s.* was charged for six bars of iron for the stone tabernacle of the great altar. In 1320-21, the cost of the *Tablatura*, or screen, was 81*l.* 19*s.* 10¾*d.* In 1321-22, the expense of materials and workmen, about the screen, amounted to 86*l.* 4*s.* 5*d.*, of which was paid for making two *Images*, 2*s.* 4*d.*; four ditto, 4*s.* 8*d.*; seven ditto, 8*s.* 3*d.*; three ditto, 3*s.* 6*d.*; four ditto, 4*s.* 6*d.*; three ditto, 3*s.* 6*d.*; and two ditto, 2*s.* 4*d.* In 1323-24. the *Image-makers* from London were paid for their work, 39*s.*; and in 1324-25, John, the Goldsmith, was finally paid for the silver work, placed, most probably, in front of the altar, and remaining in Leland's time. The

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Bishop Lyttelton, speaking of the works of this period, says, "that for carrying on the buildings, the several Dignitaries of the church paid every year the following sums, viz. 6*l.* 7*s.* 4*d. de dignitate Decani;* 3*l. de dignitate Precentoris;* 38 *sol. de Cancellar.;* 64 *sol. de Thesaurar.* &c. as they are entered on the rolls. All the clergy of the diocess were also taxed by Bishop Stapeldon towards this work; and the several religious houses throughout the diocess granted a participation of their prayers, &c. to all such as would contribute to the fabric of the Cathedral."[22]

In the roll of 1318-19, is charged 12*d.* for an iron plate to grind colours on; and in that of 1320-21, considerable quantities of verdigrise and vermilion are mentioned. In the former roll, there is also a charge of 5*l.* 6*s.* 8*d.* for four columns, with bases, sub-bases, and capitals;—with a further sum of 4*l.* 10*s.* 3½*d.* for 243 feet of marble steps, at 4½*d.* per foot, "*pro La Pulpytte,*" which was a distinct building on the north side of the church, where lectures and sermons were occasionally delivered:[23]—in the roll of 1324-25, is a charge for 2000 tiles for the same edifice.

The *Glazing* of the new work appears to have been proceeded with in 1317, and the following years; and part of the glass, both plain and coloured, was brought from Rouen, in Normandy, by way of Seaton: thus in the roll of 1317-18, these entries are made, "DCXXXIX peciis de albo vitro empt. apud Rotomagens, xv*l.* xiiii*s.* ix*d.* Item, CCIII peciis de colorato x*l.* ii*s.* iiii*d.* in batello ad carriandum dictum vitrum de Seaton usque Exon, x*s.*" In the roll of 1319-20, the sum of 20*s.* 8*d.* is entered for sixteen pieces of coloured

foundation of Stapeldon's screen, as ascertained in 1818, was partly raised upon a pavement of glazed tiles, about six inches lower than the present marble floor. In one part, near the middle, was a sandy stone, with a small excavation about seven inches deep, in which some treasure is supposed to have been found by one of the workmen, who soon after quitted Exeter.—In the roll of 1350-51, is an entry of 2*s.* paid to John Bellringer. "*ad mundandum omnes Imagines supra magnum altare Ecclesiæ.*"

[22] Vide "Some Remarks," &c. p. 7, wherein references for this statement are made to the archives of the Dean and Chapter.

[23] In the roll of 1319-20, is entered for 500lbs. of iron, to make the great bars "*pro la Pulputte,*" 15*s.* 5*d.*; and for two great bars of iron for the same building, to be made of the weight of 400lb. 12*s.*

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glass, and 5*s.* 4*d.* for eight pieces of white glass;—and in that of 1323-24 twelve pieces of stained glass are set down at 8*s.*, and eight pieces of white, or plain glass, at 2*s.* 8*d.* From this latter entry, it appears that stained, or coloured glass was 8*d.* per foot in Edward the Second's reign, and plain glass 4*d.* per foot. In the roll of 1324-25, "pro maremio apud Thopysham ad terram ponendo de batillis," 11*s.* is charged; and for the hire of six men "apud Thopisham ad portandum maremium de mari usque ad terram," 12*s.*

Bishop Grandisson succeeded Stapeldon in October, 1327; and within little more than a year after, viz. on the 15th of the kalends of January, (December the 18th,) 1328, he dedicated the High Altar to the honour of "the most blessed Mother of God, and our Virgin Mary, and in honour of the blessed Apostles Peter and Paul;" to whom he commended the care and custody of the same; and to those who should "assist at it, in a state of grace," he granted an indulgence of forty days.[24] Of this proceeding he informed the Supreme Pontiff, John XXII., and his Cardinals, adding, in his letter, that the Church was now nearly *half executed*, and that when completed, it would be superior in its kind to any Cathedral either in England or in France.[25] Shortly after, this Bishop preferred a petition to the same Pope for the appropriation of St. Marian's Church, in Cornwall, (the "yearly tenths of which did not exceed ten marks,") to the Dean and Chapter, for the support of the residentiary Canons, in consideration that a moiety of the Canons' stipends, which in all was only 4*l.* each per annum, had been assigned for the charges of the fabric of the Cathedral; which, he says, "though it was begun in a decent and even magnificent manner, yet the greater part remained to be erected."[26] This passage corroborates the

[24] Grandisson's "Register," vol. ii. fol. 102.

[25] "Ecclesia Exoniensis fere ad medium constructa mirabili super ceteras in genere suo Regni Anglie vel Francie, si perficiatur, pulcritudine renitebit."—Reg. ejusdem, vol. i. fol. 37; inter literas Papales.

[26] "Fabrica Ecclesie Exon decenter & magnificè inchoata, pro majori parte adhuc remanet construenda." Reg. ejusdem, vol. i. fol. 39.—Bishop Lyttelton remarks, that "we are not to understand that half their *income* was expended on the fabric; for the canons' stipends mean only the *quotidians*, and not the produce arising from the farms, which in those days were occupied by each canon, and not leased out, as at present."—Vide "Some Remarks," &c.

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statement already made, that the design of the whole Church emanated from one comprehensive and master mind, and that it was carried on and almost completed from one original plan.

There appears, indeed, to have been an extension by Grandisson, which Leland has thus noticed: this Bishop "enlargid the West part of the Chirch, making vii. Archis wher afore the Plot was made but of v." He says, also, that "this *Joannes* voltid the body of the Chirch."[27] From this authority, and from various entries in the records, there can be no hesitation in referring nearly the whole of the *Nave* to Grandisson; and Mr. Oliver conceives that he might likewise have erected the *jubé*, or rood loft, which divides the nave from the choir, as well as added to the towers the beautiful chapels of St. John and St. Paul.[28]

In the roll of 1330–31, is an entry of 60*l.* given towards the fabric by Bishop Grandisson. From the same roll it appears, that William Canon, senior, of Corf (Corfe, in Dorsetshire), and his son William, after the decease of his father, had received *in toto*, for marble furnished, 132*l.* 17*s.* 5*d.*[29] From the roll of 1331–32, under the month of January, it appears that William Canon, resident at Corf, the younger, agreed with the Dean and Chapter to furnish marble "ad Fabricam *Navis* Ecclesiæ beati Petri, Exon," viz. eleven great Columns and a half, the price of each to be 10*l.* 16*s.*, in all, 124*l.* 4*s.*; also sixty pair of columns for bases and capitals, at 15*l.*, the price of each base, with capitals and colums, 5*s.*; and twenty-nine columns for the *Cloister*, at 21*s.* 9*d.*, the price of each 9*d.* The total sum being 140*l.* 5*s.* 9*d.*[30]

[27] "Itinerary," vol. iii. p. 52; 2d edit.

[28] "History of Exeter," p. 51.

[29] From the roll of 1329–30, it appears that the Bishop's throne, "*Cathedra Domini Episcopi*," was of stone; although in that of the preceding year, 2*d.* is charged for two large nails and twenty small ones, "*pro Cathedra Domini Episcopi.*" In the same roll is an entry of 1*d.* for thirty-two broad nails for the pulpit in St. John's tower.

[30] The original entries are as follows, viz.—"de xi columpnis et dimid. magnis, precium columpne x *l.* xvi *s.*; unde summa cxxiiii *l.* iiii *s.* Item, paria columpnarum pro basibus et capitellis . . . . xv *l.*; precium basis cujuslibet cum capitellis et columpnis v *s.* Item, pro xxix. columpnis pro claustro xxi *s.* ix *d.*; precium columpne ix *d.* Summa cxl *l.* v *s.* ix *d.* Tenetur ad reparand. totum marmor predictum et defectus ejus supplere tempore collocationis sue in opere per racionabilem monicionem."

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In the roll of 1323–24, the sum of 8*l.* is set down for eight heads, to be cut for vaulting the cloister; and in that of 1324–25, is entered, for Silverton stone for the gutters of the same, 6*s.* 9*d.* A great proportion of the expenditure, entered in the roll of 1340–41, is for stones, chiefly Bere stone, and the carriage of the same to Exeter.[31]

From this period, the nave was regularly proceeded with until its completion about the year 1350, as may be referred from the roll of 1350–51, wherein there is a charge made of 14*s.* for glazing two windows in the chapel of St. Radegundes. The chapel, which was constructed by Bishop Grandisson for his place of sepulture, and in which he was actually interred, is formed within the thickness of the wall of the western façade, and opens from the south side of the great entrance.[32]

Bishop Brantyngham, who succeeded Grandisson in 1370, has been praised as a "considerable benefactor to the *fabric* of his Cathedral,"[33] yet rather undeservedly so, for but little was expended on the church during his episcopate. In the roll of 1380–81, the sum of 16*s.* 11*d.* was paid for work done about the cloisters; and eight fodders of lead were used in covering the new cloister, "in coopertura novi claustri." In 1381–82, fifteen pence was paid for iron work for the windows in the cloisters, and for great nails to strengthen the windows in the north tower: in the same year, a marble stone was sold to the Bishop for an altar in his church, for 26*s.* 8*d.* In 1389–90, two hundred *Tiles* were bought for the pavement of the church; in 1392–93, several sums

[31] Bishop Lyttelton says, that "the foundation stones of the Cathedral appear, by the Fabric rolls, to have been brought from Wypeton, in Heavitree parish, and from Berlegh, in the parish of St. Thomas, on the west side of the river Exe. The outside walls are built of Salcomb, Branscomb, and Kam [Cean] stone; the vaulting is made of Bere stone, and the key stones of Silverton quarry." "Some Remarks," &c. p. 10.

[32] See F in the Plan and Section of the West Front, Plate III. The situation and size of Grandisson's chapel render it clear that this front must be assigned to that prelate, although it is probable that some of the minor parts were finished under his successor Brantyngham. From the roll of 1346, it appears that Bishop Grandisson gave 20*l.* in that year, of which 3*l.* 12*s.* 1*d.* was expended in digging, and in bringing water to the church. In the roll of 1351–2, is an entry of 2*s.* to a mason, for making three stone steps at the church door; and likewise of several small sums, for repairs in St. John's tower.

[33] Vide "Some Remarks," &c. by Bishop Lyttelton, p. 7.

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were paid for labour, " circa pavimentum chori;" and in other years about this period, different charges occur for tiles to pave the church.

But the principal work executed within the Cathedral during Brantyngham's time, was the reconstruction and, most probably, enlargement of the great *East Window* at the extremity of the choir. This beautiful display of art was commenced in 1390, and the expense was chiefly defrayed by a donation of 100 marks, which, on the 20th of April in that year, had been promised to the Dean and Chapter, by Henry de Blackburn, a Canon of Exeter, for the repair and amending, "*pro reparacione sive emendacione*,"[34] of the great window called the *gable*, behind the high altar.[35] The work appears to have been immediately commenced, as in the roll of 1390–91, there is a charge of 12*d.* for twelve cords of hemp for the window over the high altar, besides some smaller sums concerning it, including 2*d.* for the carriage of a horse-load of poles from Stokewood to this city, for the scaffolding.[36] On the 7th of March, 1391–2, the Dean and Chapter concluded an agreement with Robert Lyen, *glasyer*, and citizen of Exeter (who, on the preceding 28th of April, had been *sworn* into the office of glazier of this Cathedral, with a salary of 26*s.* 8*d.* per annum), to glaze the great *Window newly made* at the head of the church; it was covenanted that for every foot of *new* glass he should be paid 20*l.*; and for fitting the *old* glass 3*s.* 4*d.* per week, besides 2*s.* for his assistant; whatever might be necessary for glazing he was to provide at his own cost, but all the new and old glass which might be wanted was to be provided by the Chapter.[37] This window is a very fine specimen of the third division, or order of the Pointed style of architecture, which has been termed the *perpendicular*, and had its origin in Richard the Second's reign. The increased width of the windows at that period, rendered an upright disposition of the principal mullions necessary for the due support

[34] Acts of Chapter, as quoted by Bishop Lyttelton from the book intituled " Primæ quæ Acta fuere," fol. 62.

[35] " Magna Fenestra vocata *Gable*." Acts of Chapter.

[36] In the roll of 1391–92, there is a charge of 3*s.* 8*d.* for the carriage of Bere stone, viz. " of the old window in the head of the church,"—from the Bishop's Palace into the Close at Exeter.

[37] Acts of Chapter, ut supra, fol. lxxii.

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of the inscribing arch; and hence it became requisite to deviate from prior designs, and the flowing tracery of Edward the Third's time was, in consequence, superseded by more geometrical forms. The contrast between these classes of tracery is strikingly exemplified by this window, and that opposite to it, of Grandisson's building, at the west end of the Church:[38] they are both beautiful; but from the varieties in its design, the West Window, as an example of elegant masonry, is to be preferred,—yet in point of magnitude, and in its rich embellishments of ancient painted glass, the east window is unquestionably superior. The parapet of this window is modern, and was executed at the expense of the Dean and Chapter in 1818.

In the last year of Brantyngham's prelacy, viz. 1394, some repairs were made in the upper part of the south tower, and a charge occurs for 25 horse-loads of stone for that work, bought at Whipeton, which, with the carriage, cost 9*s.* 3*d.*

From the roll of 1396–97 it appears, that the plumbers, carpenters, and tylers were generally paid 5*d.* per day, but the *Free* Masons were allowed 6*d.* The names of William Foundyng and William Gervys, *Free-Masons*, often occur; the former had an annual salary of 26*s.* 8*d.* In 1397–98, the sum of 5*l.* was received from Bishop Brantyngham's executors, for stone to pave the cloisters. In the roll of 1399–400, Raddon stone is occasionally mentioned: and in that of 1402–3, is an entry of 12*d.* for a hemp rope to support the *Veil* before the great cross.

In the year 1410, in Bishop Stafford's time, the successor of Brantyngham, "letters of indulgence were directed to the four archdeacons of this See for the raising a sum of money to the use of the fabric;"[39] yet it does not appear that any particular works were then in progress.[40] In the roll of 1410–11, the sum of 8*s.* 3*d.* is charged for 1132 stones, for the pavement of the church; and in that of 1418–19, are entries of some small sums paid to different workmen, for mending a window of the Bishop's chamber, and for

[38] See the Sections of the West Front, and East End, PLATES III. and XIII.

[39] "Some Remarks," &c. by Bishop Lyttelton, p. 7.

[40] Mr. Oliver imagines that the *Quadrangle* of the cloisters was completed by Bishop Stafford. "History of Exeter," p. 58.

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repairing and covering "*claustrum*" of the Bishop, which had been injured in erecting a new *Vestry* for the Lady Chapel. In the roll of 1437-38, the sum of 56*s.* 8*d.* is charged for 489 rounds [quere?] for the windows of the new Vestry; and in that of the following year, is an entry of 2*s.* 9*d.* paid for 33 pieces of large Flanders pavement for the flooring of the same.

There does not appear to be any known record of the foundation of the present *Chapter-House*, nor yet by whom it was originally built. From the general style, however, of the architecture of the lower part, up to the sills of the windows, as well as from the forms and character of its ornamental sculpture, there can be no hesitation in referring its erection to the reign of Henry the Third, and in regarding it as the work either of Bishop Bruere or of Bishop Blondy. The honour of building the upper part, and of completing it nearly as it now appears, is due to Bishop Lacy (who succeeded Bishop Stafford in 1420), except, perhaps, as to a part of the pannelled ceiling, which is of wood, and has the arms of Bishop Bothe, as well as those of the former prelate, among the ornamental parts of the cross beams. The upper part of this edifice was in a ruinous state previously to Lacy's accession, as appears from the roll of 1412-13, which registers the payment of 12*d.* to John Tinley, mason, for his labour in examining the ruin, "*ad videndum ruinam in domo capitulari;*"—and in the roll of 1418-19, there is an entry of 6*s.* 8*d.* for mending the great west window of the chapter-house.

Bishop Lacy's work was probably commenced about the year 1427, when John Wolston and John Harry, *Free-masons*, were sent from Exeter to Bere to provide stone. In the roll of 1429-30 is an entry of 64*s.* for 32 cart-loads of Bere stone purchased at the quarry; and another of 6*l.* 18*s.* 6*d.* for the carriage of the same to Exeter:—In that of 1434-35 is the charge of 2*s.* 8*d.* for three loads of Plaister-of-Paris; and of 6*l.* 19*s.* 4*d.* for 32 waggon-loads of Bere stone and its carriage; and that of 1438-39 records the purchase of 48 waggon-loads of Bere stone, which, with its carriage to Exeter, amounted to the sum of 15*l.* 4*s.* There can hardly be a doubt but that the stone thus bought was used in the construction of the Chapter-House; the great east window is attributed, by William of Worcester, to Bishop Nevylle.

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In the roll of 1429-30, there is an entry of the payment of 15*l.* for glazing a new window in the *western* tower, "occidentali turre,"—but it may be questioned whether this be not an error for the large window in the *southern* tower, which, though originally made by Bishop Quivil, was probably rebuilt at the above period, the style and character of its tracery and ornaments being correspondent with the architecture of that age.[41]

The decorative finishing of the interior of the Cathedral by gilding and painting, appears to have been executed under Bishop Lacy. The roll of 1437-38 records the payment of 101*s.* to John Budde, "peyntor," of Exeter, for painting fifty-seven *nodi*, (key-stones, or bosses,) in the south ambulatory, in addition to the 70*s.* which had been given by the Priests Vicars.[42]

Considerable havoc was made among the statuary and decorative works

[41] It should be recollected that this Cathedral has no western tower, nor is there any window in the west front that could be intended by the above entry.

[42] "Solut. John Budde peyntor de Exon, pro pictura LVII. nodorum in australi ambulatoria eccles. Cath. Exon (videl.) LXX. sol. de dono vicariorum de choro ibidem pro pictura cujûslibet nodi iii."

In concluding our present Extracts from the Fabric Rolls (for they will again be referred to in proceeding), we shall congregate the following miscellaneous information, which may be usefully applied in ascertaining the alteration of prices in different ages.—1351-52, paid for a new key to the door near the great altar, 3*d.*—1372-73, six pair of gloves for the carpenter, bought for raising the timber, 12*d.*—1382-83, three pennyworth of paper "*Quaturno Papyri*" was purchased to insert different accounts; and also one lance for a standard on the feast of the dedication of the Church.—1389-90, for a new key for the doors on the north side the high altar, 10*d.*; to John Brigg, for his labour in clearing the front, called the Rerdos, behind the great altar, 20*s.*; and for painting the sword of St. Paul, 16*d.*—1395-96, for five mats for the chapter-house, 18*d.*; and for mending the dragon, 4*d.*—1405-6, "one rennyng barr for the door of the logge," 5*d.*; and for a cramp bought for a little door near "Le Cokrowe," 3*d.*—1413-14, for a key for the door called "Lytel Still," 21*d.*—1418-19, for a new brass cock for St. Peter's Fountain, 6*s.* 8*d.*; and for four "Quarterns" [quires] of Paper, 1*s.* 6*d.*—1419-20, collected from the mayor and citizens of Exeter, 4*s.* 10*d.* "pro emendatione Piparum Fontis beati Petri Exon."—1423-24, for a cord, "pro magnis Lampadibus in navi Ecclesiæ pendendis," 3*s.*; and for two pitchers of oil "pro Lampade Bertini," 2*s.* 6*d.*—1425-26, for a rope bought of William Hore, "pro pelve & cereo Decani [Braylegh] coram summo altare pendendis, x*d.*"—1434-35, for a chain for the book called *Rationale Divinorum* to be chained in the Cathedral Church, and given to the church by Bolder, 16*d.*—1435-36, for two large Latten Chandeliers bought in London for the Lady Chapel, and weighing 341 lbs. the sum of 6*l.* 13*s.* 4*d.*, and for the carriage of the same from London to Exeter, 13*s.* 4*d.*

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of the altars in this, as well as in all the other Churches of Exeter, at the time of the Reformation. Hoker, speaking generally of the mischief that was done in September, 1559, by order of "*Queen Elizabeth's Visitors*," who lodged in the Dean's house, uses these words, "During their stay, they defaced, and pulled down, and burnt, all the images and monuments of idolatry, which all were brought into the churchyard of St. Peter's, and they, who in Queen Mary's days were accounted to be the most forward in erecting and maintaining them, were now made the instruments to make the fire, and to burn them. Amongst other good things which these visitors did, they did *deface all the altars*."—Further dilapidations were probably made under the authority of Archdeacon Barret, who commenced his visitation of Exeter in April, 1583, by inquiring, "Whether all images and other superstitious things were clean defaced, and rood-lofts taken down;—if not, through whose default it is so?"

Of the devastations committed in the Cathedral during the predominancy of the puritanical fanatics, in Charles the First's reign, an account has been inserted in the preceding chapter under the notices of Bishop Brownrig and Bishop Ward; but a brief summary of the proceedings here during the Protectorate still remains to be given.

It appears from the Acts of the Chamber of Exeter that, on the 2d of December, 1656, all the parish churches within the city were ordered to be united to the "*late* Cathedral Church of Peter's," which was to be called "Peter's the East, and his Highness to have the presentation." This arrangement and union of the Churches received the unanimous approbation of the Chamber on the 24th of March, 1656-7,—and the Lord Protector almost immediately after exercised his vested authority by appointing his chaplain, Lewis Stukely, or Stucley, to West Peter's.[43]

[43] Stucley, the representative of an ancient and reputable family in Bedfordshire, "was the noted Independent minister, who, on the subversion of episcopacy and the monarchy, exercised his ministry 'in the congregational way,' in the Nave of Exeter Cathedral, then called *West Peter's*,—whilst Thomas Ford, a Puritan, made a like use of the Choir, then denominated *East Peter's*, 'in great quiet and comfort,'—for about ten or twelve years, till they were both turned out, in 1662, under what is called '*The Bartholomew Act.*'" Vide Carlisle's "Endowed Grammar Schools," vol. i. p. 244.—In the Cathedral register is the following entry;—"A register of some of those that have been baptized in *East Peter's* since it was made a Parish Church, Ano. 1658."

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The *Partition wall*, which divided the Cathedral into two parts, for the respective uses of the Presbyterian and Independent congregations, was erected at an expense of 150*l.* under an order of the Chamber, made on the 11th of August, 1657; and it remained until the time of Dean Ward, who directed it to be pulled down. The following particulars relating to it are derived from the Act of Chamber of the above date.—"It is agreed that the partition of the Cathedral Church of St. Peter's be made with a brick wall on the east part of the cross aile where the organs stood, closing up the body or middle upon a foundation which is already there, and filling up the place where the doors stand in the aile sides leading into the choir:—and that the south tower be divided by a wall of . . . . foot high, and a passage made from the East Church through a chapel there into the belfry."[44]

The *Cloisters*, which are presumed to have formed "an appendage worthy of such a Cathedral,"[45] were finally destroyed during the Commonwealth; but long previously to that period they had suffered considerable dilapidation, and the included area had been turned into a kitchen-garden. Bishop Hall, by a decree dated February the 27th, 1637, (still extant in the Patent Book,) commanded it to be restored to its original purpose, of a burying-ground, and to be reserved for the interment of the deceased inhabitants of the Close. Subsequently to this, a range of small dwelling-houses was built up against the

[44] It was also *agreed* by the same Act of Chamber, "that an avenue be made through the garden-wall and out rooms of the late Treasurer's House unto that part of the Great Church, which some time was the treasury, and the window thereof to be taken down, and a door there made to pass into the eastern part of the said Church, and that another avenue to come unto the said door be made close to the north part of the north tower, into the said garden, through certain rooms now in the possession of Peter Selye."—The Treasury House and premises had been purchased by a *Cook*, resident in London: he sold them to Henry Gaudy, a brewer, who on the 1st of June, 1652, re-sold them to the Mayor and Chamber, by whom they were converted into a Workhouse and a Bridewell, which have since been taken down.

[45] Oliver's "History of Exeter," p. 131.—"With the exception of the fragment of a fluted column behind the south entrance, not a vestige was left to point out their ancient grandeur; the north, south, and part of the east sides were occupied by hovels of the meanest description. Disgusted with such a nuisance, the Dean and Chapter lately swept them away; when, behold, the materials were found to consist chiefly of mullions, shafts, capitals, nodusses, corbels, and numerous parts of beautiful tracery, resembling the work of the ailes of the Cathedral nave." Ibid. p. 59, note.

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Chapter-House and the Chapel of the Holy Ghost, and the spaces between the buttresses on the south side of the Church were also occupied by small and mean hovels, the flues of which were cut out from the substance of the buttresses. Early in 1656, a Mr. Embrey, who had become possessor of the ground, disposed of the same, together with the privileges of the Close and Archdeacon Cotton's House, for the sum of 2230*l.* to the Mayor and Chamber of Exeter, who, by proclamation dated on the 30th of October, 1657, ordered the "*Cloth Market* for serges and other drapery," which had previously been kept in Southgate Street, to be removed to "the *New Buildings Yard* and plot of ground, heretofore known by the name of the Cloisters. It was stated, likewise, that "fit accommodation" had been provided "as well for sale of the said drapery, as also for the safe preserving and keeping of such of the said merchandize as shall remain unsold upon any market day." The time appointed for opening this new cloth mart was the following Friday, November the 6th, and it was continued on the same spot until December, 1660, when the serge market was once more removed to its old quarters in Southgate Street. The dwellings which had been erected were, however, suffered to remain here till a recent period; but at length those in front of the Chapter-house were pulled down in 1813, and those against the south wall of the Church in 1817. From the fragments which had been built up in the walls, it appeared that the nodi, vaulting, and tracery had been richly decorated with gilding and painting, and that there had been large windows between the buttresses similar to those now remaining in other Cathedrals.

The cumbrous double range of *Pews*, which, notwithstanding repeated denunciations and reiterated reports of speedy removal, are still suffered to disfigure and disgrace the body of the nave, were erected about 1684, and first used on the 27th of June in that year.[46] It appears by the following memorandum, copied from the archives of the Dean and Chapter, that the

[46] The first Sermon preached in the Nave (July 27th, 1684) "after the erecting of new seats and a pulpit there," was by John Reynolds, M.A. one of the Prebendaries of Exeter, who published it in the same year, with the title of "*Schechinah:* or, the Saint's Love unto the House of God, because of God's special presence there." In the Epistle dedicatory, the author, addressing the then Bishop, Sparrow, says,—"In your own Cathedral, your lordship hath not improbably

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expense of the work was principally defrayed by a bequest of the Rev. Henry Bold, Precentor of Exeter, who died on the 9th of September, 1677 :—" P^d^. to Thomas Hadley, joyner, beyond the 241*l.* 13*s.* 10*d.* left to the Church by the late Chauntor Bold, as p^r^. the account of the work about y^e^ seats and the pulpit in y^e^ body of y^e^ Church, 77*l.* 14*s.* 8*d.*" In the same year, viz. 1684, the old pulpit, which was of stone, and painted, was taken down.[47]

Since the commencement of the present century, considerable reparations and improvements have been effected in this Cathedral and its Chapter House, and others are in progress, though they are by no means carried on with that celerity and spirit which would gratify the architectural antiquary.—Repairs and alterations had been frequently spoken of, yet in accordance with the old adage,—and it applies to mind as well as to matter,—of " heavy bodies moving slow," but little progress in determination was made until Bishop Fisher gave that impulse to the proceedings which had before been wanting, and which, under the further influence of his worthy brother, the Sub-dean, has been productive of the most beneficial effects.

One of the earliest improvements was the extension of the northern side-screen of the choir, two compartments of which, with the continuation over the monument of Bishop Stapeldon, were added in the year 1805. In the following year, some minor repairs were made; and in 1813, the upper window of the west front was restored. In 1814, the Chapter House and Chapel of the Holy Ghost were new fronted, except the great window and entrance door-way to the former, from the cloisters, which were repaired only. From 1814 to 1817, four clere-story windows were restored on the south

secured your own memorials unto a lasting posterity, as by *removing* all the marks of the late rebellion, so by *restoring* the *monuments* of several *Bishops*, your predecessors, to their *places again*, which in times malignant unto your holy function were thrown aside into the darkest corners of the Church, and there very rudely misplaced and obscured."—Speaking, in the body of the Sermon (p. 17), of the partition wall, he uses these words :—" You cannot forget the monstrous *Babylonish wall*, which was raised here, to divide this Cathedral into two parts; a standing significant ceremonie, while it did continue, of the church-rending schisms and confusions of those times."

[47] Chapple's " Collections." Tradition says, it was removed to Witheridge.

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side of the Church, and the buttresses in the cloisters were repaired, and new sills and basements made to the windows. In 1818, the new altar Screen was erected; which, though presenting some anomalies in design, and incongruities in ornament, is one of the best examples of modern work in the style of our ancient Pointed architecture that has yet been executed. From 1817 to 1819, the basement of the west front was restored, the lower range of pedestals repaired, all the pinnacles made good, together with the battlements of the parapet from end to end, and four new statues were placed in niches, which had been deprived of their original figures. In 1819, the walls of the Organ screen were pannelled, and the upper ornaments added to the gallery parapet. In 1821, the new Screen, supporting the gallery at the west end of the Chapter House, was erected, and the present chimney piece made. In 1822, the Lady Chapel, which for more than one hundred and sixty years had been occupied by the library of the Dean and Chapter (now more properly deposited in the Chapter-House), was refitted up, and its ornamental sculpturing restored; a new facing of pannelled work was also made at the altar part, and a new floor laid. From 1821 to 1827, a number of the main pinnacles were restored, the battlements repaired, a new cross made on the eastern gable, two clerestory windows on the south side were rebuilt, and other repairs made in different parts of the Church. In the various restorations above specified, every attention was given to render them accordant with the original forms; and great credit is due to Mr. John Kendall, the architect, under whose direction and superintendence these repairs have been executed, for the skill which he has exerted, and the knowledge which he has displayed, in assimilating the new work to the style and character of our ancient Pointed architecture.

DESCRIPTION OF THE CATHEDRAL.

HAVING thus detailed and recorded a variety of historical facts relating to the fabric, it remains for us to describe it in such a way as to render the accompanying engravings the more useful to the practical architect, and the more interesting to the architectural antiquary. This Cathedral presents many originalities and singularities in design, construction, and ornamental

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detail,—particularly in its western façade, transept towers, chapter-house, and monumental chapels. All these plainly manifest that the monastic architects were ever seeking after originality, and exercising their genius either to invent new forms, or to produce novel combinations. Unrestrained by the dogmas of schools—and regardless of the canons of the *Five Orders*, they gave free scope to imagination; and whenever they had a new edifice to erect, or additions or alterations to make to an old one, their first consideration was to improve upon, and vary from all preceding examples. Expense and labour seem to have been disregarded, whilst picturesque effects, increased grandeur, and additional enrichments were chiefly studied. This is apparent from the history of many cathedrals, and will be further verified by that of the edifice now under notice. The Norman Cathedral, at Exeter, was comparatively small, but it was substantial and solid in its walls, and fully adorned with the ornamental work peculiar to the period of its erection: on the surface of its western towers, now forming the two extremities of the transept, were numerous arcades, of semicircular arches, pilaster columns, and some small windows in each face. At the angles there were very slight projections on the surface of the walls, but nothing like graduated buttresses. Except the towers, nearly every portion of the present edifice is of the first and second styles of the Pointed order. The dates of the successive works have been satisfactorily identified in the preceding pages; and it remains only to shew by delineation, and to describe in appropriate terms the leading architectural features and details of this Church.[48]

[48] The *Close*, or area, in front and on the north side of the Cathedral, was formerly the *poliandrum*, or burial place for the inhabitants of the city. There was a small chapel in it called *Carnerium Cemiterii*, in which ordinations were occasionally conferred;—but that chapel was not the one dedicated to *St. Edmund* (now the Consistory Court), at the north-west angle of the Cathedral, although it has sometimes been confounded with it. The district of the Close is exempt from the jurisdiction of the City Chamber. According to Lysons's "Devonshire," vol. ii. p. 204, the Bishop's Palace, the Deanery, the Cathedral, the houses of the Prebendaries, and all others connected with the Cathedral, were included in that district. It was separated from the city by walls and gates, pursuant to an agreement made with the Mayor and Chamber about the year 1286. The walls have been long taken down, and buildings erected upon the site; and the last of the seven gate-houses, St. Michael's, which closed its respective outlets, was removed in 1825.

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EXETER CATHEDRAL, as appositely remarked by Mr. Oliver, "is the first object to arrest the eye of a traveller on approaching the city, and the principal one to claim attention upon his arrival there." From the south-west, the south, and south-east, it appears seated on an eminence, and overtopping the neighbouring churches and houses; but it has neither the picturesque features, nor the lofty majesty of either *Lincoln* or *Durham:* nor can we make any advantageous comparison in its favour by placing it, as a distant object, in competition with Lichfield, and its three lofty spires,—or *York*, with its noble towers and magnificent windows,—or *Wells*, with the mass of towers, turrets, and embattled mansions with which it is combined. Still the unique towers of Exeter, with the numerous crocketed pinnacles and connected flying buttresses, uniting with the high-pitched roof of the nave and choir, constitute a fine and prominent group, from many stations to the south-east of the city. In the meadows, to the north-east, it is seen to rise boldly and grandly above the surrounding objects; whilst the forest-like grove of Northernhay is a fine feature in the scene.[49]

Till within the present century, this Cathedral was nearly surrounded and obscured by numerous houses and other buildings; and in the cloisters, even the buttresses and walls of the church were absolutely used as parts of different dwellings. On the north side, also, there were several extraneous buildings, shutting out the choir, ailes, and the Lady Chapel, from the public eye; whilst the remaining part of the south side and east end were wholly secluded from general inspection by appendages to the palace, and by being enclosed within the Bishop's garden. Not even the whole of the west front could be seen from any favourable station, for part of the Church of St. Mary Major intercepted one end, as indeed it still does, and some of the trees in the close shut out the other. It has been already remarked, that most of these "nuisances" have been abated, and hence the antiquary

[49] A beautiful engraving of Exeter, from this point, is given in Robson's "*Picturesque Views of the English Cities.*" A view of the West front of the Cathedral was engraved for "the Beauties of England and Wales," shewing the contiguous objects; and another of the South tower, representing the cloister, as it was occupied by houses, in the year 1806.

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and architect may now freely examine and analyse nearly two-thirds of the exterior of this edifice. The south side of the choir, and nearly the whole of the Lady Chapel, are still within the precincts of the Palatial enclosures, and are therefore not often viewed by the stranger. Externally, this edifice seems to be too much crowded and even encumbered by buttresses, and as these are mostly mere masses of plain masonry, they both obscure and injure the appearance of the highly enriched windows.

By the annexed *Ground Plan*, we perceive that the west end presents a screen, with three openings, or door-ways, a wall behind, with very slight buttresses worked up in the screen; and other buttresses of much bolder projection at the angles. On the north side, the angular and the next *buttresses* form the sides of a chapel; but these are cut through by two lateral windows, whiist another window of larger dimension fills up the northern wall of the chapel. Three other buttresses, with two more, worked into the walls of the north porch, flank the side aile. It will be seen that these are of great projection, which is rationally accounted for by the large open spaces, or windows in the walls. Two of these buttresses, and six others on the south side, are formed with open arches at the bottom, thus leaving a passage adjoining the wall, and saving a large mass of materials.[50] Following the course of the ground plan, towards the east, we come to the northern tower, the substantial walls of which did not require the aid of the sustaining buttresses, but could even afford to lose parts of their substance for the closets, staircase, and archways which have been cut out of them, and yet stand as firm as a rock of granite. An archway is cut through the eastern wall, where a small chantry chapel has been raised, a view of which is given in PLATE IV. This view shews that the buttresses project on the east side of the tower; but these projections we may ascribe to Quivil's time, when he boldly took down nearly the lower half of one side of the tower, and made other innovations. A series of five other buttresses, differing from those of the nave, but still ponderous in magnitude, and of great projection, flank the

[50] See Section of the West End, Plate III., which shews the massiveness of these buttresses.

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north wall of the aile, serving not merely to support that wall and its arched roof, but also to sustain the immense flying buttresses which link them with the clerestory of the choir. By examining the *Sections* in PLATES III. and VIII. we shall ascertain the reason for designing these vast buttresses. With a very wide nave and choir, and consequently heavy stone-arched roof, and another high-pitched leaded roof above, the outward pressure or thrust was immense, and had not a corresponding and adequate support, or resistance, been provided, the whole superstructure must have soon fallen in. The architect, however, here, as in most of our cathedrals, was a profound mathematician, as well as an artist: he calculated the quantity of weight, and adapted his supports accordingly; he designed his masses, filled up the enrichments, and foresaw the effect.—A small chapel, or minor transept, occupies rather more than one compartment on this side, having one of its walls formed by a buttress, whilst the other buttress is daringly cut through. Near the eastern end of this aile is another innovation upon the original design and work; where we find that the window and wall have been taken away, and others formed farther out. An open screen is also raised, and thus a chantry chapel constructed within the limits of two buttresses. The angle of the aile is formed by an octagonal buttress turret with a staircase, and the same style of window is continued at the eastern end of the aile. The Lady Chapel extends two compartments, or severys, further, and exhibits throughout nearly a corresponding style in its buttresses and windows. The latter are, however, much higher than those of the ailes, as may be seen on referring to PLATE V., which shews the south and east sides of this chapel, the east end of the south aile, and the series of buttresses, pinnacles, and flying buttresses of the south side, with the gable and its circular window, also the octagonal turrets at the angles of the choir, and the south tower, in the distance. A building with three lancet windows, belonging to the palace, is seen in juxta-position with this side of the church.[51] The south side of this edifice, in its ground plan, very nearly

[51] This view was taken from the kitchen garden of the Bishop's palace, where the artist was allowed to make the sketch. As garden scenery is not often very picturesque, and is subject to perpetual change, the author directed the shrubbery to be made up from fancy, and not copied

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resembles that of the north. The chief variations are, a double buttress, instead of an octagonal stair turret, at the south-east angle, of a chapel at the end of the aile, an enclosed area at i, in the ground plan, a chapter-house, v, and a vaulted chamber, u, called the Holy-Ghost Chapel, (now a lumber room) Such may be regarded as the extreme and exterior boundary lines of the church, in walls and buttresses: the former are perforated by a series of *Windows*, extending round the building, and communicating light to the nave and choir, to the ailes, to the side chapels, and to the Lady chapel. These windows and those of the clerestory exhibit a great variety of design in the ramifications of the mullions; but in the prevailing mouldings and forms of the arches, a similarity of style is apparent. The sizes and proportions of the windows vary very considerably; but the general character is a wide-spreading, pointed arch, (occupying nearly the whole space between every two buttresses,) supported by four upright mullions, terminating in highly-enriched and diversified tracery. There are no transoms; but the most remarkable feature is, that the tracery of every successive window on either side is varied in its design from all the others, but at the same time those on the opposite side are (with one exception only) exactly correspondent. Hence it may be said that though nearly an uniform style and general harmony prevail, yet a great variety of detail has been adopted. Specimens of the side windows are given in PLATES VIII. and XII. The great western and eastern windows are geometrically delineated in PLATES III. and XIII., in which are also shewn the circular window in the gable of the east end, and the arched triangle of that in the western gable. The windows of the Chapter-House are shewn in PLATES X. and XVIII.; and those of the Lady Chapel are represented in PLATE V. The tracery and form of that in the northern transept, introduced by Bishop Quivil, may be seen in PLATES IV.

from the spot. On all occasions he is desirous of seeing Architecture faithfully and most critically delineated; but he is not ambitious of publishing portraits of gooseberry-bushes, apple-trees, and cabbages. He ventures to record this avowal, as there are certain amateur critics in topography who contend that all trifles should be accurately represented, not remembering that when trifles are thus shewn, all the greater and more essential parts of a scene, whether a cathedral, or a mountain, must be depreciated, and rendered less effective.

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and IX., and two others on the sides of the transept, of the same age, are represented in PLATE X. In the same print are shewn the forms and proportions of the original Norman windows of the tower. In PLATE XI. those of the clerestory of the choir are delineated. The walls of the side ailes, as well as those of the nave and choir, are surmounted by embattled parapets, having two embrasures between every two pinnacles and over every window. Each buttress, both of the ailes and of the clerestory, is terminated with a crocketed pinnacle, and the whole ridge of the roof is finished, as originally, with an ornamented string of fleurs-de-lis, cast in lead. See PLATE IV.

Such are the general features of the exterior of this Edifice; many of these, however, are entitled to a more minute illustration than is here given, but which would be incompatible with the popular intention of this work to bestow. The architect who studies these ancient buildings for practical purposes, and the scrupulous antiquary who investigates their numerous and almost countless variations from the laudable motive of tracing the progress of art, and the scope of science, may wish for more elaborate and precise accounts and details; but it is here necessary to steer a middle course, and hence the sectional and detailed dilineations are accompanied by picturesque and effective views. In elucidating these prints we shall endeavour to render the architecture of this fabric intelligible, and easily to be understood by the general reader as well as by the architect. Commencing with the *Western front*, or façade, we find it both popularly and scientifically displayed by the annexed PLATES II. III. and XIV.; the first shewing the whole of the exterior, the second exhibiting all the interior with its connecting walls, buttresses, arches, roofs, timbering, &c.; whilst the third represents a portion of the enriched surface; viz. some of its sculpture, and one of its adorned doorways. Thus exhibited, every person may understand its design and construction—its form, proportion, and subdivisions—its intrinsic and comparative merits and beauties. We may infer from this, as well as from many other examples, that the artists of the middle, miscalled the dark ages as far as respects architecture, did not copy from their predecessors, but dared boldly to invent, and to carry into effect their own new and truly original designs. The façade of Exeter Cathedral is unlike any other that we have

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ever seen; and though it may not compete with those of Wells, Lincoln, Peterborough, or York, yet it far surpasses in beauty those of most other cathedrals in this country. Externally it exhibits, in the mass, an obtuse triangle, in which the extent of the base line exceeds that of the perpendicular. The oblique lines are broken into several stages by the buttresses, pinnacles, and embrasures, whilst the apex is formed by a rich pinnacle surmounting a niche containing a statue. Nearly the whole of the lower part, extending laterally beyond the walls of the ailes, and being in altitude about one-third of the height of the central pediment, is an elaborate *Screen*, of uncommon design, and of profuse adornment in sculpture and in architectural minutiæ. This screen, indeed, may be regarded as better adapted for an interior than for an exterior situation, and is therefore injudicious in its application; but the enthusiastic architect having contemplated the recently-executed works as carried on from the east to the west,—having extended the nave of his church, and observed it grand in magnitude and rich in its tracery, brackets, and clustered columns,—having carried up the western wall, and inserted the spacious and elegant central window,—and having, lastly, determined to make this finishing part of the church a monument to his own renown, and to enshrine his mortal remains, he determined to render it a work of unprecedented splendour, and of gorgeous execution. Whether he emulously sought to surpass the noble and even sumptuous west front of Wells Cathedral cannot be known; but he must have contemplated future fame and posthumous honours, in thus adorning, and placing at the very entrance to the church his own sepulchre. It may be regarded as a sort of public statue gallery of patriarchs, sovereigns, prelates, barons, saints, &c., with angels, and the minstrelsy of the heavenly choir. The design is certainly magnificent, and replete with historic interest and character; but a crude and hard style of execution detracts from its general merit, whilst corrosion and numerous discolourations and mutilations have destroyed all the finer detail.

By reference to PLATE II. the whole design and splendid character of the Grandisson Screen may be understood. In elevation it consists of two divisions, crowned with a light and elegant perforated parapet. In length

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there are three marked divisions, separated by projecting buttresses, and corresponding with the respective widths of the nave and ailes. The lower portion is perforated by three door-ways, of which that in the centre is the largest, while those on the sides are nearly of the same proportions, but vary in design and embellishment. In the upper compartment is a series of highly-enriched niches, with elaborate canopies, and occupied by statues standing and sitting in various positions and accompanied by various symbols. There are thirty-five of these niches in this division, each of which was occupied by a full-length figure.[52] In the lower row most of the figures are seated, and their pedestals are supported, or formed by demi-angels. The style and character of these statues, demi-angels, canopies, pedestals, &c. may be seen by reference to PLATE XIV. in which the mouldings of the ornamental door-frame are also indicated. Within this opening are two pieces of sculpture in basso relievo, representing "the Manifestation of Christ to the Wise Men," and "the Apparition of the Angel to St. Joseph." On the right hand of the central entrance door-way is the monumental chapel of Bishop Grandisson,

[52] Mr. Davey, in his MS. history, &c. of this Cathedral, gives the following names to these statues, commencing on the left hand, at the north:—1. Samuel:—2. Samson:—3. Jephtha:—4. Gideon:—5. Barak:—6. Deborah:—7. Noah:—8. St. Matthew:—9. St. John:—10. St. Jude:—11. St. Bartholomew:—12. St. Matthew:—13. St. Philip:—14. St. Andrew:—15. St. Peter:—16. King Richard II.:—17. King Athelstan:—18. St. Paul:—19. St. John:—20. St. James, Major:—21. St. Thomas:—22. St. James, Minor:—23. St. Simon:—24. St. Luke:—25. St. Mark:—26. St. Augustin:—27. King Ethelbert:—28. St. Birinus:—29. St. Boniface:—30. King Kenigils:—31. King Quichelm:—32. King Kenwalsh:—33. King Kentwald:—34. King Ceadwallo:—35. King Ina. The lower row he states to be:—1. King Canute:—2. King Edgar:—3. King Ethelred:—4. Justice:—5. Fortitude:—6. Discipline:—7. King Edward II.:—8. King Henry III.:—9 and 10. Bishops:—11. King Richard I.:—12. King Henry II.:—13. King Stephen:—14. King Henry I.:—15. King William I.:—16. Robert, Duke of Normandy:—17. King William II.:—18, 19, 20. Bishops:—21. King John:—22. King Edward I.:—23. King Edward III.:—24. Edward, the Black Prince, (the two latter are busts):—25. Godfrey de Bouillon:—26. Stephen, Count de Blois:—27. Guy de Lusignan:—28. King Ethelwold:—29. King Alfred:—30. King Edward the Elder:—Two other statues, in niches, on the flying buttresses, are said to denote King Athelstan and King Edward the Confessor, with shields of arms underneath. Some of these statues are disposed on the returns of the buttresses. Though Mr. Davey, aided by the late Mr. Carter, has thus given names to all the statues, we apprehend that many are very questionable: indeed he admits that "some are dubious."

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(see PLATE III. F.[53]) This chapel was richly adorned with a variety of sculpture, but the whole, together with the tomb and grave of the munificent prelate, was probably mutilated (as stated in p. 38) in the reign of Queen Elizabeth. Over the site of the altar is a low, obtuse arch, which Mr. Oliver says deserves attention, as affording a proof, amongst the many in this Cathedral, "how cautious the antiquary should be in determining the age of a single, or particular specimen, unless he be supported with authentic and strong circumstantial evidence." An elevation of this arch is given in Kendall's "Principles of English Architecture," Pl. x.

The design and arrangements of the great *Western Window* are correctly delineated in the Plate just referred to. Eight mullions are disposed in a manner to form five different species of the pointed arch; viz. the acute and the broad lancet; the equilateral triangle, filled with tracery; the Tudor, or flattened, and the ogee. These mitre into and combine with one large circular compartment, and two smaller ones in the angles. Within the large circle are twelve smaller circles, inclosing lights of quatrefoil and cinquefoil patterns, and embracing circular compartments of seven other lights, bounded by interlacing tracery of triplicated design. The whole of this window is enriched with stained glass, executed by W. Peckitt in 1776. Nearly every portion is charged with armorial bearings, excepting the lower compartments of seven divisions, which are adorned with full-length figures of saints.

The *Interior* of the church is more imposing in its character, finer in its effects, and more enriched in architectural detail than the exterior. By referring to the *Ground Plan* the reader will easily follow, and more clearly understand the ensuing descriptions. The area of the cathedral consists of a nave with two ailes of a corresponding length, a chapel at the north-west angle, a porch on the north side, a transept terminated by two square towers, from which two small chapels open on the east:—a choir with two ailes

[53] Considering that this monumental screen is contemporary with the whole of the west front, there should not have been any difference of tint in the plan of this façade in PLATE III. The two western buttresses to the aile walls should have been in a line with those walls, and those of the nave should also have abutted against the lateral pressure of the arches.

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extending one arch eastward beyond the former, and from which ailes, near the middle, branch off two chapels forming a sort of minor transept: at the north-east and south-east angles of the ailes are two small monumental, or chantry chapels; two others of larger dimensions extend to the east of these ailes, of which, both externally and internally, they seem to constitute portions: a Lady Chapel terminates the east end. All these lateral chapels are separated from the other parts of the church, by open screens of varied design. Immediately against the wall of the south tower, on the outside, is a vaulted room, or chapel, similar in situation to an arched passage, called the *Slyp*, at Winchester, and adjoining it is a spacious Chapter-House. Such are the horizontal subdivisions, and such the component parts of the whole church: for its cloister is entirely removed. As the usual entrance is from the west, we again return to that end, and shall endeavour to point out and discriminate all the prominent features and architectural characteristics of the interior. The *Nave* is grand and spacious: its lofty arched vaulting, covered with a profusion of bold ribs and elaborate bosses, attracts and leads the eye from one extremity of the church to the other; the subdivisions next merit attention, and command admiration. They consist of seven high and broad arches on each side, resting on clustered columns, with a low triforium above, and that crowned by a series of large, florid windows. A general view of the Nave is given in PLATE VI.;[54] whilst two arches, with the aile and clere-story windows, the minstrel gallery, the clustered columns, triforium, and ribs of the groined roof, are accurately delineated, in elevation, in PLATE VIII. Another picturesque view, across the nave from the south transept, shewing the groining and arching of the south aile, is given in PLATE VII. In these delineations, and in those of PLATE XII. and PLATE XIX. the several parts of the Nave are described in a language which the Englishman and the

[54] Whilst we find so much to gratify the eye and mind in the original architecture of this noble Nave, we cannot but lament the manner in which it is fitted up, coloured, and neglected. The greater part of the area is occupied by two masses of old pews, the columns are coloured of a dark hue, and the walls are bedaubed with yellow, white, and other tints of discolouration. Instead of a uniform, simple, and appropriate stone colour, which would gratify the sight, and give character and expression to the scene, we are distracted and offended with incongruous hues and slovenly patchwork.

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foreigner, the architect and the amateur, can alike understand. PLATE XII. shows the highly-enriched and fanciful style in which the windows are adorned with tracery; and PLATE XIX. displays some of the elegant Brackets and Bosses which are placed at the springing of the arches, and on the longitudinal rib of the roof. Whilst the western end of the Nave is bounded and adorned by the large and beautiful window already noticed, the east end is terminated by the fine organ screen, represented in elevation, PLATE X., and more fully displayed in PLATE IX.

On the north side of the nave, projecting from the clere-story, is that singular example of ancient art called the *Minstrel's Gallery*, of which Elevations are given in PLATES VIII. and XVII. It rises from a bracket cornice, and displays, in front, a series of twelve quatrefoil-headed niches, in which stand as many figures of angels playing upon musical instruments of different kinds. The niches are separated from each other by pilaster buttresses surmounted by pinnacles, each of which rises from an embattled capping. Every niche has a groined soffite, and a pyramidal canopy, ornamented with a pannelled trefoil, and a crocketed finial: the wall behind, to the upper cornice, is diapered with quatrefoils. The instruments occur in the following order, commencing from the west, but several are broken. 1. Cittern, played by the hand; on this a bridge is distinctly visible. 2. Bag-pipes. 3. Wind instrument, but broken. 4. Violin, played by a bow, and having four indents for strings. 5. A Harp. 6. Broken, but evidently a wind instrument, probably a Trumpet. 7. Another wind instrument, broken. 8. A keyed instrument, probably an Organ. 9. A Cittern with four strings. 10. Broken, apparently a Pipe. 11. A Tambourine, exactly similar to those now in use, with a double row of gingles. 12. Broken, but appears to have been either a Cittern or a Guitar. On each return is the figure of another angel, within a similar niche, but without any instrument. Most of these figures are in flowing drapery, but two or three appear naked to the waist: the ninth figure has a necklace. All the sculpture has been richly gilt and painted, as may plainly be seen from the general passage of communication on the opposite side of the clere-story.

By whom, or for what purpose this gallery was erected is unknown, but

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from the appellation attached to it, we may presume that a band of musicians was stationed here on extraordinary occasions of sacerdotal pomp and minstrelsy. The design and character of the sculpture, and the forms of the different instruments may be referred to Edward the Third's reign; and this conjecture derives strength from the circumstance of the clustered columns, which are carried up on each side of this compartment to support the main groining, being based upon niches which are upheld and supported by the heads and hands of a King and a Queen, whose features bear no inconsiderable resemblance to the known representations of Edward the Third and his consort, Philippa:[55] these also have been gilt and painted.

The characteristics of the *Transept* are displayed in PLATES IX. and X., the former of which shows the east side of the northern wing in perspective, whilst the latter represents the elevation of the whole eastern side of the southern wing. By PLATE X. we see that the inner roof of this transept ranges with those of the nave and choir,—that a gallery, sustained by groined brackets, is constructed to form a passage of communication round the tower, from the triforium of the choir to that of the nave—that a lofty narrow arch is opened in the east wall of the tower, and that another arch communicates with the south aile of the choir. In the upper story of the south tower is the belfry. The opposite, or northern part of the transept corresponds in almost all its general features with that just described.—In the *North Tower* we meet with two extraneous objects, demanding notice: these are an ancient *Clock*, seen in PLATE X., and the *Great Bell*. The *Clock* merits particular attention both from its remote age, and from the peculiarity of its mechanism. It was constructed on the now-exploded principle of Astronomy which regarded the earth as the centre of the universe, and it shows the hour of the day, and the age of the moon. On the face, or dial, which is about seven feet in diameter, are two circles: one marked from 1 to 30 for

[55] See the more eastern Compartment of the Nave in PLATE VIII.; and the Heads and Niches more at large in PLATE XIX. Nos. 8 and 11. The gallery opens from the roof of the north aile by a flat arch: the blank pannelling above it, as shewn in PLATE VIII. corresponds with the tracery of the opposite window in the clere-story; and that shown, in shadow, over the inner doorway of the north porch, is of similar design to the opposite window in the south aile.

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the moon's age; the other figured from I. to XII. twice over, for the hours. In the centre is fixed a semi-globe, representing the earth, round which a smaller ball, the moon, painted half white and half black, revolves monthly, and by turning upon its axis shows the varying phases of the luminary which it represents. Between the two circles is a third ball, representing the sun, with a fleur-de-lis, which points to the hours as it daily revolves round the earth. Some additional works were added in the year 1760, to shew the minutes, which are painted in a circle over the ancient dial. This machine is wound up daily: the hours are struck upon the Great Bell. This Clock has been generally regarded as the gift of Bishop Courtenay; yet the case is doubtful, as there are some entries in the Fabric rolls which, without any apparent violation of probability, may be referred to that machine. Should this assumed connection be the fact, it will then appear that the Clock must have been constructed upwards of one hundred years before the above prelate was in possession of the See, namely, in the latter years of Edward the Third.

From the Patent rolls of the 11th of Edward the Second, which are mentioned in the account of the organ, it is evident that there was a Clock in this Church in 1317.—Our next notice is from the Fabric roll of 1372-73, in which some expenses concerning the Clock occur, and that this latter was the very machine now under consideration, may be inferred from a remarkable entry in the roll of 1376-77, in which the sum of 119*s.* 9*d.* is set down within a quarter of a year for expenses, "*circa Cameram in boreali turre pro Horologio quod vocatur Clock de novo construendam:*" the whole charge in that roll, "*novæ Cameræ pro Horologio,*" is 10*l.* 6*s.* 5½*d.*[56]—The

[56] Among various other charges in the Fabric rolls concerning this Clock are the following: In 1377-78, John Gyfford was paid 1*s.* 6*d.* for repairing it:—in 1391-92, a further expense was incurred of 3*s.* 0½*d.*:—in 1395-96, for mending the Clock, 6*d*:—in 1399-400, ditto 4*s.* 9*d.*:—in 1402-3, ditto, 20*s.*:—in 1403-4, ditto repairs, 5*s.* 4*d.*:—in 1405-6, ditto, 4*s.* 8*d.*:—in 1407-8, ditto, 52*s.* 4*d.*:—in 1423-24, the sum of 73*s.* 4*d.* was paid to John Budde, painter, of Exeter, (the same person who painted the *nodi*,) for painting the *new Clock*. In the roll of 1424-25 are the following entries: Expenses of John Woolston and John Umfray riding with two horses from Exeter to Barnstaple, there to seek *Roger Clockmaker* for mending the Clock, viz. going, remaining there, and returning with Roger aforesaid, and his horse, for three days, 5*s.* 3*d.*; for the hire of two

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rude, though strong, workmanship of the present Clock, its general design, and the appearance of antiquity which it possesses, seem more particularly to connect themselves with the above reign, than with the more advanced period of Bishop Courtenay's time.

The famous *Great Bell* of Exeter, called the *Peter Bell*, which is fixed in the very upper part of the north tower, is another of the reputed gifts of Bishop Courtenay; yet there are circumstances on record which render such a conclusion doubtful. That there were several bells here as early as Edward the Second's reign is evident from the Fabric Rolls. In the roll of 1286, is an entry of 2*s.* for expenses about the Bell called *Walter*, and the other Bells: there is also a like charge for hanging the two Bells called *Bockerel* and *Chauncel*, and of 2*d.* for a Bell called *Germacyn*. In the roll of 1319–20, a charge of 2*s.* 6*d.* is entered for iron work about a great Bell called *Jesus*:—in that of 1323–24, is set down 21*d.* towards the repairs of the Bell called *Mary* and the *Base*:—in that of 1389–90, the sum of 10*d.* is entered for 36 lbs. of brass for *St. Mary's Bell*, in the north tower:—in that of 1396–97, the sum of 7*s.* 4*d.* for a clapper to *St. Mary's* Bell; and a further small sum for $4\frac{1}{2}$ lbs. of iron employed about the *Trinity* Bell:—and in that of 1413–14, for the clapper of the *Jesus* Bell, 13*s.* 6*d.* In the roll of 1318–19, the sum of 12*d.* is charged for repairing the iron work of two Bells in St. Paul's tower,—"*in ferramentis pro campanis in turre S^ti. Pauli*:—in that of 1351–52, is a charge of 6*s.* for mending the *Peter Bell*:—in that of 1399–400, is an entry of 15*d.* for repairing the four Bells in the north tower: and in that of 1452–53, another of xx*d.* "*in unâ banderick pro Maxima Campana in Campanile Boreali.*"[57] Whether the latter passage alludes or not to the Great Bell said to have been given by Bishop Courtenay, there are no means of ascertaining; but Mr. Oliver, in noticing it, remarks "that although the date, 1453, was twenty-five years before Courtenay was

horses for the said three days, 2*s.*; the expenses of Roger Clockmaker and John Umfray riding back from Exeter to Barnstaple, for two days, with the expenses of the said John from Barnstaple to Exeter again, $17\frac{1}{2}$*d.*—In the roll of 1429–30, a charge of 20*s.* is entered for mending the Clock; and in that of 1434–35, of 2*s.* for further repairs.

[57] "Some Remarks," &c. by Bishop Lyttelton.

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made Bishop, yet precisely in that year he was appointed Archdeacon of Exeter, " and, perhaps, on that occasion may have offered such valuable presents."[58]

Godwin states, that Bishop Courtenay completed the north tower at a great expense, and likewise furnished it with the present Great Bell,—" *nolâ prægrandi instruxit*,"—the weight of which, he continues, is so immense, that the exertions of a multitude of men are necessary in ringing it.[59] In contradiction to this, Bishop Lyttelton remarks, that what Godwin asserts, about Courtenay finishing the tower, can only allude to his " heightening it to receive the Great Bell,"—which, according to a tradition long current at Landaff, " was brought from that city to Exeter, in the time of Bishop Courtenay, in exchange for five other Bells, it being styled the *Peter Bell* before its removal to Exeter." Browne Willis states the tradition more at large:—speaking of the south-western tower of Landaff Cathedral, he says, " At about forty yards distance from this tower, south-west from the Church, stood heretofore an old tower, which, as appears from the ruins, was forty-two feet square.—In it, as 'tis reported, there formerly hung a very large Bell, called *St. Peter's Bell*, which being taken down by Jasper, Duke of Bedford, was conveyed to Exeter, and there exchanged for five Bells, which were hung up in Jasper's tower.[60] The latter tower forms the north-west angle of Landaff Cathedral, and it is a curious circumstance, as corroborative of the tradition, that it was built in the very year, viz. 1484, in which the Great Bell is reputed to have been given to Exeter by Bishop Courtenay. The inference drawn by Lyttelton is, that the expense of " transporting" this Bell to Exeter, and of " raising the tower to increase the sound," was defrayed by Courtenay. The upper story of the north tower has certainly been altered, and pointed windows introduced; the battlements and turrets also are of a much later period than the lower parts: this work appears to have been effected by Courtenay, who likewise built an octagonal cupola (surmounted

[58] " History of Exeter," p. 64. [59] " De Præsulibus," p. 234; edit. 1743.

[60] " Survey of the Cathedral of Landaff," p. 4, edit. 1719. Jasper was a son of Owen Tudor, by Queen Catherine, the widow of Henry the Fifth. The Cathedral at Landaff, like that at Exeter, is dedicated to St. Peter and St. Paul, and the Chapter always meet on St. Paul's day.

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by a spire), upon the summit of the tower, and in that cupola the Great Bell was originally hung. But in consequence of an order of Chapter, made on the 25th of April, 1752, the spire and cupola were taken down, and the Bell placed lower in the tower, and so *fixed* within a frame-work of massive timber, that it cannot now be rung.[61]

We learn from the Acts of Chapter, that the *Peter Bell* was *crazed* on the 5th of November, 1611;[62] most probably from having been rung with too much violence in commemorating the discovery of the Gunpowder Plot. It was re-cast, as appears by the inscription, in 1676. Isaacke, who was then living, states its weight to be 12,500 lbs. Assuming that to be correct, it is heavier than any bell in England, except the *Great Tom* of Christ Church, Oxford, which weighs 17,000 lbs.[63] The diameter of the Peter

[61] In the very singular view of *Exmouth Haven*, engraved for Lysons's "Devonshire," vol. ii. from a chart drawn in the reign of Henry the Eighth (now preserved in the British Museum), Exeter Cathedral is delineated with a spire on each of its towers. That on the south tower, (which, from the angles of the indents cut into the stone work, may be presumed to have been about forty-five feet in height), was taken down previously to 1618, as may be inferred from the plan, or rather bird's-eye view, of Exeter, published in that year, in Braun's "*Civitates Orbis terrarum*," in which the spire on the north tower only is represented.

[62] In the Acts of Chapter, of February 15th, 1611–12, it was ordered, that the Peter Bell, "*crazed*" on the 5th of the preceding November, "should be new cast at the charge of the Church:"—and on the 13th of April, 1612, it was likewise ordered, "that the Peter Bell should be re-cast by Mr. John Bridall, in the workhouse of the Church, or in Mr. Deane's yard, with such additions of metal as should be convenient." These orders, however, were not carried into effect till the year 1676, when the Bell was, at length, re-cast with the following inscription:—"EX DONO PETRI COVRTENAY EPISCOPI ANNO DOM. 1484. PLEBS PATRIÆ PLAVDIT DVM PATREM PLENIVS AVDIT. RENOVAT. EX IMPENSIS DECANI ET CAPITVLI EXON ANNO DOMINI 1676. OPER. THO. PERDVE."

[63] The *Great Tom of Lincoln* weighs 9,894 lbs. and the *Great Bell of St. Paul's*, London, 8,400 lbs. But the weight of the English Bells, when compared with those in the *Ivanovskaya* belfry at Moscow, in Russia, rank but low in the scale, and still lower in comparison with that styled the *Tsar Kolokol*, or the King of Bells. The latter, which is better known in this country by the name of the *Great Bell of Moscow*, has generally been stated to weigh 432,000 lbs. but its real weight, according to the Russian inscription recorded on it, when it was re-cast in 1734, is no more than 10,000 poods, or 360,000 lbs. English weight. This immense Bell was once suspended, (though of the enormous weight of 180 tons, as here stated,) by means of vast beams and cross beams of timber, over the cavity in which it was cast, and in which it now *stands*, it having

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Bell, at the mouth, is six feet three inches; the height is nearly four feet eight inches.

In the *South Tower* are eleven Bells, ten of which are rung in peal. The *Tenor* Bell, which was originally given by Bishop Grandisson, weighs 7552 lbs.[64] and is the largest rung in any peal in England; it was re-cast in 1676, by Perdue, the same person who re-cast the Peter Bell: the tenth Bell, which was also given by Grandisson, was re-cast in 1729. The ringing of the peal occasions a very strong vibration in the walls of the tower.—It is probable that the battlements, and embattled finishings of the turrets of this tower, were the work of Courtenay's time, in order to make the upper parts of both towers correspondent, but the turrets themselves appear to be Norman; each opens to the leads by a semicircular arch, and that on the south-west has a kind of rude cornice, ornamented with blockings of grotesque and human heads. The views over the surrounding country from the leads are very fine, and particularly towards the south, where the river Exe is seen expanding to the sea.

The *Chapels* of *St. Paul* and *St. John Baptist*, which respectively open from the east side of the transept, under high pointed arches, are, in their general form and style of architecture, exactly similar, but the details are varied. A stone *Screen*, consisting of three gracefully-proportioned com-

fallen from its place in consequence of a great fire which consumed the beams on which it hung: in falling, a fragment was broken off its edge, leaving an aperture sufficiently large to admit two men abreast. The diameter of this Bell, at the mouth, is 21 feet 8 inches; its circumference is 21 yards and 2 feet; its height is 17 feet, without including a sort of handle top, of 3 feet more, through which the beams passed for its suspension. The total number of Bells in the Ivanovskaya belfry amounts to thirty-three, of which that called *Bolshoi Kolokol*, or Great Bell, was re-cast in March, 1817, to commemorate the expulsion of the French,—"along with twenty nations," as the inscription states,—and the consequent peace of Europe, weighs 144,000 lbs. Nine of the other Bells are of the respective weights of 70,000 lbs., 35,595 lbs., 27,930 lbs., 15,750 lbs., 15,575 lbs., 14,700 lbs., 10,565 lbs., 10,500 lbs., and 7,000 lbs.: the rest are smaller.

[64] In the Fabric Roll of 1374 to Easter 1376, is an entry of 13*s.* for making a clapper to the *Grandisson* Bell, and for 40 lbs. of iron for the same; another, of 2*d.*, for carrying the iron towards Colyton, to make the said clapper; and a third, of 3d, for the hire of a horse for the carrier. In the roll of 1402–3, the sum of 19*s.* 2*d.* is set down for repairing the clappers of the Trinity and Grandisson Bells.

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partments of pierced tracery, forms the front of each Chapel; the central division includes the door-way, the jambs of which, in St. John's Chapel, are sculptured with fructed vine branches; on the frieze are studded roses. Internally, both chapels exhibit, on the east, a large pointed window (of four lights in the upright, with circles and other tracery, above), and on the north and south, a tall lance-like window of two divisions. Small shafts, single and triplicated, support the ribs of the vaulting, which, at every intersection, has a sculptured boss, chiefly of foliage, but a few are scriptural, and represent St. John pointing to the Lamb, the Crucifixion, &c. Those in St. John's Chapel, in which also is an elegantly-sculptured *Piscina*, are enriched by gilding; but those of St. Paul's Chapel, which are the most elaborate, and among which is St. Paul leaning upon a sword, a Merman, and a group of four Heads are left plain. Against the south wall in the latter chapel are cases for the surplices of the lay-vicars, and secondaries.

Wooden gates, of a peculiar but handsome pattern, separate the ailes of the choir from the transept; whilst the choir itself is divided from it by the *Screen*, *Jubè* or *rood-loft*,[65] which is of an elegant design, and, most probably, was constructed in the reign of Edward the Third. The lower part consists of an arcade, formed by three wide-spreading ogee arches in front, and two at the ends, which spring from clustered shafts of Purbeck marble. The spandrils, &c. are beautifully sculptured with rich foliage, but the middle compartments have been disfigured by a rose and a thistle, the cumbrous and ungraceful introductions of James the First's time. The side divisions, each of which contains a stone seat, and has recently been ornamented with a back pannelling in the Pointed style, were formerly enclosed as Chapels, respectively dedicated to the Virgin Mary, and to St. Nicholas: the central division opens to the choir. The upper part, which has a modern finishing, includes a range of thirteen *Paintings* in *oil*, upon stone, in arched compartments, representing different events mentioned in the Old and New Testaments.[66]

[65] See perspective view of the Nave, PLATE VI. and view of the Screen, PLATE IX.

[66] The subjects are as follow, commencing from the north:—1. The Creation:—2. Adam and Eve in Paradise:—3. The Deluge:—4. The Destruction of Pharaoh and his Host:—5. The Devastation of Solomon's Temple:—6. The Erection of the second Temple:—7. The Angel

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These, though both ill drawn and rudely executed, are curious from their antiquity, which is coeval with the screen itself, and also as ranking among the very earliest examples of *oil painting* to be found in this country.

Instead of the rood, or cross, of the times prior to the Reformation, this screen now supports the majestic *Organ*, which, with the exception of that at Haerlam, is the largest and most powerful instrument of the kind in Europe; and its tones, though not so loud, possess greater sweetness than those of the Haerlam organ. It was originally built by John Loosemore,[67] in the years 1664 and 1665, but it has since received many improvements from Shrider,[68] Jordan, and Michaeu, and lastly, from H. C. Lincoln, by whom it was rebuilt in 1819, and the dulciana stop added. This Organ consists of three divisions, namely, the great Organ, including the swell, which fronts the nave, the Choir Organ, and the double set of lateral pipes which are affixed to the great columns on each side the screen, at the distance of 25 feet from each other. The compass of the great Organ is from G G to D in alt.: the compass of the swell is from fiddle G to D in alt. Three sets of keys, and two pedals for the lower octave and half, are attached to the great Organ. The largest of the lateral pipes (A A A) is about 23 feet in length, full 4 feet in circumference, and 1 foot 4 inches in

appearing to Zacharius:—8. The Nativity:—9. The Baptism of Christ:—10. The Taking down from the Cross:—11. The Resurrection:—12. The Ascension:—13. The Descent of the Holy Ghost. The most ancient paintings in oil which appear to be known are those of King Sebert and Henry the Third, full lengths, in Westminster Abbey.—See Brayley and Neale's "History and Antiquities" of that edifice, vol. ii. p. 278—281.

[67] Dr. Burney, in his "General History of Music," vol. iii. p. 435, speaking of the time immediately after the Restoration, says, "except Dallans, *Loosemore of Exeter*, Thamar of Peterborough, and Preston of York, scarce a tolerable Organ-builder could be found in the whole kingdom;" — and in his brief notice of Henry Loosemore, B. M. in Rees's "Cyclopædia," he speaks of the former Loosemore, having been a lay singer, or organist, of this cathedral. The following inscription is on his grave-stone in the transept, near the south aile of the choir:—"Hic jacet spe Resurrectionis Johannes Loosmore, quondam Decano & Capitulo hujus Ecclesiæ Curator fidelissimus: et inter Artifices sui Generis facile Princeps, sit Organum hoc augustum prope situm perpetuum istius Artis et Ingenii Monumentum. Obiit 8°. Aprilis, An: 1681. Æta. suæ 68."

[68] Christopher Shrider was paid 200*l.* for repairs and alterations in 1713.

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diameter.[69] The Organ-case is of oak, of a rich dark-brown colour, and by no means inelegant in design: its appearance has been much improved by the removal of the pinnacles which formerly surmounted it.

Passing under the organ screen, the visitor enters *the Choir*, which in its architectural design and character assimilates with the nave, both in columns, arches, windows, clere-story, and vaulting; but the arches are of a narrower span than those of the nave, and the upper tiers of windows have only three mullions instead of four each. In the stone screens of the presbytery, the lofty episcopal throne, the triple seats to the south of the altar, the altar screen, and the splendid eastern window above filled with stained glass, this Choir exhibits a series of fine and interesting objects: the interior view of the Choir, PLATE XI. and the Section of the east end, PLATE XIII., serve to illustrate these parts of the edifice. As indicated in the ground plan, PLATE I., the Choir is separated from the ailes by a series of eight arches on each side, one of which, adjoining the organ gallery, is very narrow, and acutely pointed. This may be regarded as a singular feature in the church, and a strange eccentricity, or evidence of imperfect calculation

[69] The pipes, which are both of metal and of wood, are upwards of 1600 in number, and it is peculiar to this Organ that *all* the metal pipes, (except the ornamental ones within the circular wreaths of the organ-case,) are made to play: the metal of which they are composed is of the finest quality that has ever been used in organ work. In the *great Organ* are the following stops:—one stopped diapason, two open diapasons, one double diapason, principal, twelfth, fifteenth, sexquialtera (five ranks), cornet (five ranks), bassoon, and trumpet; in the *swell* are an open diapason, a stopped diapason, principal, cornet trumpet, and hautboe; and in the *Choir Organ*, a stopped diapason, dulciana, principal, flute, and fifteenth. The principal and flute stops in the latter Organ, and the open diapason in the great Organ, are very fine; and the stops in general so well cover each other, that both the reed stops and the false ones perfectly harmonize.

This Church was most probably provided with an Organ at a very early peirod. In the Fabric roll of 1286 is a charge of 4*s*. for work about the *Organs*; and it appears from the Patent rolls of the 11th of Edward II. (anno 1317) that Bishop Stapledon granted a tenement in Paignton to Robert Fitz-walter, by the service of one penny, and the duty of tolling the bells, and repairing the *Organ* and *Clock* of the Cathedral Church. In the journal of a Tourist from Norwich, who visited Exeter in the summer of 1635, the Organ is described as "rich, delicate, and lofty, and having more additions than any other, and large pipes of an extraordinary length." Vide Lansdowne MSS. in the British Museum.

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on the part of the architect. We can scarcely doubt but that he commenced the renovated work at the east end, (as usual in other cathedrals,) influenced probably in some degree by the old foundations, and by a venerated respect to the site of the principal altar, and we must also conclude that it was agreed to preserve the old Norman towers, and form them into a transept. If this had been the determined plan, it would have been easy to divide the space, between the eastern wall and the transept, into seven equal parts, raising a pier at each point of division. There certainly appears a strange incongruity in the present design, as indicated by the plan and section; but we must infer, till we have strong evidence to disprove the fact, that the architect was influenced by some cogent reason—by some powerful local cause. The shape and situation of this narrow compartment are shewn in PLATE IX., in which view the organ has been omitted for the purpose of displaying the architecture. By referring to PLATE XI., the reader may form a correct idea of the architecture of the Choir; as that view displays five divisions on the south side, together with the Bishop's throne, part of the stalls, the groining of the roof, and the screen work between the choir and aile. The *Throne*, a design of unusual richness and elegance, rises to a great height, and is formed by an enclosed seat or pew below, from the four angles of which ascend four buttresses supporting a mass of pinnacles, crockets, and finials. These are all wrought in a kind of open work, and as clustered together form a sort of acute pyramidal crown, or triple mitre.[70] The whole of this throne is of wood.

At the southern extremity of the Choir, against the altar screen, is a series of three *Stone Stalls*, or *sedelia*, with seats rising one above another, and surmounted by lofty, rich, open canopies. Four insulated slender columns, resting on small couchant lions at the front of the seats, serve to support one side of the elaborate canopy, whilst the other side is sustained by buttresses rising out of the back wall. The supporting columns of the middle

[70] In the annexed view the artist has shewn, on the front of the throne, a series of pannels and arch mouldings, as it was most probably finished in that mode originally.

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compartment are of gilt brass: an octangular canopy crowns each seat, above which is another triangular canopy, and over that a cluster of buttresses and pinnacles, profusely enriched with crockets and finials. These splendid seats were intended for the celebrant, the deacon, and the subdeacon, during certain festivals of the Roman Catholic liturgy.[71] Westward of these seats is a small *Piscina* of singular form.

The eastern end of the Presbytery is terminated by a modern *Stone Screen*, extending the whole width of the Choir, and executed, as already stated, by Mr. John Kendall. It consists of a series of seven canopied niches, the central one of which is more lofty, and elaborate in sculpture than those of the sides. This central compartment forms an enriched back-ground and canopy to the altar table. The general design of this screen, the forms of the two low arches behind, the window above, and circular window in the gable, with the forms of the flying buttresses, the arches of the ailes, and screens to the chapels, are shewn in PLATE XIII.

The chantry *Chapels* of *St. Andrew* and *St. James*, which branch off from about the middle of the choir ailes, have already been noticed as the presumed terminations of the original ailes of the choir; and the staircase, and upper vaulting in each still exhibit vestiges of ancient workmanship and sculpture, but the lower parts, which constitute the Chapels, have been entirely altered into the Pointed style.[72] Each chapel opens from its respective aile by a high-pointed arch, the mouldings of which are boldly sculptured, and rise from small columns. The entrance screens are of wood, ornamented with pierced tracery-work, &c., and are surmounted by a row of small Angels in relief, each having one hand upon an intermediate flower, (probably intended for the Rose of Sharon,) and in the other holding an inscribed label. The interiors of both chapels are nearly alike, and consist of two divisions, the cross springers rising from clustered shafts;—but in St. Andrew's Chapel,

[71] Respecting the original design and appropriation of such triple seats, there is an elaborate essay in the Archæologia, vol. xi.

[72] The vaulted chamber in St. James's Chapel, to the south, is used as a depository for the archives of the Registrar; that in St. Andrew's Chapel, to the north, is called the Exchequer room, and contains the archives of the Dean and Chapter.

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ni addition to the two recessed windows on the east, there is a large northern window. In each chapel, against the columns on the east side are two *Piscinas*, with credences; those in St. James's Chapel are the most elegant.

The eastern extremity of this Cathedral is formed by the *Lady Chapel*, which is of light and elegant architecture, and has been restored into nearly its original beauty since the removal of the Library which was so injudiciously placed here during the Protectorate. A modern screen of stonework, pierced into three divisions of correspondent tracery, separates this Chapel from the ambulatory behind the altar: over it is a rather low-pointed arch, and in the wall above the latter a sort of half-window, extending to the vaulting. Side piers and clustered columns, the small shafts of which are mostly of Purbeck marble, highly polished, divide the interior into three compartments, and likewise sustain the groins. The first, or western-most division, opens by a high-pointed arch on each side to the Chapels of St. Magdalene and St. Gabriel; but the lower space, between the piers, is closed by the sumptuous monuments of the Bishops Stafford and Bronescombe. In the second division, on each side, under a large window adorned with varied tracery, are two high-pointed arched recesses, within which, on the south, are the ancient effigies of Bishop Bartholomew and Bishop Simon de Apuliâ; and on the north, those of Judge Doderidge and his Lady, all which have been removed hither from other parts of the edifice. In the third division, under the southern window, the tracery of which is wrought differently from the others, are a most beautifully-designed *Doorway*, (which originally opened to the vestry,) three graduated stone *Seats*, and a double *Piscina* and credence. The seats and piscina, which have small pointed arches in front, rising from slender shafts of Purbeck marble, are surmounted by pyramidal canopies richly crocketed, including circles. Mullions and tracery, wrought into various forms, occupy more than half the great east window, which, in the lower part, consists of seven divisions, or days. Below it, over the altar-place, is a handsome façade, chiefly of modern workmanship, in the Pointed style, which includes a trefoil-headed niche, in which originally stood a statue of our Lady, and an arcade of four correspondent arches, on each side, extending to the walls. The arches are

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separated from each other by small buttresses, &c., and the whole is crowned by a range of pyramidal canopies, richly ornamented with crockets and finials. Fragments of the ancient work, and likewise of the Virgin's head and hand, which had been gilt and painted, were found closed up within the ancient niche, on the removal of the Library: from the former most of the new sculpture was designed. Strong ribs, wrought with boldly-indented mouldings, support the vaulting, which exhibits numerous *Bosses*, principally of foliage, but including, in the centre of the western division, a fine head of our Saviour: the four contiguous *nodi* are sculptured with the emblems of the Evangelists.[73]

On the south side of St. John's Tower, as shewn in the ground plan, is the *Chapter-House*, (now also occupied as the Library of the Dean and Chapter,) the west front of which ranges with the west side of the transept. This very handsome and well-proportioned apartment forms a parallelogram of 75 feet by 30 feet, including the vestibule, or passage, which opens to the Cloister green, and in the south-west angle of which is a staircase leading both to the gallery and to the roof. From the interior view, PLATE XVIII., it will be clearly seen, that the architecture, as stated in page 97, is of different eras:—the lower part being of Henry the Third's time, and the superstructure of that of Henry the Sixth, whilst the curious oaken ceiling, (which is somewhat in the style of some College Halls,) is a few years posterior in date to the latter reign. The walls on each side are separated into four compartments by clustered, attached columns, which are crowned by elegantly-formed niches, and give support to the arched brackets of the ceiling. All the basement is hidden by the wainscot cases of the library; immediately above which, in each compartment, are two deeply-recessed arcade arches, springing from clustered shafts of Purbeck marble, the capitals of which are finely sculptured with foliage; the mouldings are numerous and boldly wrought. These arches, and likewise the contiguous walls and columns, to the height of the first row of capitals, are evidently of a much

[73] Some few years ago it was intended that this Chapel should be fully repaired and fitted up for Divine Service; and we cannot but lament that lukewarm supineness which has suffered the preparations to be discontinued.

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earlier period than Bishop Lacy's work, which includes the spacious windows on each side;—but of those, or of the great east window erected by Bishop Nevyll, it is unnecessary to say more, as they are so distinctly delineated in the accompanying print. The ceiling, which rises obliquely from the side walls, is supported by five principal transom beams, the interval over which is occupied by pierced open work, and in the centre is a demi-angel sustaining a shield of arms.[74] Each compartment between the transoms is separated, by cross timbers, into thirty-two divisions, and painted to represent pannelled tracery,—the ground being azure, and the outlines white and red. There is likewise a central star in gold in every division; the carved foliage at the intersection of the cross timbers is also gilt, except in one instance, in the second division from the west, in which a sorrowful human face, painted in its proper colours, is seen peering from amidst the foliage. Many minute ornaments, with carved rosettes, expanded leaves, shields of arms, &c. appear on the transoms and side pannelling. In the niches were formerly statues of minor prophets, as Osee, Amos, Jonas, and others, some of the cramps for sustaining which still remain. At the west end is a stone *Screen* and gallery, designed in 1821, in conformity to the Pointed style, by Mr. John Kendall, who also constructed the chimney-piece: in the middle is the entrance doorway, which opens under a high-pointed arch. The outer entrance towards the Cloisters is of the time of Henry the Third. The *Library* is arranged in classes, and contains between seven and eight thousand volumes; there are also a few rare manuscripts.[75]

[74] Among the arms are those of Bishop Lacy, viz. azure, three shovellers' heads, erased, argent; and of Bishop Bothe, viz. argent, three boars' heads, erased, erect, sable; in chief, a label of three, gules.

[75] Bishop Lyttelton mentions two inventories of the jewels, vestments, books, &c. of this Church, the earliest of which, taken in 1327, 2d Edward III. contains the title and first word of every book then in the Library, and the number, he remarks, "is considerable, especially as this was a period when learning was at a very low ebb." From the second inventory, taken in anno 1506, it appears that the Library, which adjoined to the Cloisters, was then copiously furnished with books, and among them "were five printed tracts upon the *Decretals*."—In the Fabric roll of 1412-13, a considerable expense is mentioned for *Chains* to secure the books in the Library, and in the same record it is stated, that Wm. Hayford, and Richard his man, were employed in sewing and binding the books, and that 67 books were sewed,—the former received

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DESCRIPTION OF THE PRINCIPAL MONUMENTS.

THE SEPULCHRAL MEMORIALS in this Cathedral are very numerous, and many excite particular interest, not only as records of departed greatness and virtuous renown, but also as illustrating the decorative arts and costume of former ages. In the Monumental Chapels, there is a general elegance of design and a richness of sculpture which command admiration, however, in some respects, the ornamental parts may have been too profusely lavished;—and in the Monuments connected with them, we behold vestiges of a splendour of decoration which strikingly exemplifies both the taste and the munificence of our forefathers.

In the South tower, against the eastern wall, is an ugly and cumbrous Monument, erected in 1568, at the instance of Hoker (when Chamberlain of this city), thus inscribed: "*Leofricus, the first Bysshoppe of Exeter lyeth here.*" But this assertion is contrary to fact; for Leofric directed that his remains should be interred in his own chapel, and it is expressly declared, in an ancient manuscript account of this Church, preserved in the Bodleian Library, that he was buried in the crypt,—"*in crypta ejusdem ecclesie, scilicet, Exon.*" Now the only *Crypt* belonging to this edifice is the small vaulted chamber, (occupied as the Bishop's wine cellar,) under the chapel of St. James, and consequently, as Mr. Oliver has inferred, that must have

6*l.* for his labour, and his man 36*s.* 8*d.* In the roll of 1413-14, is a charge of 18*s.* 8*d.* for 28 chains for the books in the Library;—and in that of 1435-36, the sum of 6*s.* 8*d.* is entered as paid to Richard Horige, the Annivellar, "*pro custodia Librarii,*"—the roll of the following year also records the payment of a similar sum to the same person as Librarian.—Leland, in his Itinerary, (vol iii. p. 48, edit. 1744,) notices a few of the manuscripts, among which are three by Roger Bacon, viz. "De Aspectibus Lunæ ad alios planetas;" "De Victoria Christi contra Antichristum;" and "De copia vel inopia cujuscunque hominis ex Nativitate ex horis solis in 12. signis." Not either of these are mentioned in Wats's "Bibliotheca Britannica."—Considerable additions appear to have been made to this collection about the year 1657, when the Lady Chapel was converted into a Library at the expense of Dr. Robert Vilvaine. In 1676, Dr. Edw. Cotton, Treasurer of this Church, bequeathed 377 folios, 216 quartos, and 609 octavos, to this Library; which was further augmented by the Rev. Humphry Smith, of Dartmouth, in Sept. 1708, and by Mr. Archdeacon Borscough, of Totnes, in July, 1709.

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been the actual place of Leofric's interment. It is evidently of an ancient date, but has been subjected to alterations: on one side was a semicircular-arched window, now closed up, in place of which three small lance-head windows have been introduced; the door-way is also comparatively modern. Over this crypt, in St. James's Chapel, is an elegant mural monument, which was probably erected in Henry the Fifth's reign, and which, without any violation of probability, may be regarded as having been then raised to Leofric's memory; for in the Fabric Roll of 1418-19, is entered a charge of xx*d.*—"*pro Scripturâ Lapidis Dñi Leofrici primi Ecclie. Exon. Epi*'."—There is not, however, at this time any inscription remaining; but as all the enriched sculpture has been most deplorably mutilated, we may conclude that the same fanatics who committed that devastation, destroyed also the inscribed stone. This Monument consists of a cinquefoil-headed pointed arch (rising from small columns), flanked by buttress turrets, and surmounted by a pyramidal canopy, of which the crockets and finial are very finely and boldly sculptured. In the pediment, within an oval, is a figure of our Saviour, seated, in low relief; and in the side spandrils are Angels offering incense. Grouped pinnacles surmount the buttress turrets, each of which is divided into three stages, by pannelled niches, canopied, and including six figures, in bas-relief, of different Saints and Bishops. On each point of the cinquefoil is a human head; the uppermost are crowned, and are supposed to represent St. Edward the Confessor and Queen Editha; the others (one of which is of modern sculpture) are ecclesiastics.

On the South side of the choir, near the upper steps, under an aperture in the wall, is the large and ancient tomb assigned to *Bishop Chichester*, who died in 1155. The covering slab, which is of Purbeck marble, seven feet four inches in length, appears to have been inlaid with an engraved brass, representing a bust of the deceased, with the mitre.—A Knight of this family, traditionally called Sir Arthur, the Bishop's brother, is commemorated by a free-stone *Effigy*, armed cap-a-pie, lying, cross-legged, under a flattened arch in the south aile. He wears a casque and a hood of mail, and has a large sword and shield: on the latter the Chichester arms were formerly visible.

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In the Lady Chapel, under the second arch in the south wall, is the curious Monument of *Bishop Bartholomew*, which was removed from the opposite side in May, 1822. The contents of this tomb were carefully examined by the late John Jones, Esq. and Mr. B. W. Johnson, surgeon, the latter of whom pronounced the skull to be that of an aged man. It was evident that these mouldering relics of mortality had undergone a prior removal; and it is most probable that they were brought from the choir, when the rebuilding of the Church was commenced by Bishop Quivil. On the slab is an *insculpted* figure of the deceased, *in pontificalibus*, under an acutely-pointed arched canopy, rising from small columns: in the spandrils are angels with thuribles. The representation in PLATE XX. A, precludes the necessity of a further description; but it must be remarked, that the prelate's beard is reticulated; the nose has been broken off. The style of execution is of a remote age, and in that respect this figure bears much similarity to the effigy of *Abbot Laurentius* (erroneously inscribed *Vitalis*), in the cloisters of Westminister Abbey: the highest part of the relief is about two inches. On the edge of the slab is a round moulding and fillet, immediately below which is an ornamental or pannelled range of small semicircular arches.[76] Bartholomew died in 1184.

In the South tower is the ancient tomb of Bishop *John the Chantor*, who died in 1194. This has erroneously been assigned both to Bishop Osbern and Bishop Blondy; but in a document among the archives of the Dean and Chapter (intituled "Ordinationes et Compositiones," &c. circa 1409), it is particularized as "*Tumba Johan. Episcopi in Turre Sti. Johannis.*" Rivets of brasses remain in the covering slab, which is of black marble, eight feet long, and five inches in thickness. The sides and ends are of free-stone,

[76] It has been surmised that this Monument was erected for *Bishop Osbern*, but when it is recollected that the state of the skull and other bones, examined when the tomb was opened, corresponds with what we know of the advanced age of Bishop Bartholomew, whom Bale describes as "senio molestatus," and that Pointed arches were not in vogue in Osbern's time, we may safely refer it to Bartholomew. The figure, also, in the seal of the latter prelate, now among the archives of the chamber of Exeter, bears a considerable resemblance to the effigy on the tomb; the mitre, which is peculiarly formed, is nearly alike in both representations.

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deeply sculptured with large quatrefoils within circles, which give a rude and massive character to the whole tomb.

On the North side of the choir is the interesting tomb of *Bishop Henry Marshall*, which is of Purbeck marble, finely sculptured, but now partially decomposed. The upper slab, A. and the two sides are correctly delineated in PLATE XXI., from which it will be seen that the deceased is sculptured in full pontificals, with his right hand in the act of benediction, and in his left a crosier, the crook of which is more ornamented than that of Bishop Bartholomew: on the middle finger is a ring. His mitre has pendent labels; his feet rest upon a coiled dragon. His head appears to lie within a kind of horse-shoe-arched recess, rising from small columns, at the sides of which are angels with labels. On the north side, B, within indented circles, &c. are three sitting figures; and in quatrefoils, within lozenges, between them, the heads of a bishop and a king. These figures are much decayed: the first seems to have held a book; the second holds a roll, or label, and appears conversing with a smaller figure; the third is episcopal. There are also three sitting figures, and two heads, on the south side, C, meant probably to represent different stages of the priesthood; the first bears a label, the second and third have books. At the west end, within quatrefoils, are the figures of St. Peter and St. Paul, the latter holds a sword by the point in his right hand, and has a book in his left hand; the other is nearly hidden by a part of the side screen. All the sculpture was finely executed, and particularly the foliage. It has been remarked that the countenance of Marshall's effigy bore a great resemblance to that of the late Bishop Pelham. Marshall died in 1206.

Under the second arch in the north wall of the Lady Chapel is the Monument of *Bishop Simon de Apuliâ*, which, like that of Bartholomew, in the arch adjoining, must have been brought hither from some other part of the Church; like that, also, it was examined, October 31, 1820, by the late Mr. John Jones. Within a cavity of ashler-work, was the skull and other bones of the deceased prelate, together with the lower part of a crosier staff, of red fir, having a tapering point, notched, to receive an indented ferula. This Bishop died in 1223; and it may be remarked that his effigy, (vide

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PLATE XX. c.) which is sculptured in bold relief from a block of Purbeck marble, seven feet four inches long, and one foot in thickness, is far more magnificently vested than those of the former prelates: his mitre, likewise, is more richly ornamented. On each side of the high-pointed trefoil-headed arch, which forms the canopy, is an angel in *bas*-relief: at his feet, gnawing his garments, is a double-bodied monster, whose hinder parts terminate in foliage. Much of the marble is decomposed. The whole interior of the arch containing this monument has been painted in distemper; at the back was an episcopal figure, seated, in the act of benediction, and near him a female, throwing incense: his principal vestments, which were azure coloured, were represented as richly embroidered at the edges, in different hues. These remains of ancient art have been recently obliterated by lime-wash.

Between St. Gabriel's Chapel and the Lady Chapel is the monument of *Bishop Walter Bronescombe*, the south side of which is represented in PLATE XVI.[77] This very elegant specimen of sepulchral art exhibits a more advanced state of the decorative parts of Pointed architecture than was prevalent at the time of Bronescombe's decease, in 1280; and although the Bishop erected St. Gabriel's Chapel as the place for his own interment, there can be little doubt but that this beautiful memorial was the work of a far later period. The forms and chastened style of the ornaments are decidedly those of the middle part of Edward the Third's reign, and our opinion of its having been raised at that era is corroborated by the inscription on the edge of the leger stone, which describes the deceased as the *first* Walter who held this See,—"*Primus Walterus*," &c.—it being scarcely possible that he could have been so characterised until after the accession of a *second* Walter, namely, Walter Stapeldon. Except the crowning ornaments, which are gone, this monument is in a very fine state of preservation; and the rich gilding and painting which adorned the whole are, in many parts, still fresh and vivid. In the middle light of the eastern window of St. Gabriel's Chapel is represented the angel Gabriel, and in the adjoining lights are two ecclesiastical figures, kneeling, with labels, soliciting the mediation of St. Katharine and St.

[77] In the same print is shewn a part of the corresponding monument of Bishop Stafford, and the arch over the effigy of Judge Doderidge.

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Martin. The elegant Screen-work at the entrance of this Chapel is delineated in PLATE XV.[78]

Near the middle of the Lady Chapel is a marble *Slab*, nine feet five inches in length, and three feet eight inches in breadth, which is sculptured with a cross fleury, and has the following jingling inscription round the verge, in memory of the renowned Bishop *Peter Quivil*:—"*Petra tegit Petrū, nihil efficiat sibi tetrū.*" This grave-stone, which Leland mentions as "*coram altari*," was removed into the nave of the Cathedral (probably in 1657, on the conversion of the Lady Chapel into a library), and placed in the pavement within a few yards of the west door. It was there recognised by the late John Jones, of Franklyn, Esq. and by his interest the inscription, which had been nearly obliterated, was re-cut, and the stone itself restored to its original situation, during the alterations here in 1820.

On the north side of the choir, near the altar, is the tomb of *Bishop Walter de Stapeldon*, who is represented by a recumbent effigy beneath an enriched canopy, fronted by a flattened ogee arch, as shown in PLATE XVII., B: the fret work and crowning ornament above the cornice are modern. He has a broad, full face, with curls turned back over the ears. In his right hand is a book, his left holds a crosier, his feet rest on vine branches enclosing a blank shield. Under the head of the canopy is a painting of Christ, standing upon a globe, amidst clouds, and displaying the five wounds; and at the east end is a

[78] The mural monument seen within the Chapel, in front, was executed by Flaxman, to the memory of *Lieut. Gen. J. G. Simcoe*, who died Oct. 26th, 1806, aged 54 years. The General is represented by a finely executed medallion *Bust*, in a military garb, and on each side is a whole length figure, the one of a British soldier, the other of a Canadian Indian warrior. Under the former, on a truss, or bracket, is a lion, surrounded with oak branches; and under the latter is a snake, couched amidst strawberries. These, as well as the arms and trophies of the deceased, and other accessory parts, are most beautifully sculptured. That on the right is the monument of *Sir John Gilbert, Kt.* (who was Sheriff of Devon in 1574), and his Lady: their effigies lie under a heavy ungraceful canopy, upon a mattrass, the former being represented in plate armour, and the latter in the dress of James the First's reign. Nearly adjoining is an elevated pedestal, inscribed to the wife and daughter of the Rev. *John Fursman*, who was Chancellor of this diocess from 1731 to 1757, when he also was interred here with his family. The *Busts* of the Chancellor and his wife, and a medallion profile of their daughter, sustained by a genius, (shewn in shadow in the Print,) are placed upon the top of the pedestal.

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very remarkable and diminutive figure, sculptured in relief, of a King, crowned, probably Edward the Second, climbing up a pillar, with the eyes cast backwards towards the crucified Redeemer.[79] On the north side of this tomb is a basement of three ogee arches with rich ornamental work above, including pinnacles, angels, vine leaves, &c., and a Latin inscription to Stapeldon's memory, written by Hoker.

In the north aile, nearly opposite to the Bishop's monument, is that assigned to his brother, *Sir Richard Stapeldon, Kt.*,[80] which is delineated in PLATE XXII. A. This is a very singular memorial, but the attendant figures are so much broken as to be almost unintelligible. The Knight is cross-legged: his head, which rests upon three cushions, has a cap and hood of mail: on his left arm is a heater shield; his right hand is placed upon his sword. An attendant squire, now headless, stands in front of his pillow, and near his feet is the fore part of a horse, and a second attendant, but these also are headless, and otherwise mutilated. The character of all these figures, as well as their style of sculpture, is so very different from that of the decorative parts of the ogee arch under which they are placed, that it may be strongly questioned whether they were not executed at an anterior period, and brought hither from some other part of the church. The points of the pendent mouldings terminate in human heads: the arch is crowned by a rich finial, and the crockets are very boldly and finely sculptured.[81]

In the south aile, under a flattened ogee arch, is an effigy of *Humphrey de Bohun*, Earl of Hereford and Essex, who was slain at Burrow Bridge, in

[79] This statue, which is painted and gilt, appears to bear allusion to the flight of Edward the Second from London, and to his committal of the city to the care of Stapeldon.

[80] "Richardus de Stapleton Miles è regione sepulchri Walteri de Stapleton episcopi Exon. fratrus ejus."—Leland's "Itinerary," vol. iii. p. 45, 2nd edit.

[81] In digging the grave of Miss Lygon, daughter of Lord Beauchamp, of Powick, who died at Sidmouth in October, 1813, and was buried close to the above monument, the side of Sir Richard's grave fell in, and his entire skeleton was discovered; every part was perfect: from the remains found, it appeared that the corpse had been enfolded in a bull's hide. But little respect was shewn to the knight's bones, as the ribs were broken through and turned back, to make room for the new occupant.

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1322, and buried at York. He is lying on his side, and represented as a Crusader. On his head is a casque and hood of mail. This cenotaph was most probably placed here by his daughter Margaret, who, about three years after his death, became the wife of Hugh Courtenay, second Earl of Devon, and lies buried with her husband in the nave of this Church.

Bishop Grandisson's monumental Chapel has been partly described already, (vide p. 112,) but it may be added that the entrance is of a curious design, the door-way, which has a low pointed arch, being placed, but not centrically, beneath a wide-spreading ogee arch, terminating in an acute point, and enriched with pendent tracery, crockets, &c. On the south side of the altar part is a minute *Piscina*, on a single shaft; and in the middle of the ceiling are the defaced remains of a bas-relief sculpture of our Saviour.

In the nave, between the second and third columns from the transept, is the altar tomb of *Hugh Courtenay*, second Earl of Devon, and his Countess *Margaret*, daughter of Humphrey Bohun, Earl of Hereford and Essex, by Elizabeth, daughter of King Edward the First: the former died in 1377, and the latter in 1391, in the eightieth year of her age. On the tomb are the recumbent effigies of the Earl and his Lady; the Earl is in armour. Cleaveland, in his "History of the Courtenay Family," (page 153,) says, "over this monument was a sumptuous little chapel built, which has been for some time taken down." On the panelling of the tomb are several shields, but the bearings are defaced. A curious full-length *brass*, of a Knight in complete armour, on a contiguous grave-stone, represents *Sir Peter Courtenay*, the son of the above Earl, who died in 1409.

On the opposite side of the nave was the monumental chapel of *Bishop Brantyngham*, which has been long ago destroyed.

The splendid monument of *Bishop Stafford*, on the north side of the Lady Chapel, was apparently designed in a spirit of rivalship to that of Bishop Bronescombe, with which, in its general forms, it perfectly corresponds; but some of the ornamental parts are more elaborate. Both the *Effigy* and its canopy, which are represented in PLATE XX. c., and the head and right hand more at large at a, b, are of alabaster, very finely wrought:

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the face was probably sculptured from a cast made after death.[82] The drapery is full and flowing. The pendent angels of the upper canopy, which has a rich soffit of pannelled tracery work, support shields of the Stafford arms.—On an adjacent grave-stone is a *Brass* of *William Langton*, who was a Canon of this Church, and related to Bishop Stafford: he died in 1413, and is represented in priestly vestments, kneeling and praying.

Under a low elliptical arch in the north wall of *St. Paul's Chapel*, is a *Slab* thus inscribed in black letter:—"*Hic iacet Willūs Pylton qu'da canonic. & Residentiari huj' eccles Secretarius Regi Henrico quarto & Archūs Eborac'.*"

Under a flat arch, now forming part of the northern screen of the choir, is the tomb of *Bishop Edmund Lacy*, whose figure, in *brass*, was inlaid on the slab, as the indent yet shews. Leland says, that "*Heines*, Dene of Excester, defaced this tumbe;" to which, during the prevalency of Catholicism, there is said to have been a great resort of pilgrims.

In the North tower is the *Monumental Chapel of William Sylke*, Subchanter of this Cathedral, who founded it in 1485, and was buried here in 1508. This was a very beautiful little enclosure, in the decorative style of the above period, but it has long been most shamefully and lamentably defaced. The basement is richly pannelled: the upper part is chiefly of open-work, elegantly designed, and ornamented in the middle and at each end with niches and small statues, but almost every part is mutilated; even the effigy of the deceased, represented by an emaciated figure in a winding sheet, lying under an elliptical arch in front of the Chapel, has been half destroyed. On the cornice over the arch is this abbreviated inscription, in black letter:—"*Sum q' eris, fueram q'. q'. es, p' me precor ora, Will. Sylke.*"[83] Besides single figures of Saints, &c. the small statuary represented the

[82] By a mistake of the writing engraver, the name of Walter Stapeldon has been erroneously substituted for that of Stafford in the above Plate, c: the countenance of the Bishop is also varied from the original, which is much emaciated and very long.

[83] This supplicatory admonition may be thus translated:—*I am what Thou shalt be; I was what Thou art: I beseech Thee, pray for Me, William Sylke.*—The above inscription was formerly filled with whitewash, and all the finer parts of the sculpture were similarly choked up

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Crucifixion; the Taking down from the Cross; the Virgin, seated, with the dead body of Christ on her lap; and St. Michael and the Dragon. The door, on the west side, is finely carved and perforated in a style correspondent to the stone work. The ornamental buttresses of this Monument are placed diagonal-wise.

At the east end of the north aile is the Monumental chapel of *Sir John Speke, Knt.* which was founded in 1518, and is executed in the elaborately ornamental style of that age. Every part is charged, or more accurately speaking, overcharged, with heraldic bearings and insignia, and other decorative work. In a recessed ogee arch, in the north wall, is the effigy of the deceased, in plate armour, his head reposing on a helmet, and at his feet a boar: the hands, which are in the attitude of prayer, have been broken; and many other parts of the sculpturing have been alike most wantonly dilapidated. The ceiling, which is coved, displays twelve large compartments of circular tracery, each of which includes twelve pannelled divisions, with central pendents embossed with roses, boars, and other ornaments. In the Parliamentary times a thoroughfare, which is still used, was made through this Chapel, by which means much of the original work has been destroyed.

At the east end of the south aile is the very curious Monumental chapel and tomb of *Bishop Hugh Oldam*, the front screen of which is shewn in perspective in PLATE XV. This chapel, designed in the most florid style of Pointed architecture, is absolutely loaded with sculptural ornament and heraldic insignia: the walls are filled with pannelled work, &c., and even the roof is surcharged with elliptical quatrefoils embossed with expanded flowers, leaves, and *owls*, in allusion to the name of Oldam. In the south wall, under an ogee arch, is the effigy of the deceased, which is gilt and painted in the ancient manner. He is represented in full pontificals, with a very rich crosier and mitre, and on his left glove a quatrefoil jewel: his hands

and obscured. Its present state of comparative restoration is owing to the care of the late Mr. *Richman*] *Adams*, deputy-verger;—to whose widow, now holding the same office, the present writer is particularly indebted for her attentive services and kindness when pursuing his researches in the Cathedral during the autumn of 1824.

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are raised as in prayer; on the first finger of his left hand is a ring, on each fourth finger is a ring, on each little finger two rings, and both thumbs are encircled by one ring. The initials ℟. ℗. are sculptured within circles, inclosed by radiated quatrefoils, in the spandrils of the arch; and under the surmounting battlement is the following inscription in black letter, gilt:—" *Hic jacet Hugo Oldam Epsc qi obiit xivo die Junij ano dm. millo ccccc° xix° Cui a.*"—The altar part was enriched by small statuary, representing the Crucifixion, and other events of the history of our Saviour, to whom this chapel was dedicated.

Within a recess in the north wall, under an obtuse arch, as shewn in PLATE XV. B, is the effigy of an emaciated figure, extended upon a winding sheet. The soffit of the recess is richly sculptured with tracery diverging into pendants, cusped. In the journal of the Norwich Tourist, before referred to, this figure is designated, as the " anatomy of one *Parkhouse*, a canon,"—and it appears by an inscription formerly in St Andrew's Chapel that " *Willi Pkehous, philosophi ac medici,*" a canon residentiary of this Church, was buried here in March, 1540.

Against the north wall of St. Magdalene's Chapel is a large monument of Queen Elizabeth's time, which, in a recess of the basement division, contains the effigy of *Sir Peter Carew*, knt. who was slain in Flanders, and in the upper part, under a canopy supported by piers and Corinthian columns, the effigies of *Sir Gawen Carew* and his Lady. Sir Peter Carew is represented in plate armour, with flowing skirts, and cross-legged, which is a very singular position for so late a period. On his left arm is a large shield, held over his breast, charged with his arms, viz. Or, three Lions passant, Sable. Sir Gawen is likewise in plate armour; his Lady is in the dress of the times. Many sculptured shields, charged with the arms and quarterings of the Carews, are displayed on different parts of this monument.—Another memorial of this family, formerly in the north aile of the choir, is now in the south tower: this is a mural cenotaph for *Sir Peter Carew*, Knt. who died in November, 1575, and lies buried at Waterford, in Ireland.

On the south side of the choir is the large altar tomb of *Bishop John Wolton*, the curiously-inscribed tablets of which were removed into the south tower, when the choir screens were laid open in 1805.

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On an elevated pedestal in the south aile of the choir is the recumbent effigy in alabaster of *Bishop John Cotton*, who is represented in his episcopal vestments and canonical cap, with his hands clasped on a bible. The surrounding ornaments are in the style of James the First's reign.

Near the latter monument is that of *Bishop Stephen Weston*, which consists of a sarcophagus raised upon a basement of white marble: on the former is the figure of an angel, pointing to the inscription.

The only episcopal monument of any consequence that remains to be noticed, is of *Bishop Valentine Cary*, in the north aile, which exhibits a recumbent statue of the deceased in his *Parliamentary robes*, but without any cap.

The monuments of *Judge Doderidge* and *Dorothy*, his lady, which were constructed in the cumbrous style of James the First's reign, were taken down during the late alterations in the Lady Chapel, and their respective figures, with the pedestals, and some parts of the inscriptions, placed under the recessed arches on the north side of the chapel. The Judge is represented in his judicial robes and square-cornered cap, with a court roll in his left hand, and his right hand placed on his breast. Lady Doderidge appears reclining, with her right elbow on a cushion, and the hand on a skull encircled with laurel. Her dress is extremely curious, the whole being represented as sumptuously embroidered with flowers, butterflies, and insects, painted and gilt in all their variety of colouring: her face, also, as well as that of the Judge, has been painted in its natural colours. Judge Doderidge died on the 13th of September, 1628, in his seventy-third year; his lady died on the 1st of March, 1614.[84]

[84] In concluding this work, we must once more express our particular acknowledgments to the *Rev. George Oliver* and *Mr. Pitman Jones*, for the disinterested liberality with which their respective manuscript collections, relative to the See and Cathedral of Exeter, were submitted to our inspection and use. This generous conduct not only merits our warmest thanks from the superior accuracy which the work has thereby obtained, but also from furnishing a noble example to those who possess similar collections for other Cathedrals.

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LIST OF BOOKS, ESSAYS, AND PRINTS,

THAT HAVE BEEN PUBLISHED RELATING TO

EXETER CATHEDRAL.

THIS LIST IS SUBJOINED TO GRATIFY THE BIBLIOGRAPHER, THE CRITICAL ANTIQUARY, AND THE ILLUSTRATOR; AS WELL AS TO SHOW, AT ONE VIEW, THE PRINCIPAL SOURCES WHENCE THE CONTENTS OF THE PRECEDING PAGES HAVE BEEN DERIVED, AND THE FULL TITLES OF THE WORKS REFERRED TO IN THE NOTES.

DIOCESS, SEE, AND CHURCH.

It will be seen by the ensuing List, that many miscellaneous Essays and incidental Accounts have been published respecting the See and Cathedral of Exeter; but not one of them is either a complete history, or sufficient to satisfy the laudable curiosity of the architectural antiquary. The volume now offered to the public has been the result of a careful analysis and examination of most preceding authorities, both printed and in manuscript, combined with minute and repeated surveys of the fabric itself: the architecture is elucidated by a series of graphic illustrations, delineated in geometrical sections and perspective views.

It is rather singular that WHARTON, in his "*Anglia Sacra*," has not any papers respecting the See or Cathedral of Exeter.

In WILKINS'S "*Concilia Magnæ Britanniæ*," &c. are preserved the following documents:—Vol. i. "*Exon. Episcopus, Osbernus—Guil. de Warawast—et Walt. Bronescomb*," these are merely incidental notices.

Vol. ii. Concilium Exon.: — Contentio de Electione decani Exon.: — Capituli Exon. literæ archiep. Cantuar. licentiam petend. ad eligend. decanum:—Nomina membrorum convocationis in dioces. Exon.:—Gravamina cleri Exon. in convocat. proponenda.—*Quivil*, Commissio ei data super articulis contra archidiac. Cornubiæ:—Synodus Exoniensis:—*Button*, Literæ archiep. Cantuar. ei missæ de collectione decimæ.—Somersete, Henricus de, Decanus Exon.:—Stapeldon, Regis literæ ei in causa Hugonam le Despenser.

Grandison. — Literæ ejus archiep. Cantuar. de convocatione: — Epistola ejus ad excusand. absentiam a convocatione:—Inhibitio ejus, ne decanus Exon. publicet literas archiep. Cantuar. super visitatione eccles. Exon.:—Regem de beneficiis ab alienigenis in sua diocesi possessis certificat:—Excommunicat violatores eccles. libertatis:—Mandatum ejus contra violatores eccles. libertatis:—Processus ejus contra prosequentes personas ecclesiasticas.

Vol. iii. Absolutio clericorum Exon. pro non solutione subsidii papalis: — Archiep. Cant. monitio pro visitatione metropol. episc. Exon.: — Episco. Exon. subsidium conceditur charitativum:— Injunctions to the Clergy of Exeter: — Falsarius, Bulla Urbani V. contra falsarios literatum dom. papæ: — Commissio arch. Cant. contra eos:—Bulla Urbani VI. contra eos:—Monachus S. Edm. Bury falsarius papæ, arch. et episc.:—Joh. Wolpit, Hugo Penbrace, Johan. Bishop, Joh. Norton, Rich. Staunford falsarii:—Rich. Coost falsarius punitur:—*Faux* Nicolaus commissarius cancellarii Oxon.:—*Ferrariense* concilium:—Rom. imperator, patriarcha Constant. et prælati Gracci ad illud veniunt. *Grandison.*—Literæ regis ei de captione regis Franciæ:—Mandatum ejus pro precibus pro rege faciendis. *Brentingham.*—Mandatum ejus contra Fratres Mendicantes: — Aliud contra non residentes: — Aliud ne religiosi administrent sacramentum eucharistiæ. *Stafford.*—Mandatum ejus ad orand. pro archiep. defuncto: — Contestatio litis inter eum et Tho. Arundell, arch. Cant. de Testamentis: — Mandatum ejus ad publicand. breve regis contra Lollardos. *Nevill*, Georg.—Subsidium charitativum ei conceditur:—Constitutiones ejus:—Constitutio de Trinitate:—Alia de officio archipresbyteri:—Alia de fori competenti:—De Donationibus: — De Decimus: — De religiosis domibus:—De ecclesiis ædificand.:—De immunitatibus eccles.:—De simonia. *Voysey*, his injunctions to the clergy, and admonition against the superstitious observance of days.

Vol. iv. De cantibus matutinalibus in ecclesia Exon.:—Psalmi rhythmici canuntur Anglice in ecclesia Exon.:—Controversy about singing them:—Willielmus Leuson præsidens capituli Exon.:—Negotium electionis decani Exon.:—Serlo, primus decani Exon.

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Preces Processus contra clericos non observantes formam libri Precum Communium in dioce.

DUGDALE'S "MONASTICON ANGLICANUM," new edition, by Caley, Ellis, and Bandinell, vol. ii. 1819, contains the following documents, &c. relating to Exeter Cathedral:—1. Union of the Sees of Devon and Cornwall, at Exeter:—2. Lists of Bishops of Cornwall and Exeter:—3. Leases and alienations granted by Bishop Veysey:—4. Deans of Exeter: 5. MSS. relating to the Church, in the library:—6. Account of the Exon. Domesday:—7. Instruments prefixed to an ancient MS. of poems in the library:—8. Charters of Anglo Saxon Kings in the Cathedral library:—9. Liber statutorum et consuetudinum ecclesiæ cathedralis:—10. Other instruments:—11. Episcopal registers:—12. Estates of the See temp. Bishop Redman:—13. Account of the edifice:—14. Cartæ ad eccles. Cath. Exon. Spectan.:—15. Valor Eccles. 26 Henry VIII.

"The Antique Description and Account of the City of Exeter;" the second part of which contains "a large and curious Account of the Antiquity, Foundation, and Building of the Cathedral Church of St. Peter; to which is added an orderly Catalogue, with authentic Memoirs of all the Bishops down to Bishop John Wolton, in 1583, then living. All written purely by John Vowell, alias Hoker, Gent. Chamberlain, and Representative in Parliament of the same." Small 4to. originally printed in 1584, and reprinted at Exeter, by A. Brice, 1765.

"Remarkable Antiquities of the City of Exeter, &c. originally collected by Richard Isaacke, Esq. Chamberlain, enlarged and continued in the year 1723, by Sam. Isaacke, Esq." 8vo. 1724, contains a view of the Cathedral, and fifty coats of arms of the Bishops. The first edition of this slight work was published in 1677, and the second in 1681; a third edition, in 1731, has only a new title. In 1723, it appeared for the fourth time, but called a second edition. It was printed for the fifth time in 1734, and again in 1741.

"The Chorographical Survey of Devonshire," by the Rev. Richard Polwhele, 3 vols. fol. The second volume contains a short account of the Diocess of Exeter, principally for the purpose of noticing and giving the inscriptions on the monuments in the Cathedral.

"The History and Description of the City of Exeter and its Environs, Ancient and Modern, Civil and Ecclesiastical: comprising the Religious Superstition of the Britons, Saxons, and Danes: *the Rise and Progress of Christianity in these Western Counties;* with a Catalogue of the Bishops from the first erecting this County into a Diocese to the present Era, &c. By Alexander Jenkins." Exeter, 12mo. 1806, pp. 452. This volume contains much information respecting Exeter, and is furnished with a neatly engraved plan of the city, and eleven other prints. In his humble preface, the author acknowledges that he commenced and pursued his researches, not with a view to publication, but from partiality to this branch of literature, and a predilection for the antiquities of his native city. At an advanced age, and with a numerous family around him, he was at length induced to print his collections; but from want of experience in literature, and with "a confined education, very unequal to such an undertaking," as he candidly admits, it is not surprising that it is erroneous and defective.

"An Account of the Ancient Constitution, Discipline, and Usages of the Cathedral of Exeter, by *John Jones*, Esq. F.S.A." Archæologia, vol. xviii. pp. 32. This curious and interesting essay furnishes much information respecting the ancient usages in Cathedrals, and particularly shews the duties, &c. of the Dean, Precentor, Chancellor, Treasurer, Penitentiary, Sub-dean, Canons and Vicars. It also details many facts relating to the farms to be occupied by Canons, the regulations of Chapters, Vicars, Annivelars, Secondaries, Custors, Choir-boys, Stewards, and various other general usages and ceremonies.

"Some Account of the Cathedral of Exeter, illustrative of the Plans, Elevations, and Sections of this Building:" 1797. Published by the Society of Antiquaries of London, atlas folio. This memoir, with its accompanying engravings, constitutes one of a series which the Society of Antiquaries has published, illustrative of the architecture and history of our Cathedrals.

Accompanying the engravings, the Society published a very curious tract, by their then late President, Bishop Lyttelton; who, while Dean of Exeter, extracted from the Rolls of the Cathedral many circumstances tending to fix the dates of the erection of the different parts of the Cathedral. To this essay the late Sir Henry Englefield annexed "Some few Observations;" and the late John Carter, draftsman to the Society, wrote the descriptions of the engravings, which constitute also a description of the Cathedral. The Dean's Essay, which was written in 1754, extends to twelve folio pages: that by Sir Henry is comprised in three, and Mr. Carter's extend to six pages. The illustrations consist of eleven prints:—viz. 1. Engraved title page, an elevation of a monumental niche in a chapel on the south side of the choir:—

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2. Ground plan of the church, with reference to monuments, &c.:—3. Elevation of the west front of the cathedral:—4. Elevation of the whole of the north side of the church, forming a double plate:—5. Longitudinal section of the church, from east to west looking south:—6. Section from north to south, through the transept and tower:—7. Screen, of the west front:—8. Elevation of the north porch, and part of the north side of the chapter-house:—9. Compartment on the north side of the nave, interior:—10. The bishop's throne, three stone stalls at the high altar, and the clock dial:—11. Ornaments from different parts.

"History and Antiquities of the Cathedral Church and See of Exeter," pp. 16, illustrated by a Ground Plan, and Eight Picturesque Views of the Church, by J. Storer, 8vo. 1818.

"An Elucidation of the Principles of English Architecture, usually denominated Gothic," by John Kendall, 8vo. pp. 50, and 23 engravings, 1818. "The object of this work is to elucidate by examples from the Cathedral Church of Exeter those peculiarities which distinguish the English, or Pointed, from every other style of decorative architecture." This is a very useful volume of practical illustrations.

"The History of Exeter. By the Rev. George Oliver." Exeter, 8vo. 1821, pp. 192, and an Appendix of cxlii pages. The author of this interesting History of Exeter is a Roman Catholic clergyman, resident in that city, and in the volume before us, as well as in his "*Historical Collections*," manifests so much talent, discrimination, and such an intimate knowledge of the historical and antiquarian annals of the diocess, that it is to be regretted that his leisure will not allow him to favour the public with a more extended account of this city, &c. The present volume contains,—the Civil and Ecclesiastical History of Exeter:—a Survey and Explanation of its principal Antiquities:—and a Series of valuable and interesting Documents.

"Historic Collections relating to the Monasteries in Devon. By the Rev. George Oliver." Exeter, 8vo. 1820. Although this volume does not immediately apply to the Cathedral, it contains much information respecting the ecclesiastical history of the county and see.

BISHOPS.

GODWIN, in his "*Catalogue of the Bishops of England*," 4to. 1615, then published with great additions, the first edition having appeared in 1601, has given a brief account of "the Bishoppes of Exceter" from the foundation of the See to 1598, "taken, (for the most part,") he says, "verbatim out of Master John Hooker's Catalogue of the Bishops of Exeter." My own copy contains many additions and corrections by Le Neve, Baker, Fleetwood, &c. In 1616, Godwin published the same work in Latin, under the title "De Præsulibus Angliæ," &c. 4to. which was amplified by Dr. Richardson, and republished in 1743, in folio, with a portrait of Godwin, and some vignette embellishments.

In Bishop TANNER'S "*Notitia Monastica*," fo. republished with many additions by Nasmith, in 1798, are numerous references to printed works, manuscripts, public documents, and patent rolls relating to this Diocess and the Cathedral. There is also some information concerning this See and its prelates, scattered through different volumes of Rymer's "*Fœdera*."

In LE NEVE'S "*Fasti Ecclesiæ Anglicanæ*," fol. 1716, are lists of the BISHOPS of Devonshire and Exeter, to A.D. 1707:—DEANS, from 1225 to 1705:—PRÆCENTORS, from 1580 to 1706:—CHANCELLORS, from 1227 to 1756:—TREASURERS, from 1133 to 1709:—ARCHDEACONS of Exeter, 1083:—CORNWALL, 1098:—TOTTON, 1143:—BARUM, 1143:—SUB-DEANS from 1336 to 1705.

PRINTS.

An Elevation of the *West Window*, interior, shewing the various full-length painted figures of saints, coats of arms, &c. as fitted up 1766. Engraved by Richard Coffin. A printed list of these embellishments was issued with the engraving.

An Elevation of the *East End* of the Cathedral, shewing the window, and the new altar piece, stalls, &c. Designed and drawn by J. Kendall, and drawn on stone by G. H. Jones, folio, 24 inches by 15 inches. A folio page of description accompanied this print.

View of the *Choir*, looking east, drawn and etched by J. Coney, in Dugdale's "Monasticon," in which also is a Ground Plan of the Church, by the same.

In BUCKLER'S "*Views of the Cathedral Churches of England*," 4to. 1822, is an etching of a north-west view of this Cathedral, with seven pages of description.

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CHRONOLOGICAL LIST OF
THE BISHOPS OF CREDITON AND EXETER,
WITH THE CONTEMPORARY KINGS OF ENGLAND.

THE diocess of Crediton included only the county of Devon; Cornwall formed a distinct See, the bishops of which resided first at Bodmin, and afterwards at St. Germans. Le Neve gives the following list of the bishops of Cornwall, but without any dates: Athelstan, Conan, Ruydoz, Aldred, Brithwine, Athelstan, Wulfi, Woron, Wolock, Stidio, Athelred, Burwold.—"Fasti Ecclesiæ Anglicanæ," p. 79. Vide ante, p. 9.

No.	BISHOPS	Consecrated or Enthroned.	Died.	Buried at	Kings.
	OF CREDITON.	ANGLO-SAXON DYNASTY.			WESSEX.
1	Adull, or Edulf[1]	909 or 910	931	Crediton.	
2	Edelgar	933	942	Crediton.	
3	Athelgar, or Algar	942	952	Crediton.	
4	Elfwod, or Aelfwoldus	952	961	Crediton	Edgar.
5	Sideman	962	977	Abingdon	
6	Alfricus, or Alfred	977	988		
7	Alfwod, or Alwolfus	Circa 988[2]	———	———	Ethelred II.
8	Ednod, or Ednothus	1022	1032	———	Canute.
9	Livingus	1032	1044 or 1046[3]	Tavistock	
10	Leofric	1044 or 1046	Removed to Exeter.	———	Edw. the Confessor.
	OF EXETER.	NORMAN DYNASTY.			
1	Leofric	From Crediton 1050	1070–1	Exeter	William I.
2	Osbern, or Osbertus	1072	1103	Exeter	William II. Henry I.
	[See vacant four years.[4]]				
3	William Warelwast	Aug. 11, 1107	1136, or 1137	Plympton	Henry I.
	[See vacant two years.]				
4	Robert Chichester	Dec. 17, 1138[5]	1155	Exeter	Stephen, Henry II.
5	Robert Warelwast	June 5, 1155	1159, or 1160	Plympton	Stephen.
		SAXON LINE RESTORED.			
6	Bartholomew of Exeter	1161	Dec. 15, 1184	Exeter	Henry II.
7	John the Chantor	Oct. 4, 1186	June 1, 1191	Exeter	Henry II.
	[See vacant nearly 3 years.]				
8	Henry Marshall	Feb. 10, 1194	Oct. 1206	Exeter	Richard I.
9	Simon de Apuliâ	Oct. 5, 1214[6]	Sept. 1223	Exeter	John, Henry III.
10	William Bruere, or Brewer	April 30, 1224	Oct. 24, 1244	Exeter	Henry III.
	[See vacant one year.]				
11	Richard Blondy	Dec. 1245	Dec. 26, 1257	Exeter	Henry III.
12	Walter Bronescombe	Feb. 24, 1257–8	June 22, 1280	Exeter	Hen. III. Edw. I.

1 Werstan and Putta are mentioned by Hoker and Le Neve as predecessors of Adulph, but without sufficient authority. See Oliver's "History of Exeter," p. 15.

2 The dates of Elfwod's consecration and death are not ascertained. His name occurs as witness to a charter of Ethelred II. in 995.

3 Saxon Chronicle.—Simeon of Durham and Hoveden say Livingus died March 23, 1046.

4 Le Neve says, that according to the Annal. Vet. Exon. quoted by Godwin, the consecration of Bishop Warelwast took place in 1112, after the See had been vacant nine years. Vide ante, 90—1.

5 Godwin dates the accession of Chichester to the Bishopric in 1128, and his death in 1150. Vide ante, 92.

6 S. de Apuliâ was appointed to the vacant Bishopric soon after the death of Marshall; but the Interdict laid on the kingdom by the Pope prevented his consecration. In 1210 the Chapter of Exeter elected Henry, Archdeacon of Stafford; but on the removal of the Interdict in 1214, S. de Apuliâ was consecrated bishop of this See. Vide ante, 95.

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No.	BISHOPS.	Consecrated or Enthroned.	Died.	Buried at	Kings.
13	Peter Quivil	..... Oct. 10, 1280	..... Oct. 6, 1291	Exeter.....	Edward I.
14	Thomas de Button, or Bytton.....	Ante..... Dec. 2, 1291	..Sept. 21, or 26, 1307	Exeter.....	Edward I.
15	Walter de Stapeldon	.....Oct. 13, 1307	..... Oct. 15, 1326	Exeter.....	Edward II.
16	James Bercleye, or de Berkeley.....	.....March 22, 1327[7]	..... June 24, 1327	Exeter.....	Edward II.
	John de Godele, Canon of Wells, was next elected, but never consecrated.				
17	John Grandisson	..... Aug. 1327	..... July 15, 1369	Exeter.....	Edward III.
18	Thomas Brantyngham, or Brentingham	..... May 12, 1370	..... Dec. 1394	Exeter.....	Edw. III. Rich. II.
		LANCASTRIAN LINE.			
19	Edmund Stafford	..... June 20, 1395	..... Sept. 8, 1419	Exeter.....	Rich. II. Hen. IV.
20	John Keterich, or Cateryk	From Lichfield, Ap. ..Nov. 20, 1419	..... Nov. 28, 1419	Florence	Henry IV.
21	James Cary	Appointed 1420	Died before Cons. 1420	Florence	Henry V.
22	Edmund Lacy	From Hereford July 3, 1420	..... Sept. 18, 1455	Exeter.....	Henry VI.
		HOUSE OF YORK.			
23	George Nevyll	Ap. March 21, 1456 Cons...Dec. , 1458 Transl. to York, 1465	.....June 8, 1476	York	Henry VI. Edw. IV.
24	John Bothe, or Boothe....	..... July 7, 1465	.....April 5, 1478	London[8].....	Edward IV.
25	Peter Courtenay	..... Nov. 3, 1478 Transl. to Winchester, 1497	.....1491, or 1492	Powderham, Devon[9] ..	Edw. IV. and V. Richard III.
		UNION OF YORK AND LANCASTRIAN FAMILIES.			
26	Richard Fox[10]	.....1487 Transl. to Bath and Wells, 1491-2	..... Oct. 5, 1528	Winchester.....	Henry VII.
27	Oliver King	..... Feb. 1492-3 Translated to Wells, 1495	..... Oct. 1503	Bath, or Windsor	Henry VII.
28	Richard Redmayn.....	From St. Asaph, Appointed ....1495 Trans. to Ely ..1501	.... August 25, 1505	Ely	Henry VII.
29	John Arundell	From Lichfield, June 29, 1502	.....March 15, 1504	London[11].....	Henry VII.
30	Hugh Oldam, or Oldham	January, 1504-5	..... June 25, 1519	Exeter.....	Henry VII.
		REFORMATION.			
31	John Veysey, *alias* Harman	..... Nov. 6, 1519 Res...Aug. 14, 1551	.....	.....	Henry VIII.
32	Miles Coverdale	.... Aug. 30, 1551 Deprived 1553	..... Feb. 1568	London[12]	Edward VI.
	John Veysey.....	Restored..Sept. 28, 1553	.....Oct. 23, 1554	Sutton Coldfield, Warw.	Mary.

7 The Annal. Vet. Exon. says March 15. Mr. Oliver, "History of Exeter," p. 49, thinks Bishop Berkeley was never consecrated, as he died so soon after his appointment. Vide ante, 35.

8 At St. Clement's Church, in the Strand, in which parish stood Exeter Inn, the town mansion of the bishops of Exeter.

9 Cleaveland adduces evidence to prove that Bishop Courtenay's remains lie among those of his ancestors in the chancel of Powderham Church.—Hist. of the Courtenay Family, p. 255.

10 Bishop Fox was translated from Wells to Durham, and thence finally to Winchester.

11 In the church of St. Clement's Danes.

12 In St. Bartholomew's Church, near the Royal Exchange.

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No.	BISHOPS.	Consecrated or Enthroned.	Died.	Buried at	Kings.
33	James Turbeville	..... Sept. 8, 1555 Deprived 1559	Uncertain	Uncertain	Mary.
34	William Alley, or Allein	.....Sept. 22, 1560	..... April 15, 1570	Exeter	Elizabeth.
35	William Bradbridge	..... March 18, 1571	.....June 28, 1578	Exeter	Elizabeth.
36	John Woltoa	..... Aug. 1579	.... March 13, 1593-4	Exeter	Elizabeth.
37	Gervase Babington	From Landaff, Appointed Feb. 1594 Transl. to Worcester Oct. 4, 1597	.....May 17, 1610	Worcester	Elizabeth.
38	William Cotton	.....Nov. 12, 1598	.....Aug. 26, 1621	Exeter	Elizab. James I.
		UNION OF ENGLISH AND SCOTCH CROWNS.			
39	Valentine Cary	.....Nov. 18, 1621	.....June 10, 1626	London[13]	James I.
40	Joseph Hall	.....Dec. 23, 1627 Transl. to Norwich Nov. 15, 1641	..... Sept. 8, 1656	Heigham Ch. Norfolk	Charles I.
41	Ralph Brownrig	..... May 3, 1642	..... Dec. 7, 1659	London[14]	Charles I. and II.
42	John Gauden	..... Dec. 2, 1660 Transl. to Worcester, June 10, 1662	.....Sept. 10, 1662	Worcester	Charles II.
43	Seth Ward	.....July 20, 1662 Transl. to Salisbury, Sept. 12, 1667	..... Jan. 6, 1688-9	Salisbury	Charles II.
44	Anthony Sparrow	..... Nov. 3, 1667 Transl. to Norwich, Sept. 18, 1676	.....May 19, 1685	Norwich	Charles II.
45	Thomas Lamplugh	.....Nov. 12, 1676 Translated to York, Nov. 16, 1688	..... May 5, 1691	York	Charles II. James II.
46	Sir Jonathan Trelawney, bart.	From Bristol, Nov. 16, 1688 Transl. to Winchester, June 14, 1707	.....July 19, 1721	In Cornwall	William III. Anne.
47	Offspring Blackall	..... Feb. 8, 1707-8	.....Nov. 29, 1716	Exeter	Anne, George I.
48	Launcelot Blackburne	.... Feb. 24, 1716-7 Translated to York, Nov. 28, 1724	1743	Westminster	George I.
49	Stephen Weston	..... Dec. 28, 1724	..... Jan. 8, 1741-2	Exeter	George I. and II.
50	Nicholas Clagget	From St. David's Aug. 23, 1742	..... Dec. 8, 1746	.....	George II.
51	George Lavington	..... Feb. 8, 1747	..... Sept. 13, 1762	Exeter	George II. and III.
52	Frederick Keppel	..... Nov. 7, 1763	.....Dec. 27, 1777	Windsor	George III.
53	John Ross	Elected..Jan. 12, 1778-9	..... Aug. 14, 1792	Exeter	George III.
54	William Buller	..... Dec. 2, 1792	.....Dec. 12, 1796	Exeter	George III.
55	Henry Reginald Courtenay	From Bristol, Elect. Feb. 21, 1797	..... June 9, 1803	London[15]	George III.
56	John Fisher	Elect. July 17, 1803 Transl. to Salisbury, July 30, 1807	..... May 8, 1825	Windsor	George III.
57	George Pelham	From Bristol, July 21, 1807 Installed.. Sept. 28, Transl. to Lincoln, 1820	..... Feb. 7, 1827	London	George III.
58	William Carey, now bishop.. March 30, 1827	..... Nov. 1820	.....	.....	George IV.

13 In St. Paul's Cathedral. 14 In the Temple Church. 15 South Audley Street Chapel.

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A CHRONOLOGICAL LIST OF THE

DEANS OF EXETER.

No.	DEANS.	Elected.	Died or removed.
1	Serlo	December, 1225	Died July 21, 1231
2	Roger de Wynklegh	1231	Died August 13, 1252
3	William de Stanwey		Died December 30, 1268
4	Roger de Thoriz	1270	Died April 30, 1274
5	John Noble	September 20, 1274	
6	John Pycot	1281	1284
7	Andrew de Kilkenny	March 12, 1284	Died November 4, 1302
8	Henry de Somerset[1]	1303	
9	Thomas de Lechlade[1]		Died 1309
10	Bartholomew de St. Laurence	June 3, 1311	
11	Roger de Coleton[2]		Died 1335
12	Richard de Braylegh	October 2, 1335	
13	Reginald de Bugwell	1354	
14	Robert Sumpter, LL. D.	1366	
15	Thomas Walkington		
16	Ralph Tregrision	1384, or 1385	Died 1415
17	Stephen Payne	November 4, 1415	Died May, 1419
18	Roger Bolter	Elected, but declined the honour	
19	John Cobethorn	September 2, 1419	
20	John Hals	See Hist. of Norwich Cath.	Consecrated Bishop of Lichfield 1459
21	Henry Webber	December 26, 1459	Died February 13, 1476–7
22	Peter Courtenay	April 27, 1477	Consecrated Bishop of this See 1478
23	Lionel Woodville	1478	Consecrated Bishop of Salisbury 1482
24	John Arundel	1482	Consecrated Bishop of Lichfield 1496
25	Edward Willughby		Died November 23, 1508
26	Thomas Hobbys, S. T. P.	February 7, 1508–9	Died September, 1509
27	John Veysey	November 19, 1509	Consecrated Bishop of this See 1519
28	Richard Pace	1522	Resigned July 8, 1527
29	Reginald Pole, the celebrated cardinal of that name	August 12, 1527	Deprived 1537
30	Simon Heynes, S. T. P.	July 16, 1537	Died October, 1552
31	James Haddon, S. T. P.	Installed July 10, 1553	
32	John Moreman, S. T. P.[3]		Died 1554
33	Thomas Reynolds	February 9, 1554–5	Deprived 1559
34	Gregory Dodds	February 25, 1559	Died 1570
35	George Carewe	1570	Died 1583
36	Stephen Townesende, S. T. P.	October 15, 1583	Died September, 1588
37	Matthew Sutcliffe,[4] D. D.	October 27, 1588	Died 1629
38	William Peterson, S. T. P.	July 18, 1629	Died 1661
39	Seth Ward, D. D.	December 26, 1661	Consecrated Bishop of this See..Jan. 1661–2
40	Edward Younge, S. T. P.	August 21, 1662	Died 1663
41	George Cary[5]	September 5, 1663	Died February 2, 1681
42	Hon. Richard Annesley, S.T.P. afterwards 3d Lord Altham	April 6, 1681	Died November 16, 1701
43	William Wake, D. D.	February 14, 1702–3	Consecrated Bishop of Lincoln 1705
44	Lancelot Blackburne	November 3, 1705	Consecrated Bishop of this See 1716–7
45	Edward Trelawny	March 18, 1716–17	Died October 24, 1726
46	John Gilbert	December 27, 1726	Bishop of Landaff 1741
47	Alured Clarke, D. D.	January 12, 1740–1	Died May 31, 1742
48	William Holmes, D. D.[6]	August 14, 1742	Died April 4, 1748
49	Charles Lyttelton, LL. D.[7]	June 1, 1748	Consecrated Bishop of Carlisle 1762

1 Bishop Bitton's Register, which most probably contained entries of the collations of these Deans, is lost.

2 At the election of this Dean there had been considerable opposition in the Chapter. Two other persons had been elected, but were successively superseded; and Bartholomew was regularly confirmed in the office by the decision of Bishop Stapledon.

3 See Fuller's "Church History," l. viii. fol. 11; and Heylen's "Cyprianus Anglicus," fol. 398.

4 Dr. Sutcliffe, having written against the Spanish Match, was taken into custody by order of King James in 1621.—See Macauley's "History of England," l.—186.

5 This Dean was twice offered the mitre of Exeter by King Charles II., first on the translation of Ward to Salisbury, and again on the removal of Sparrow to Norwich. He was buried at Clovelly, of which he was Rector.

6 Dean Holmes laid the foundation stone of the Devon and Exeter Hospital, 27th of August, 1741, and with John Tuckfield, Esq. may be regarded as founder. He was buried at St. John's, Oxford.

7 Dean Lyttelton's name is justly entitled to distinction in the present work, from having been President of the Society of Antiquaries of London, and from the Architectural Essay which he wrote respecting this Cathedral.

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No.	DEANS.	Elected.	Died or removed.
50	Jeremiah Milles, D. D.[8]	April 28, 1762	Died.....February, 1784
51	William Buller, D. D.	March 25, 1784	Dean of Canterbury[9]
52	Charles Harward, M. A.	July 16, 1790	Died.....July 15, 1802
53	Charles Talbot, B. D.	December 31, 1802	Dean of Sarum
54	George Gordon, B. D.	April 15, 1809	Dean of Lincoln 1810
55	John Garnett, D. D.	February 24, 1819	Died.....March 12, 1813
56	Whittington Landon, D. D.	April 21, 1813	

SUB-DEANS.

THE OFFICE OF SUB-DEAN WAS FOUNDED IN THIS CATHEDRAL BY BISHOP QUIVIL IN 1284.

No.	SUB-DEANS.	Appointed or collated.	Removed or died.
1	William de Bisiman	July 9, 1284	
2	John de Uphaven		April 26, 1318
3	Richard de Braylegh	May 11, 1318	Made Dean.....October 2, 1335
4	Richard de Kyrkeby	June 1, 1336	
5	Henry Pike[1]	November 5, 1350	
6	John Pesemer		Resigned.
7	Thomas Draper		Exchanged.....May 13, 1376
8	John Podesdon		Died 1399
9	Thomas Noell	October 9, 1399	1417
10	Thomas Estbroke	September 13, 1417	Ante..... November, 1441
11	John Rowe	August 28, 1441	Circa 1462
12	Walter Wyndeford	Occurs in 1482	
13	William Sumaster		Died 1504
14	John Tyake	January 22, 1505	Resigned.
15	Richard Tollett	May 13, 1515	Resigned.
16	Robert Weston	April 28, 1518	Deprived 1539
17	Nicholas Weston	October 6, 1539	..... February, 1547
18	John Blaxton	March 7, 1547	Resigned.
19	Thomas Nuttcombe[2]	April 13, 1558	Deprived.
20	Christopher Bodlegh	March 12, 1566	
21	Francis Godwyn, or Godwin[3]	June 11, 1587	Promoted.
22	John Spratt	February 18, 1603	1632
23	Hugh Cholmeley[4]	March 29, 1632	..... September 15, 1641
24	Samuel Hall	September 22, 1641	..... March, 1645
25	Nicholas Hall	March 17, 1645	Resigned.
26	Bernard Galard	November 15, 1675	.....November, 1692
27	Edward Cary	December 1, 1693	1694
28	Launcelot Blackburne	January 9, 1695	Resigned.
29	Lewis Burnell	April 8, 1702	
30	Launcelot Blackburne	July 27, 1704	Made Dean Nov. 3, 1705; and Bishop, Feb. 24, 1717.
31	Edward Trelawny	November 3, 1705	Made Dean.....March 18, 1717
32	Peter Foulkes	June 25, 1723	Made Chancellor..... May 27, 1724
33	John Gilbert	June 4, 1724	Made Dean..... December 27, 1726
34	John Fursman	January 3, 1727	Made Chancellor..... October 1, 1731
35	Charles Hawtrey	October 2, 1731	..... May 3, 1770
36	Philip Barton	May 29, 1770	.....May 24, 1796
37	John Sturges	October 20, 1796	.....October 2, 1807
38	Jonathan Parker Fisher	October 17, 1807	Now in office.

8 Like the former Dean, this gentleman was also President of the Society of Antiquaries, and has honourably connected his name and memory with literature. He was buried in the Church, in Lombard Street, where a handsome monument, by Bacon, is raised to his memory. Had an antiquary visited Exeter during the residence of either of the Deans last named, for the purpose of investigating the history of the Cathedral, we cannot suppose but that he would have experienced every degree of kindness, courtesy, and assistance; for co-relevancy of studies and pursuits inspires at once confidence and friendship. It is singular that these two Deans, following each other in the same stall, should also succeed each other so worthily in the same antiquarian chair, and be distinguished by analogous partialities. The two presided in the Deanery nearly forty years. See Nichols's "Literary Anecdotes," vol. iv. p. 472.

9 He was translated to Exeter, Dec. 2, 1792. See Todd's "Account of the Deans of Canterbury," 8vo. 1793.

1 William de Polmorna, S. T. B. was appointed, *in commendam*, June 9, 1349.

2 Rymer ("Fœdera," vol. xv. p. 563) says that Richard Gaumer was presented to the Sub-Deanery, in January, 1560.

3 Afterwards Bishop of Landaff, the celebrated author of "De Præsulibus."

4 Cholmeley was collated, on the 15th of January, 1632, to the canonry in this Cathedral holden by Laurence, S. T. P., but which had lapsed to the crown "per pravitatem Simoniæ."—Vide Rymer's "Fœdera," vol. xix. p. 441.

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REFERENCE TO THE GROUND PLAN OF THE CATHEDRAL,

POINTING OUT THE SITUATION OF MONUMENTS, SCREENS, AND ALTARS.

A, Principal Entrance to the Nave from the West, also to Bishop Grandisson's Chantry.

B B, Entrances to the Ailes. The light-shaded part shews the Screen, or Façade, erected by Bishop Grandisson.

C, Nave:—D D, Ailes of ditto.

E, Consistory Court, formerly the Chapel of St. Edmund the Martyr.

F, North Porch.

G G, Norman Towers, forming the Interior of the Transepts, and respectively called St. John's Tower and St. Paul's Tower, from the adjoining Chapels.

H, St. John Baptist's Chapel.

I, St. Paul's Chapel, now used as a Vestry for the Lay Vicars.

J, Choir. K K, Ailes of ditto.

a a a, Entrances to Choir:—b, Pulpit:—c, Bishop's Throne:—d, Altar and Stone Screen:—e, Stone Stalls; e, Ditto at large:—f, Organ Gallery.

g g, Sites of the Altars dedicated to St. Mary and St. Nicholas.

L, St Andrew's Chapel, with two Altars, viz. St. Andrew's and St. Katharine's, now used as a Vestry for the Canons and Prebendaries.

M, St. James's Chapel, with two Altars, viz. St. James's and St. John the Evangelist, now used as a Vestry for the Priests-Vicars.

h, An arched passage to the Bishop's Palace:—i, an open yard.

N. St. George's, or Speke's Chapel.

a, Staircase to Triforium, south side, and Roof:—*b*, ditto, S. Tower, Belfry, and Roof:—*c*, ditto, to Roof of Chapter-House:—*d*. ditto, to Record Room:—*e*, ditto, Roof, north side:—*f*, ditto, Exchequer Room for archives, &c.:—*g*, ditto, Clock:—*h*, ditto, to North Tower:—*i*, ditto to Chamber over N. Porch:—*j*, ditto to Pulpit:—*k*, Steps and Entrance to the Nave from the Cloister Green.

O, St. Saviour's, or Oldham's Chapel.

P, Our Lady, or St. Mary's Chapel.

Q, St. Mary Magdalene's Chapel.

R, St. Gabriel's Chapel.

S, St. Radegundes, or Grandisson's Chapel.

q, Small piscina.

T, St. Michael's Chapel.—In the Registers mention is made of the Altars of St. Thomas, St. Agatha, and St. Anne, the two last were in the Nave.

U, Holy Ghost Chapel, now a lumber room.

j, New Passage, and Entrance to the Chapter-House.

V, Chapter-House and Library.

k k, Entrances from the Cloister Green.

The small letters m, n, o, p, q, r, refer to plans of columns in different parts of the church.

SITUATIONS OF MONUMENTS AND GRAVESTONES FOR BISHOPS OF EXETER.

1. Leofricus:—2. Bartholomew:—3. Robert Chichester:—4. John the Chantor:—5. Henry Marshall:—6. Simon de Apuliâ:—7. William Bruere:—8. Walter Bronescombe:—9. Peter Quivil:—10. Thomas Bytton, *slab removed*:—11. Walter Stapeldon:—12. John Grandisson, *slab removed*:—13. Thomas Brantyngham; this was formerly inclosed by a small chantry chapel:—14. Edmund Stafford:—15. Edmund Lacy:—16. Hugh Oldham:—17. said to be James Turbeville, but doubtful:—18. William Alley, or Allein:—19. William Bradbridge:—20. John Wolton, *mural mon.*:—21. William Cotton:—22. Offspring Blackall:—23. Stephen Weston:—24. Valentine Cary, *cenotaph*:—25. George Lavington, *mural mon.*:—26. John Ross, *ditto*:—27. William Buller, *ditto*.

The following Bishops are also said to have been interred in this Cathedral, but their places of burial are unknown:—Osbern, Richard Blondy, and James Bercleye.

MONUMENTS, ETC. VARIOUS.

28. Judge Doderidge, Sept. 13, 1628:—29. Dorothy, his Lady, March 1, 1614:—30. Majr. Will. Langeton, Jan. 29, 1413:—31. Eliz. Barret, *mural mon.*:—32. Sir Peter Carew, and Sir Gawen and Lady Carew, 1581, and 1589:—33. Lieut. Gen. John Graves Simcoe, Oct. 26, 1806:—34. Sir Jno. Gilbert and his Lady:—35. Martha, and John Fursman, A.M.:—36. Jno. Bidgood, M.D. 1690, *mural mon.*:—37. Jas. Railard, Esq. 1692, *ditto*:—38. Sir Jno. Speke, Knt.:—39. said to be Sir R. Stapeldon, Knt.:—40. Anthony Harvey, Esq. 1564:—41. Canon Parkhouse:—42. Robert Hall, Treasurer, 1664:—43. Archdeacon Grant, 1736:—44. Wm. Pulton, Secretary to Henry IV.:—45. William Sylke, 1508:—46. Sir P. Courtenay, 1409:—47. Hugh Courtenay, 2d Earl of Devonshire, ob. June, 1377, and Margaret his Countess, Daughter of Humphry Bohun, Earl of Hereford, ob. Dec. 16, 1371. This tomb was anciently inclosed in a Chantry Chapel.—48. Monument erected in 1568 for Bishop Leofric, who was erroneously supposed to have been buried there:—49. Sir Arthur Chichester, Knt.:—50. Humphry Bohun, ob. 1322.

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LIST OF PRINTS,

ILLUSTRATIVE OF EXETER CATHEDRAL.

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THE END.

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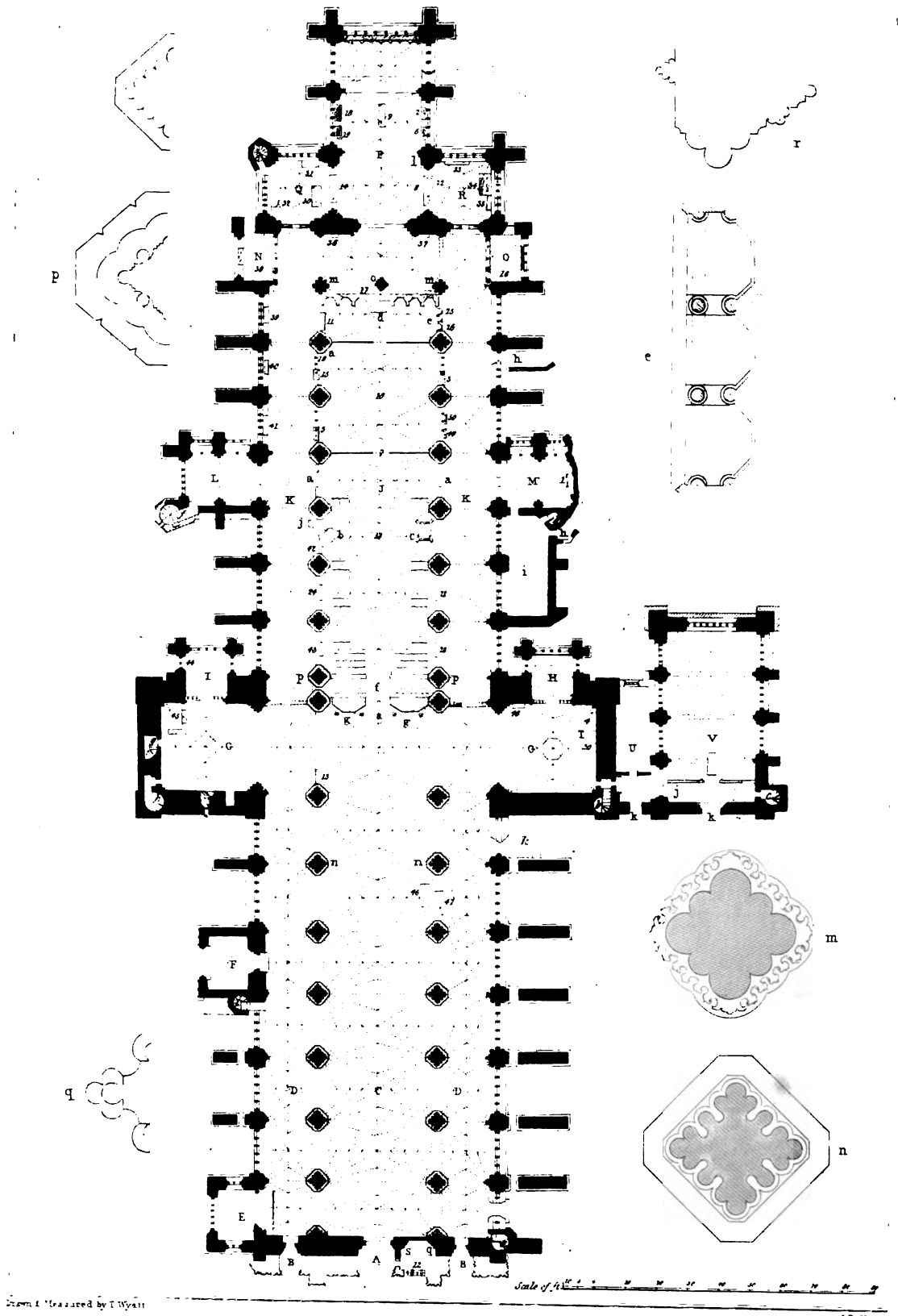

Drawn & Measured by T. Wyatt

J. Roffe sc.

EXETER CATHEDRAL.

GROUND PLAN, WITH REFERENCES TO MONUMENTS &c

London. Published June 1. 1818. by Longman & Co Paternoster Row.

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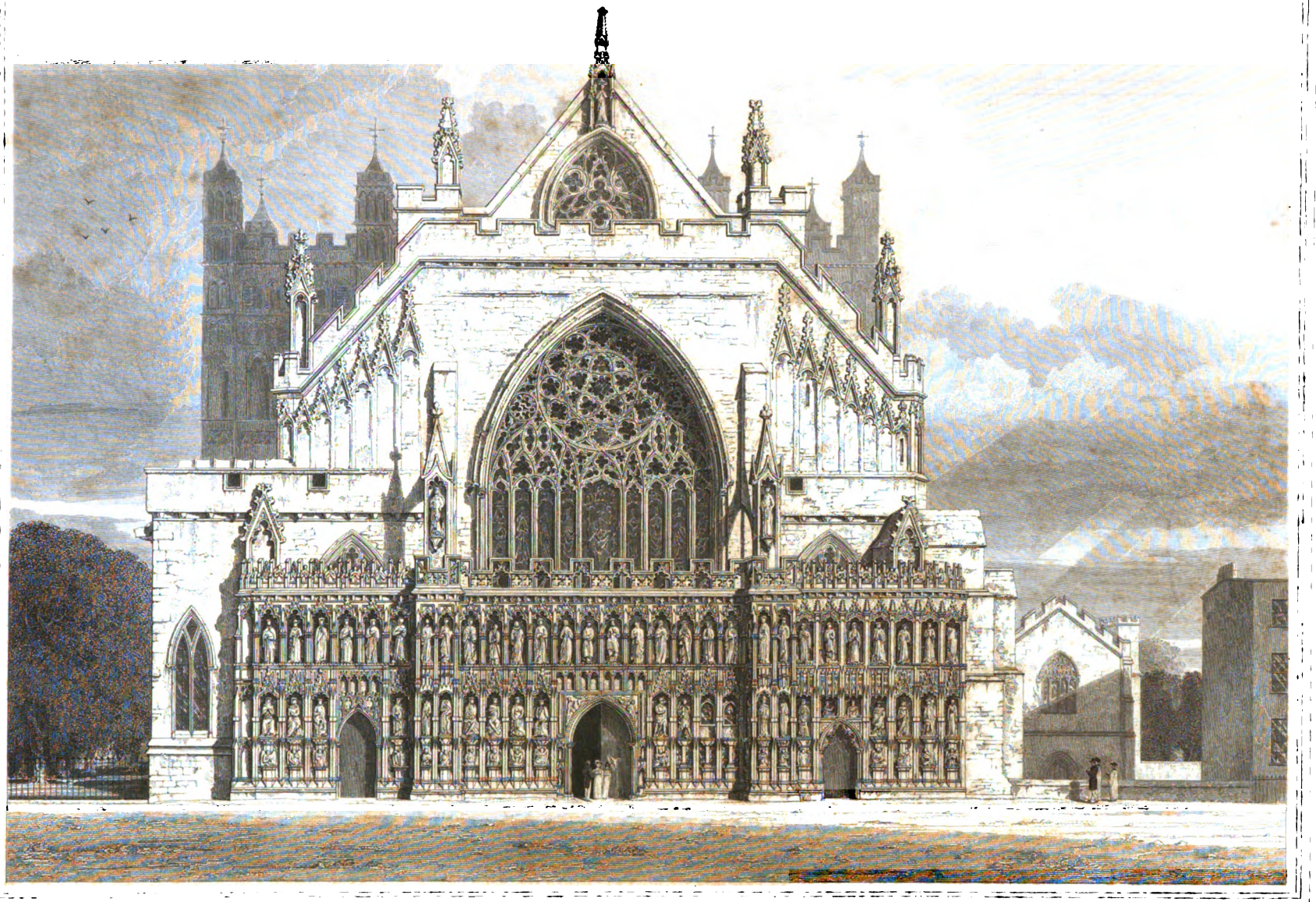

Drawn by J.S.Cotman from a Sketch by S. Rayner

Engraved by J.Le Keux

EXETER CATHEDRAL.

VIEW OF THE WEST FRONT.

To the REV. ROBERT H. FROUDE M.A. *ARCHDEACON OF TOTNESS &c.* this plate is inscribed by the AUTHOR.

London Published Sept.1.1835 by Longman & Co

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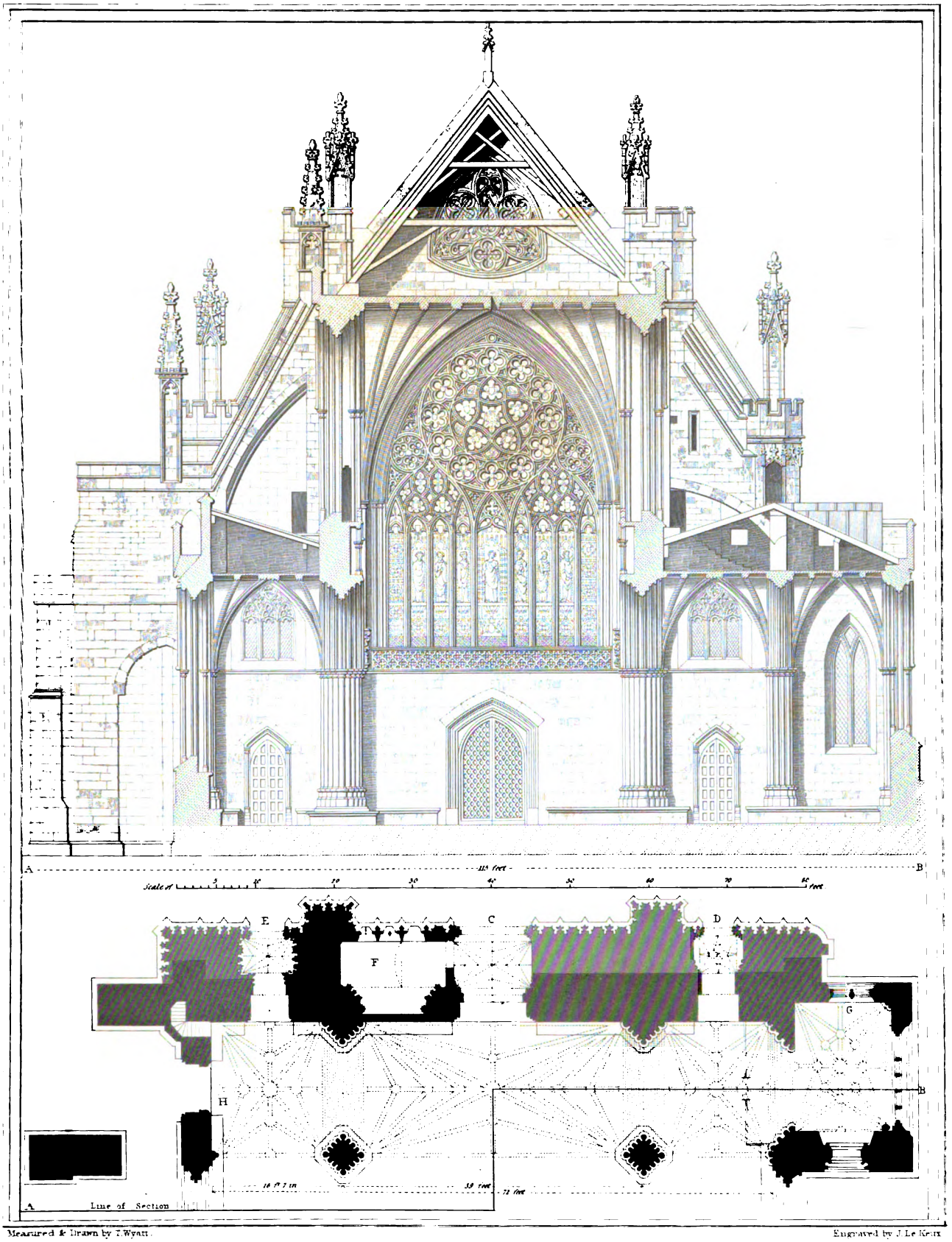

Measured & Drawn by T. Wyatt. Engraved by J. Le Keux

LINCOLN CATHEDRAL.

SECTION OF THE WEST FRONT, WITH PLAN.

To PITMAN JONES ESQ^R This Plate is inscribed as a testimony of Friendship by the AUTHOR.

London, Published May 1, 1835, by Longman & C^o Paternoster Row.

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Drawn by S Rayner. Engraved by J Le Keux.

EXETER CATHEDRAL,

NORTH TOWER & TRANSEPT.

To CHARLES TUCKER ESQR. *A ZEALOUS ARCHITECTURAL ANTIQUARY* this plate is inscribed by the AUTHOR.

London Published Feb 1 1826 by Longman & Co Paternoster Row.

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Drawn by S. Rayner

Engraved by R. Sands.

EXETER CATHEDRAL.

VIEW FROM THE SOUTH EAST.

TO JOHN SELL COTMAN ESQ^R. *AUTHOR OF THE ARCHITECTURAL ANTIQUITIES OF NORMANDY &c.* and of other Graphic works
This Plate is inscribed with Sentiments of Friendship by J. BRITTON.

London Published Dec^r 1. 1823 by Longman & C^o Paternoster Row

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Drawn by C Moore from a Sketch by S Rayner. 1824

Engraved by W. Woolnoth.

EXETER CATHEDRAL.

NAVE, LOOKING EAST.

To JOHN COLES ESQ. of DEVONPORT, *as a* testimony of Friendship from
THE AUTHOR.

London, Published [illegible] *1825, by Longman & Co Paternoster Row.*

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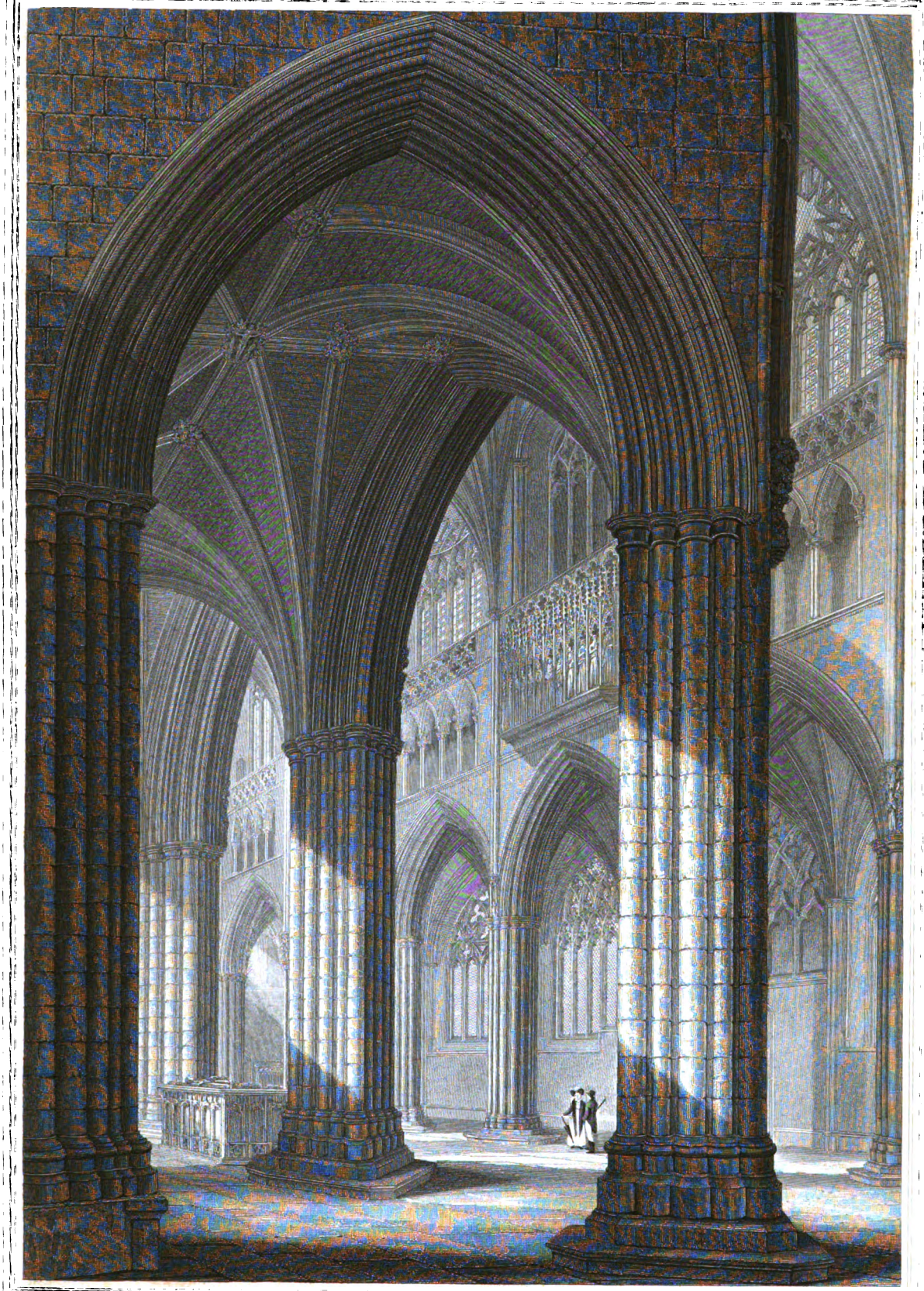

Drawn by H Shaw

Engraved by W Deeble.

EXETER CATHEDRAL.

VIEW ACROSS THE NAVE, LOOKING N.W.

To the REVD JONATHON FISHER D.D. *SUB DEAN OF EXETER CATHEDRAL* this plate is inscribed by the AUTHOR.

London, Published Aug.t 1824, by Longman & Co Paternoster Row

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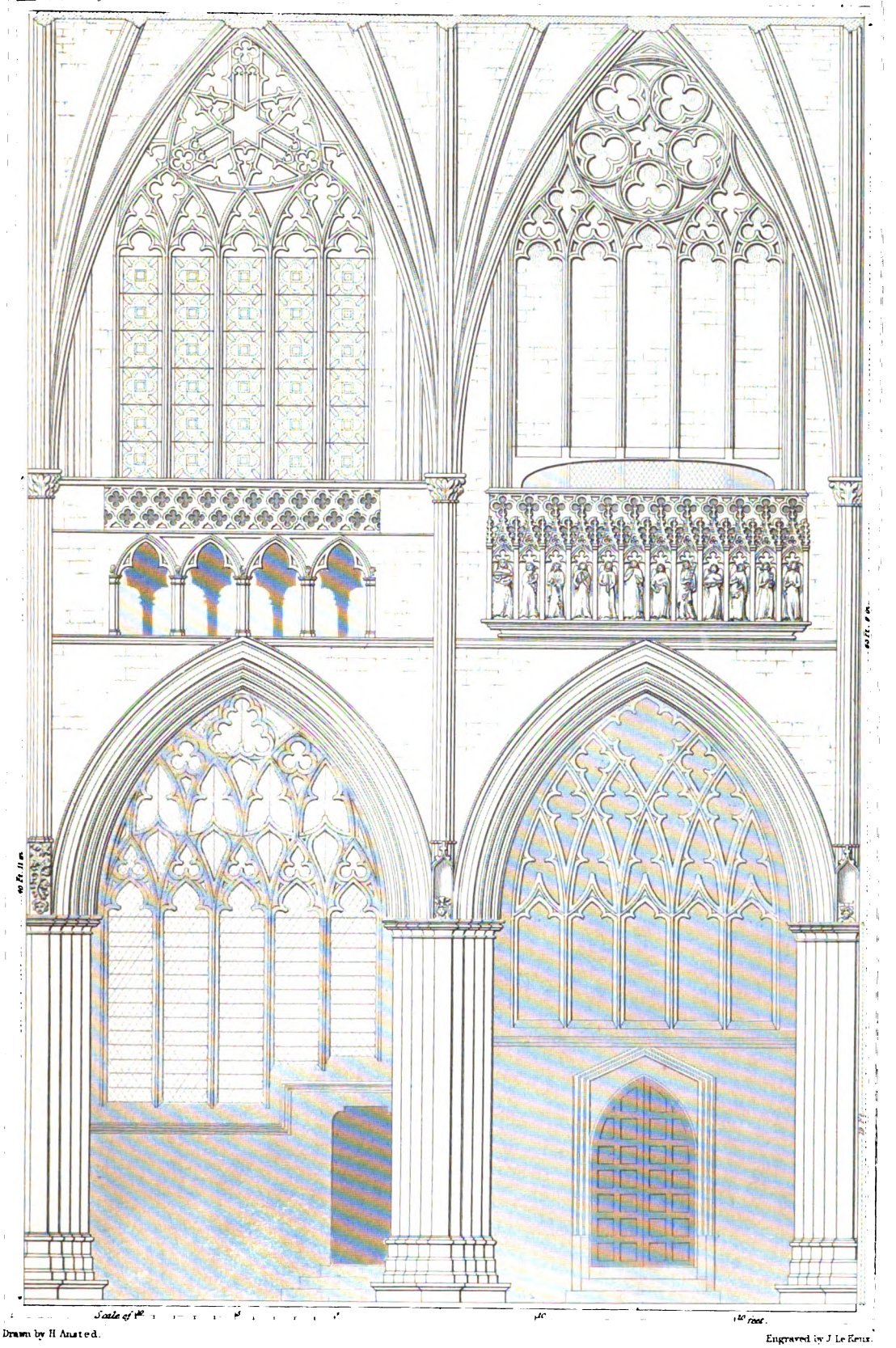

Drawn by H Ansted.

Engraved by J Le Keux.

EXETER CATHEDRAL.
NAVE. TWO COMPARTMENTS, N. SIDE.

London Published Feb 1, 1826 by Longman & Co Paternoster Row.

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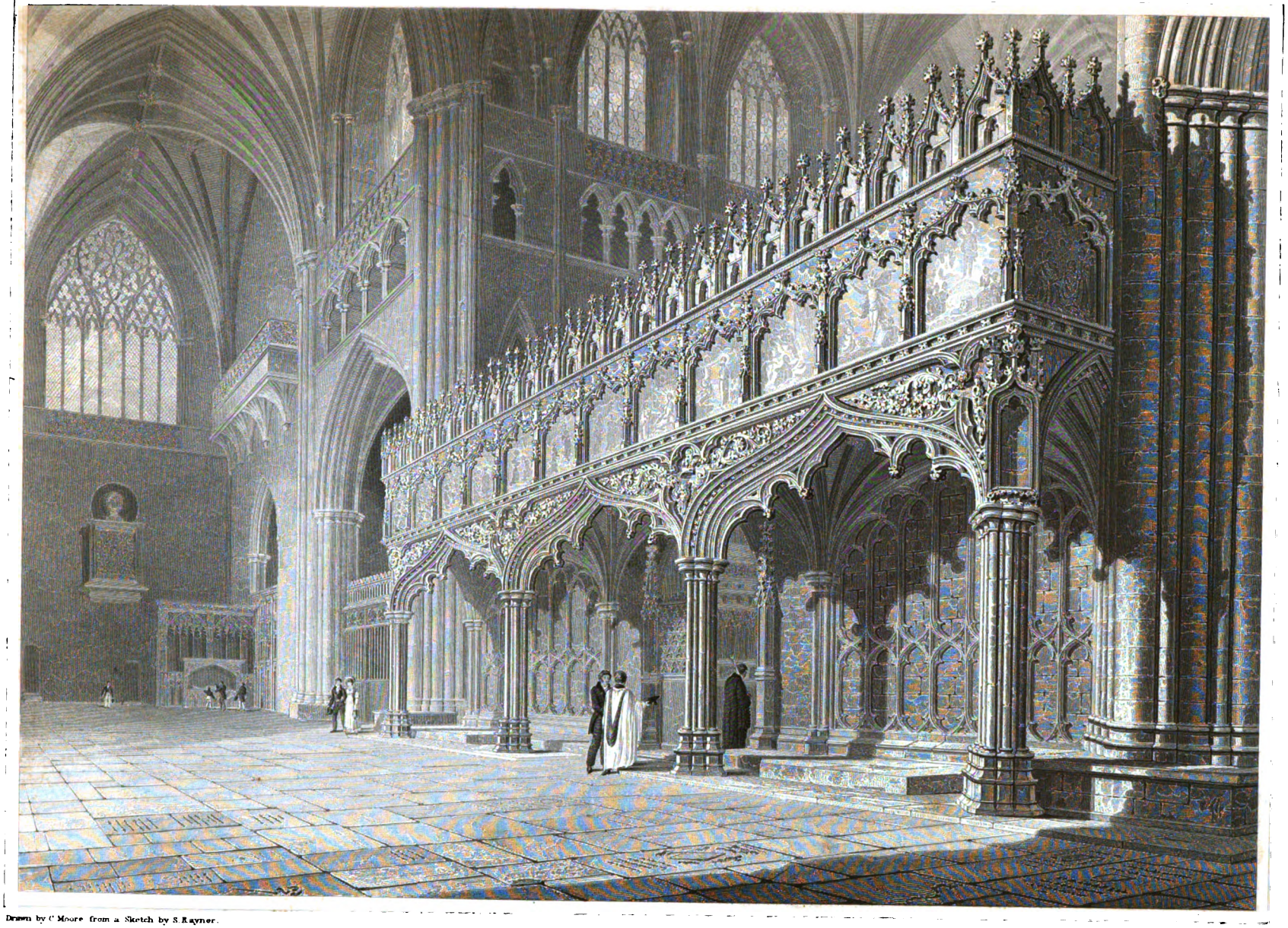

Drawn by C Moore from a Sketch by S Rayner.

Engraved by J Le Keux

EXETER CATHEDRAL.

VIEW OF THE ORGAN SCREEN, &c. LOOKING N.E.

To ROBERT GOOCH, M D *LIBRARIAN TO THE KING, &c &c* this plate is inscribed with sentiments of respect, by the AUTHOR.

London Published Feb.ʸ 1 1822 by Longman & Cᵒ Paternoster Row.

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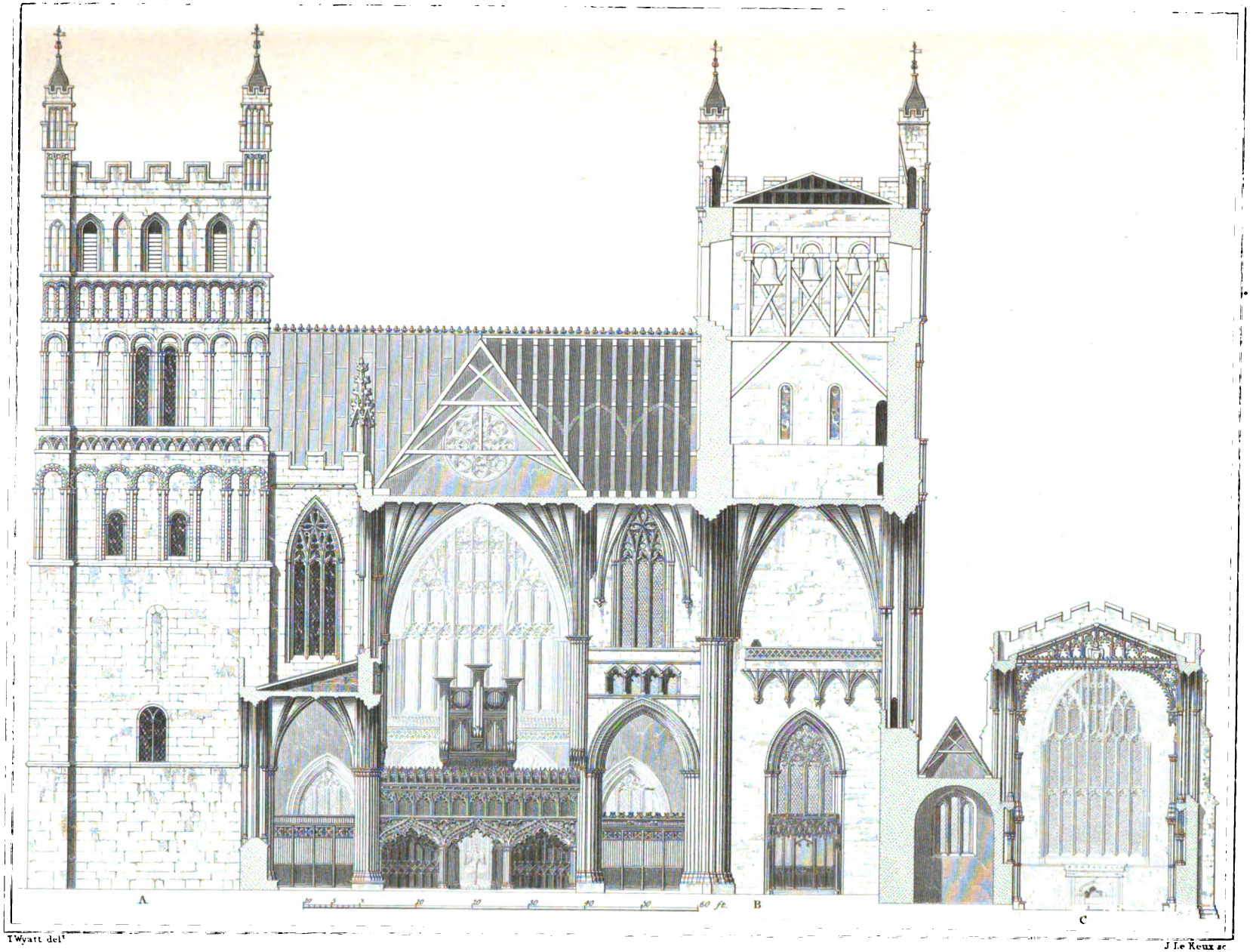

T.Wyatt del.

J.Le Keux sc.

EXETER CATHEDRAL

A. HALF ELEVATION. B. HALF SECTION OF TRANCEPT & TOWERS, LOOKING EAST

TO HENRY RHODES ESQ. *ARCHITECT* a patron of Antiquarian Literature & the Fine Arts, this plate is inscribed by the AUTHOR.

London Published Aug.1 1826 by Longman & Co Paternoster Row

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Drawn by H. Shaw. Engraved by J. Le Keux

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[illegible]

To the very Revd JOHN IRELAND D.D. *DEAN OF WESTMINSTER &c.* a patron of Literature, this plate is inscribed by
J. BRITTON

London, Published 3rd Dec. 1823 by Longman & Co Paternoster Row

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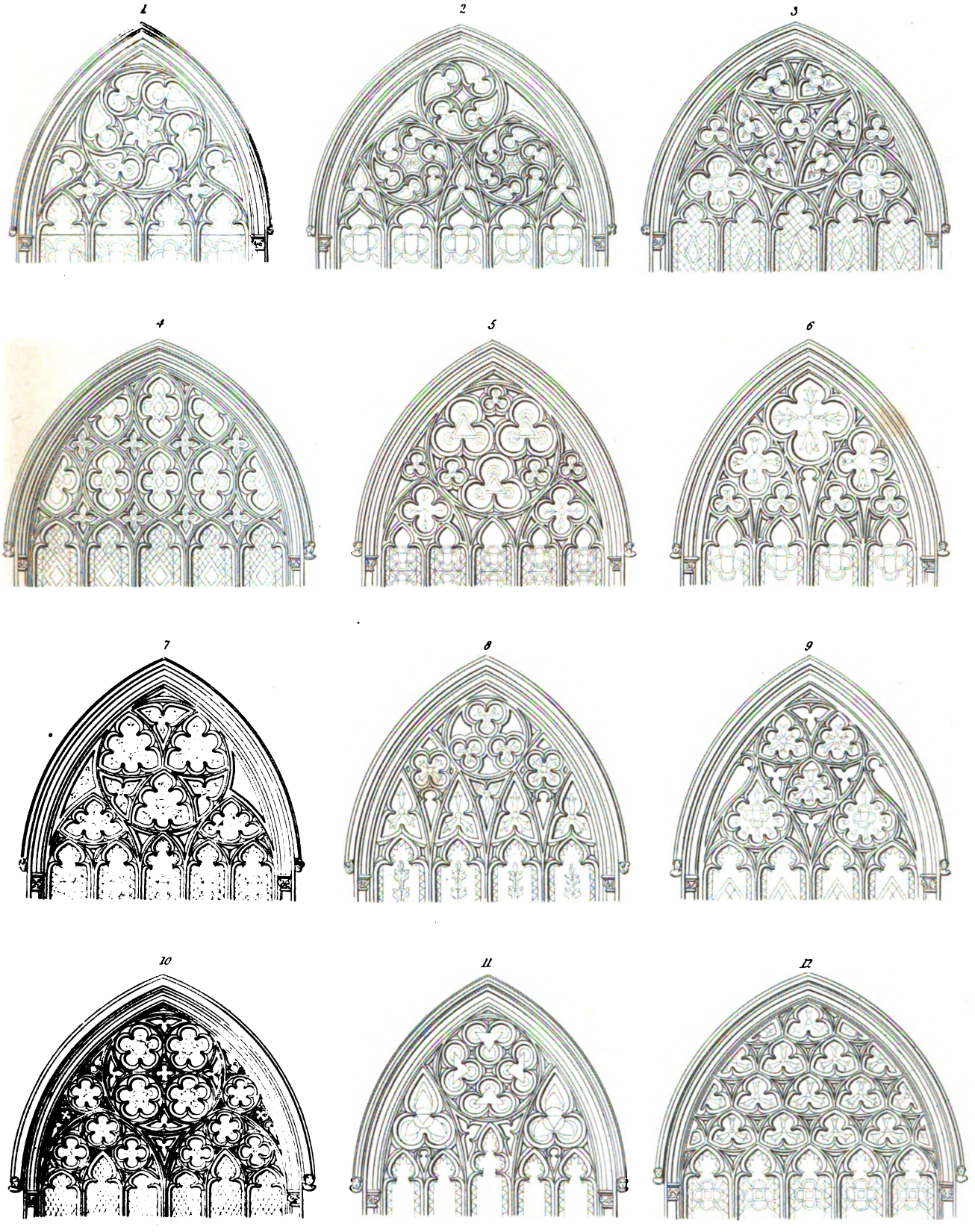

Scale of 8 4 2 1 0 10 20 feet.

Drawn by H Ansted from Carter's Drawings. Engraved by Gladwin.

EXETER CATHEDRAL.

SPECIMENS OF THE TRACERY &c OF 12 WINDOWS

London Published Feb.1 1826 by Longman & C.Paternoster Row

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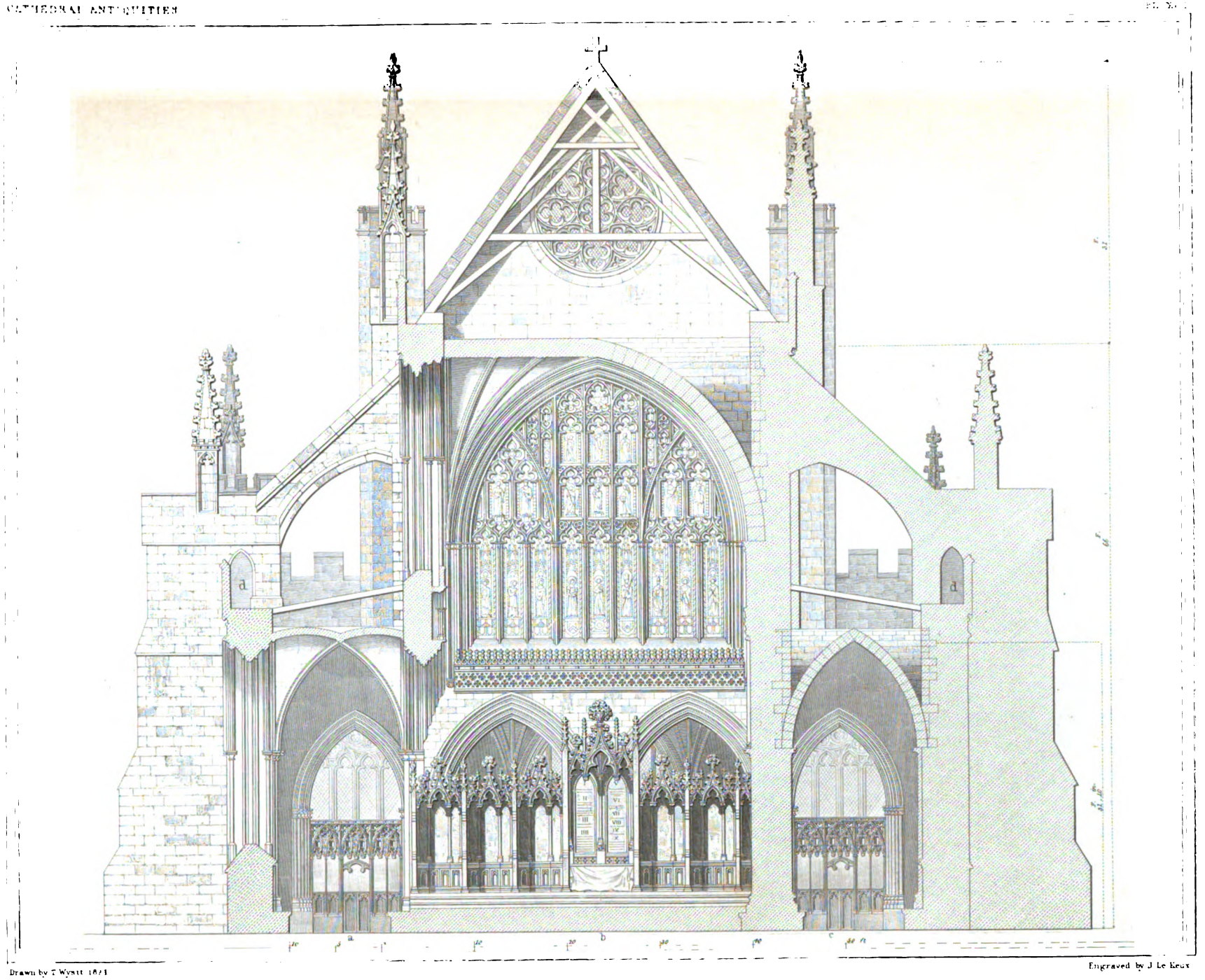

Drawn by T Wyatt 1841

Engraved by J Le Keux

SECTION OF EAST END AT THE ALTAR

To JAMES SAVAGE ESQ. *ARCHITECT* as a testimony of Friendship from the AUTHOR.

London Published Aug 1 1842 by Longman & Co Paternoster Row.

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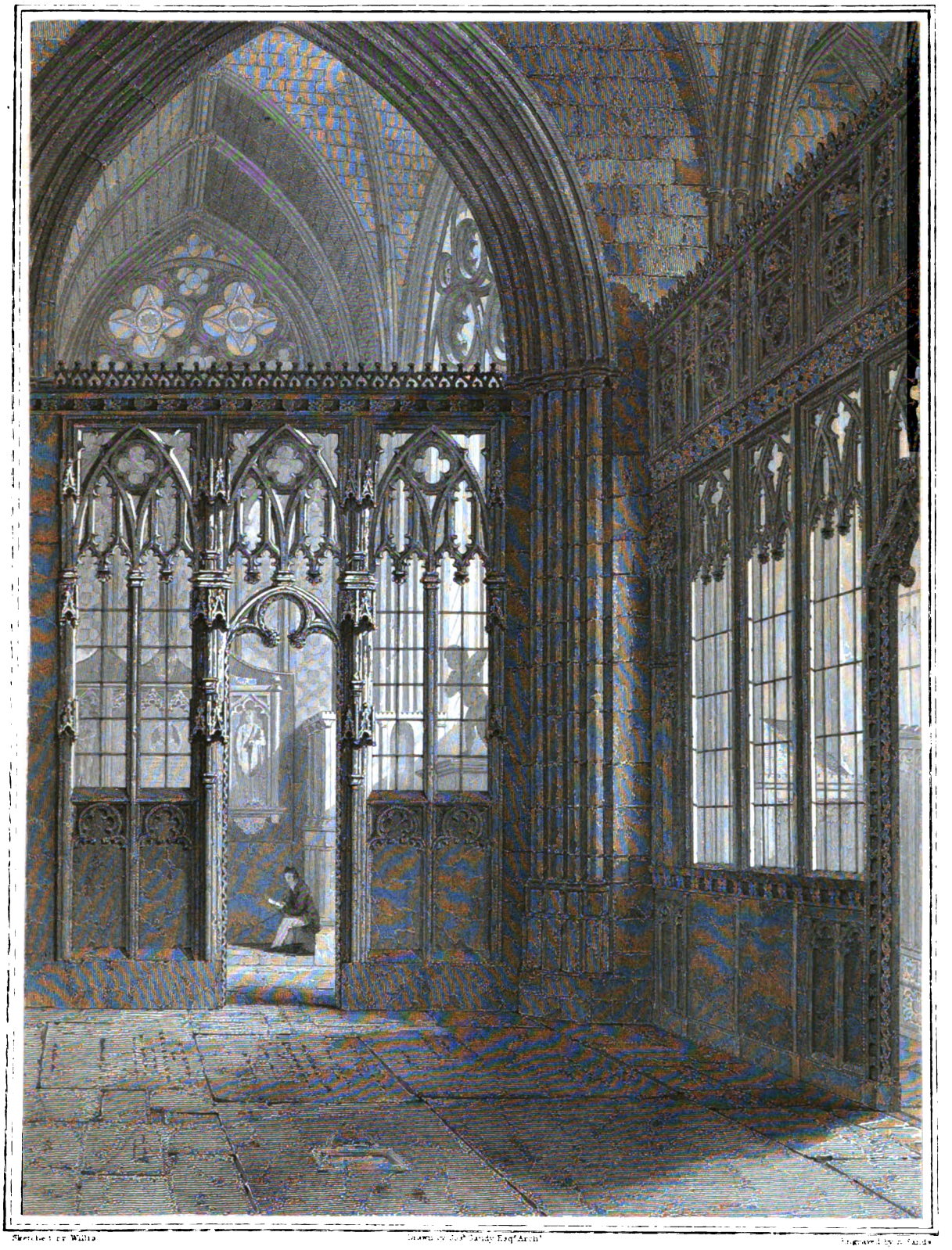

Sketched by Willis. Drawn on Stone by Bridge Esq^r Archt. Engraved by J. Le Keux.

INTERIOR OF CANTERBURY.

EAST END OF SOUTH AISLE OF CHOIR.

To the REV^D J. BAKER FISHER D.D. *SUB-DEAN OF SARUM CATHEDRAL.* This Plate is inscribed by the AUTHOR.

London Published May 1st 1824 by Longman & Co Paternoster row &c.

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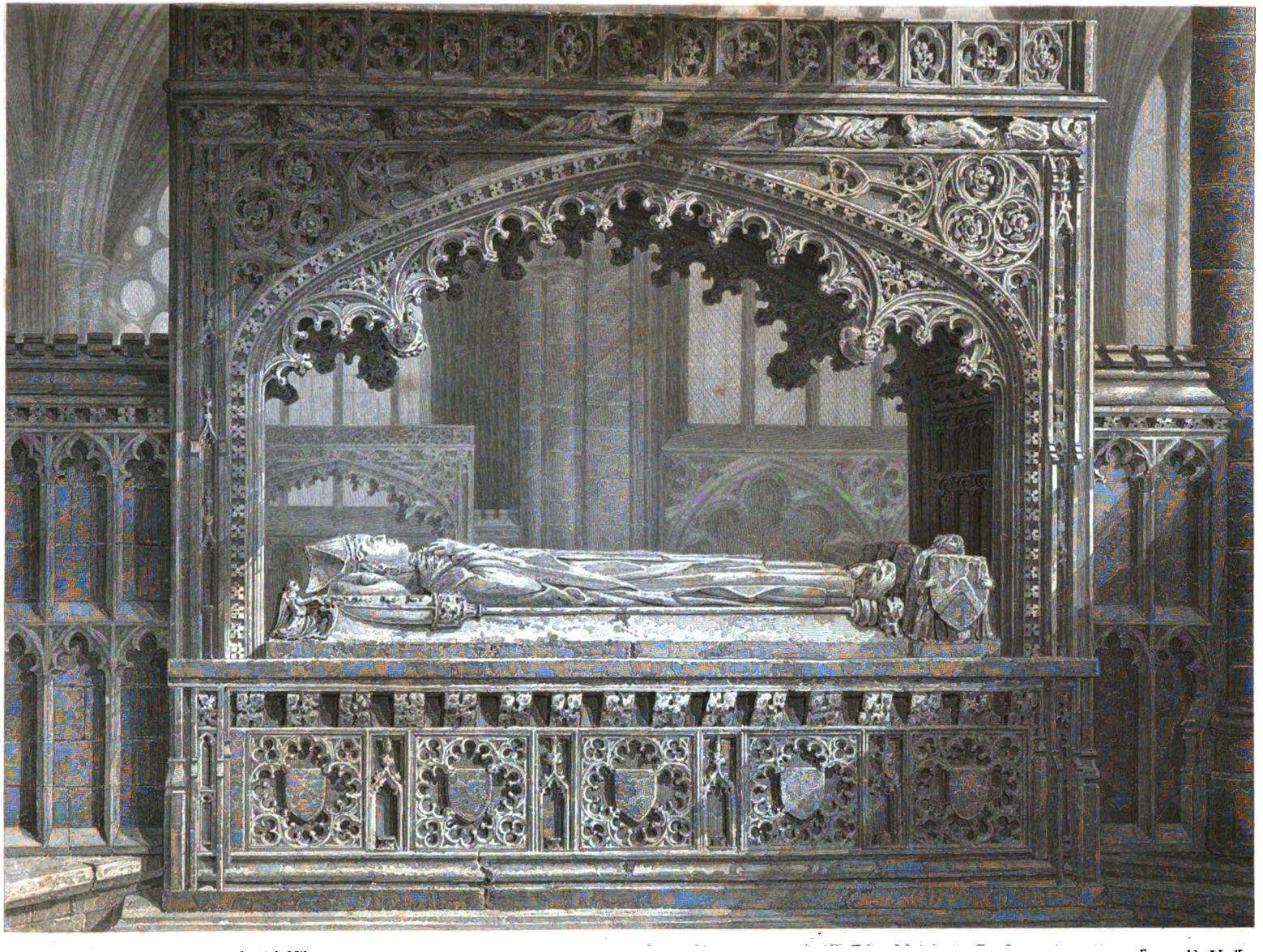

Drawn by Joseph Gandy Esq^r Arch^t A.R.A. from a sketch by Wilks. Engraved by J. Le Keux.

EXETER CATHEDRAL:

VIEW OF BISHOP BRONSCOMBE'S MONUMENT &c.

To SIR THOMAS LAWRENCE *PRESIDENT OF THE ROYAL ACADEMY &c* this plate is inscribed by the AUTHOR.

London Published Dec.^r 1.^t 1823 by Longman & C.^o Paternoster Row

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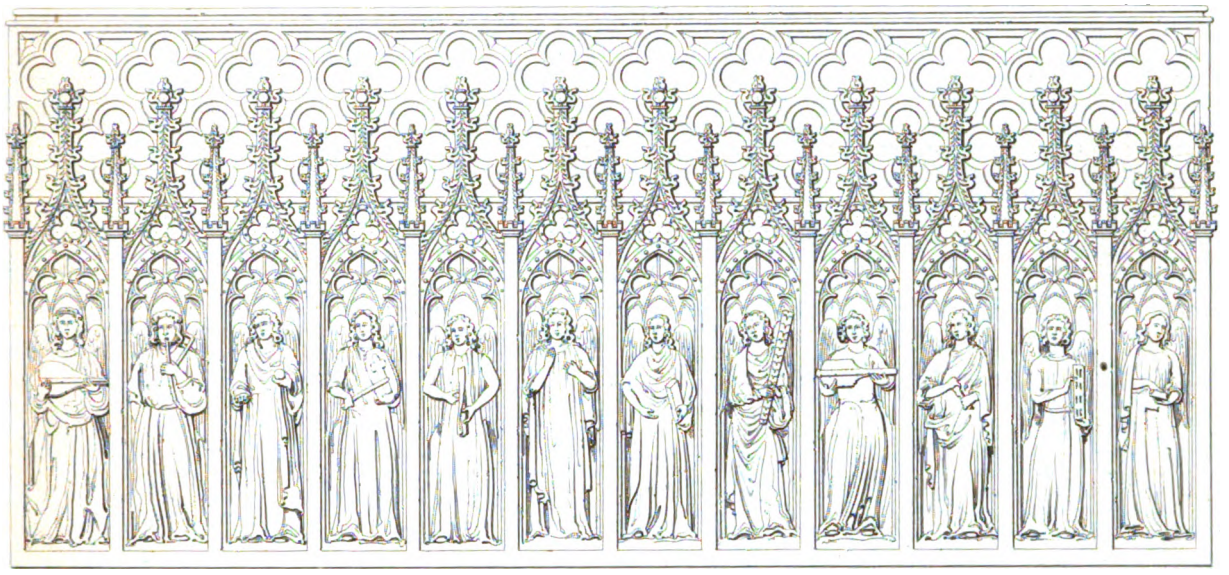
A



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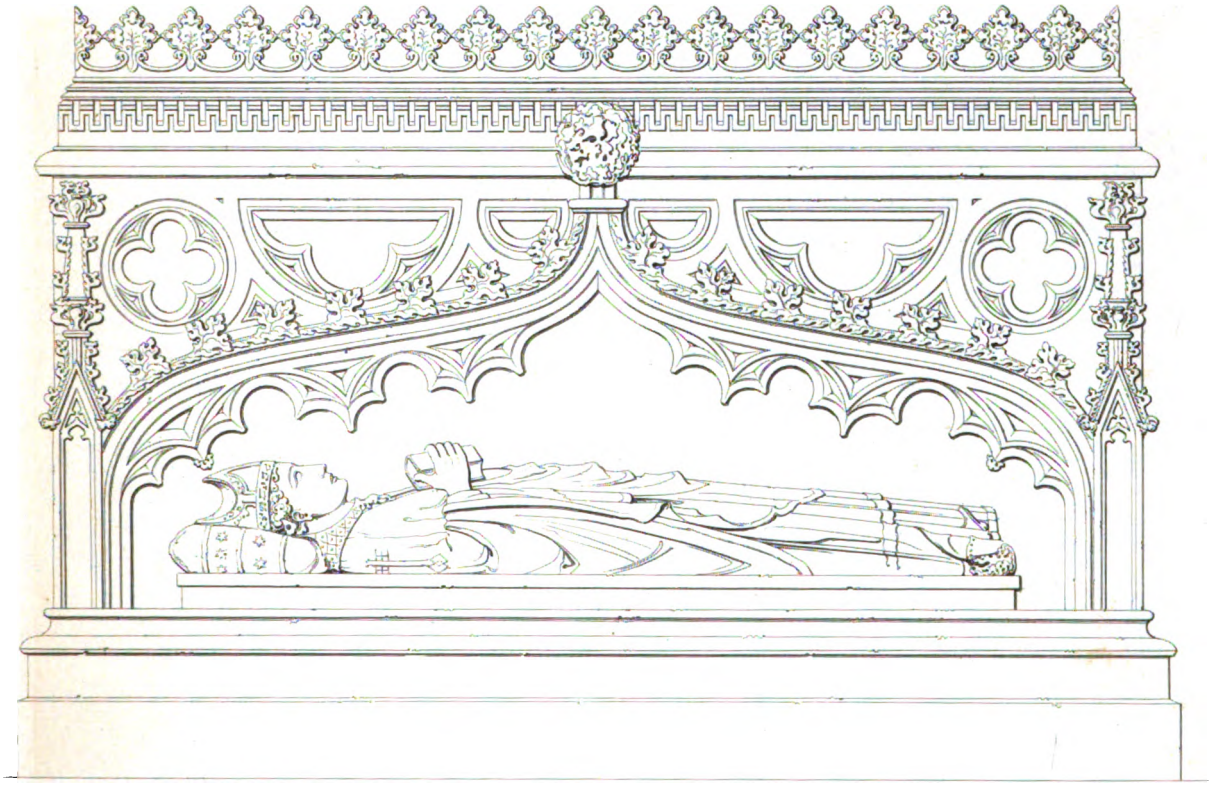

Scale of 12 6 0 1 2 3 4 5 feet

Drawn by H. Ansted from Sketches by S. Rayner J. Le Keux sc.

A MINSTREL GALLERY B TOMB OF BISHOP STAPLETON

London Published Aug 1 1836 by Longman & Co Paternoster Row.

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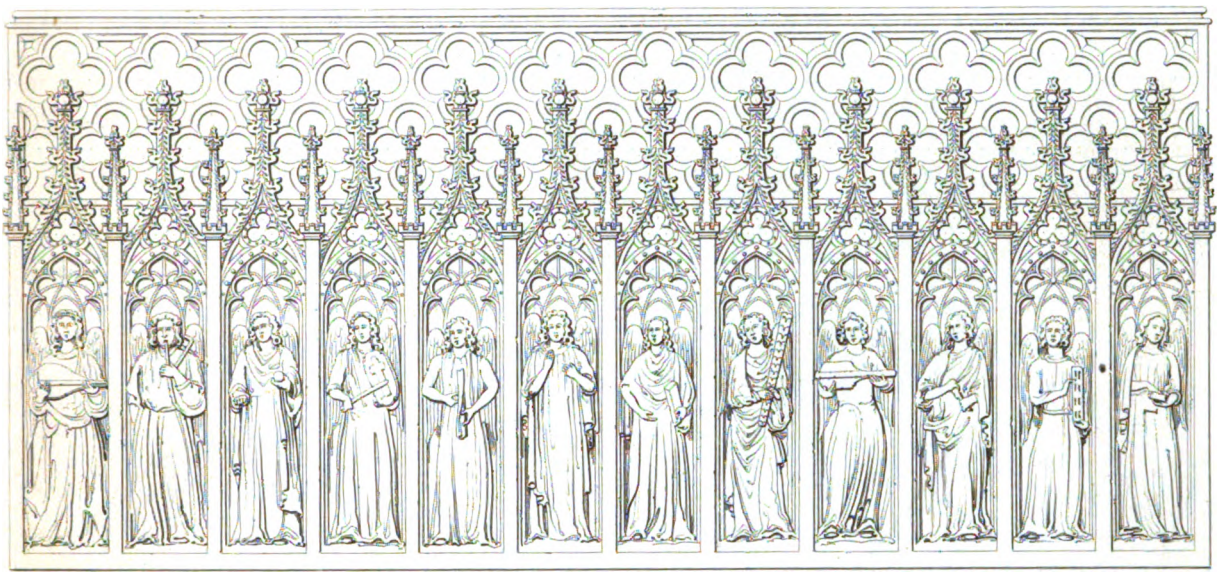
A



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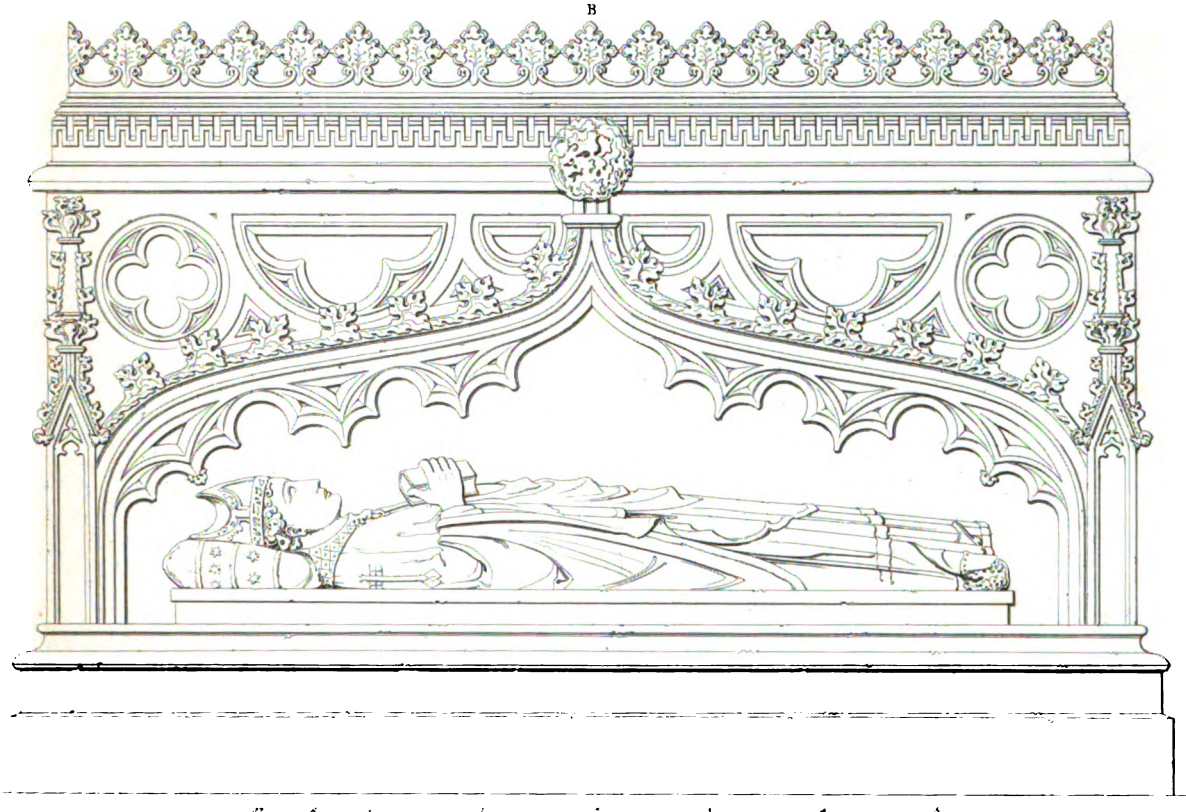

Scale of 12 6 3 1 2 3 4 5 feet

Drawn by R.Ansted from Sketches by S Rayner

J Le Keux sc.

ELY CATHEDRAL.

A. MINSTREL GALLERY B. TOMB OF BISHOP STAPLETON

London Published Aug 1.1832 by Longman & C.° Paternoster Row.

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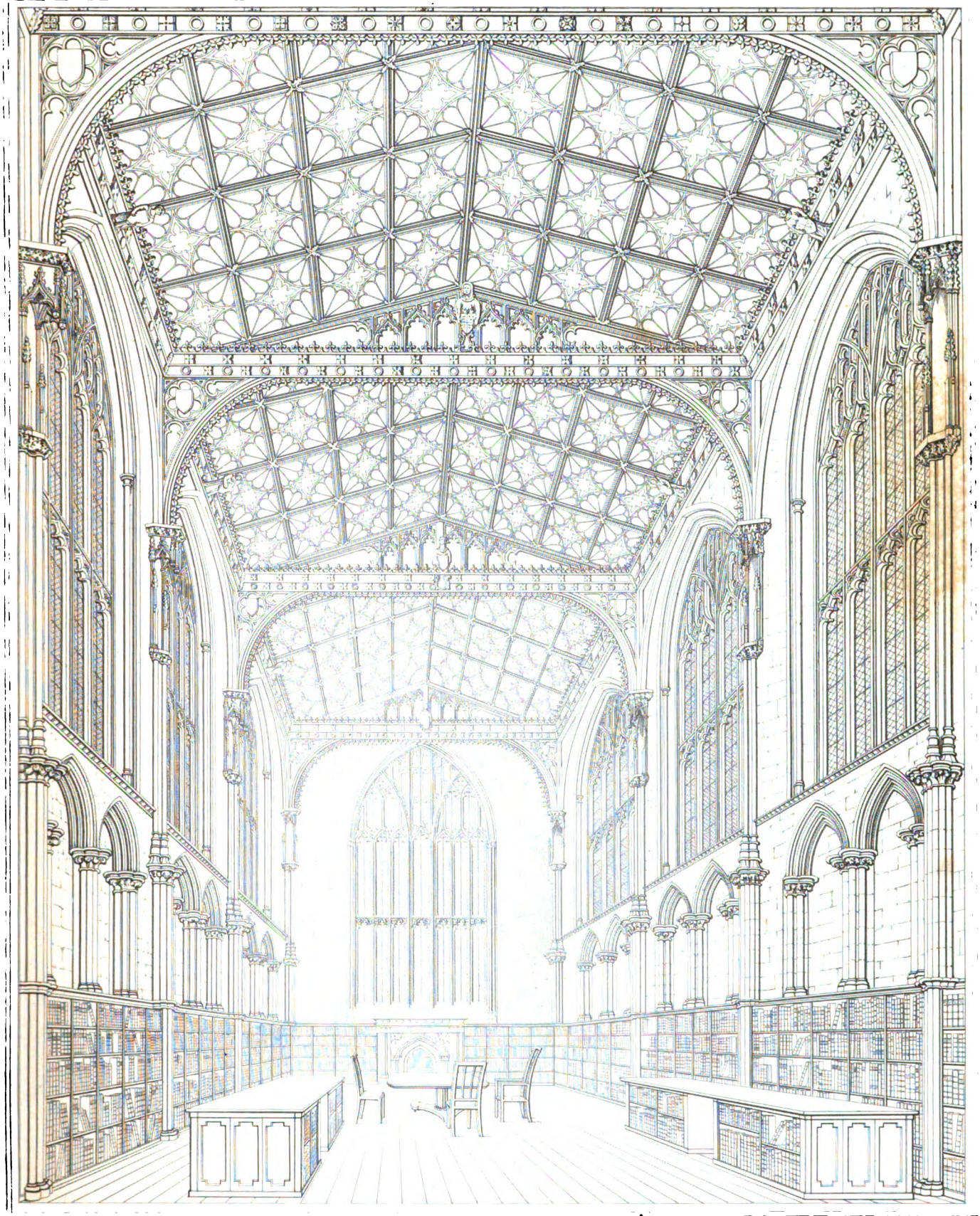

Drawn by J Wyatt 1834 Engraved by J Le Keux

WESTMINSTER ABBEY.

CHAPTER HOUSE, LOOKING EAST.

TO RALPH BARNES ESQR. *CHAPTER CLERK, &c* This plate is inscribed by the AUTHOR.

London Published Aug 1 1835 by Longman & Co Paternoster Row

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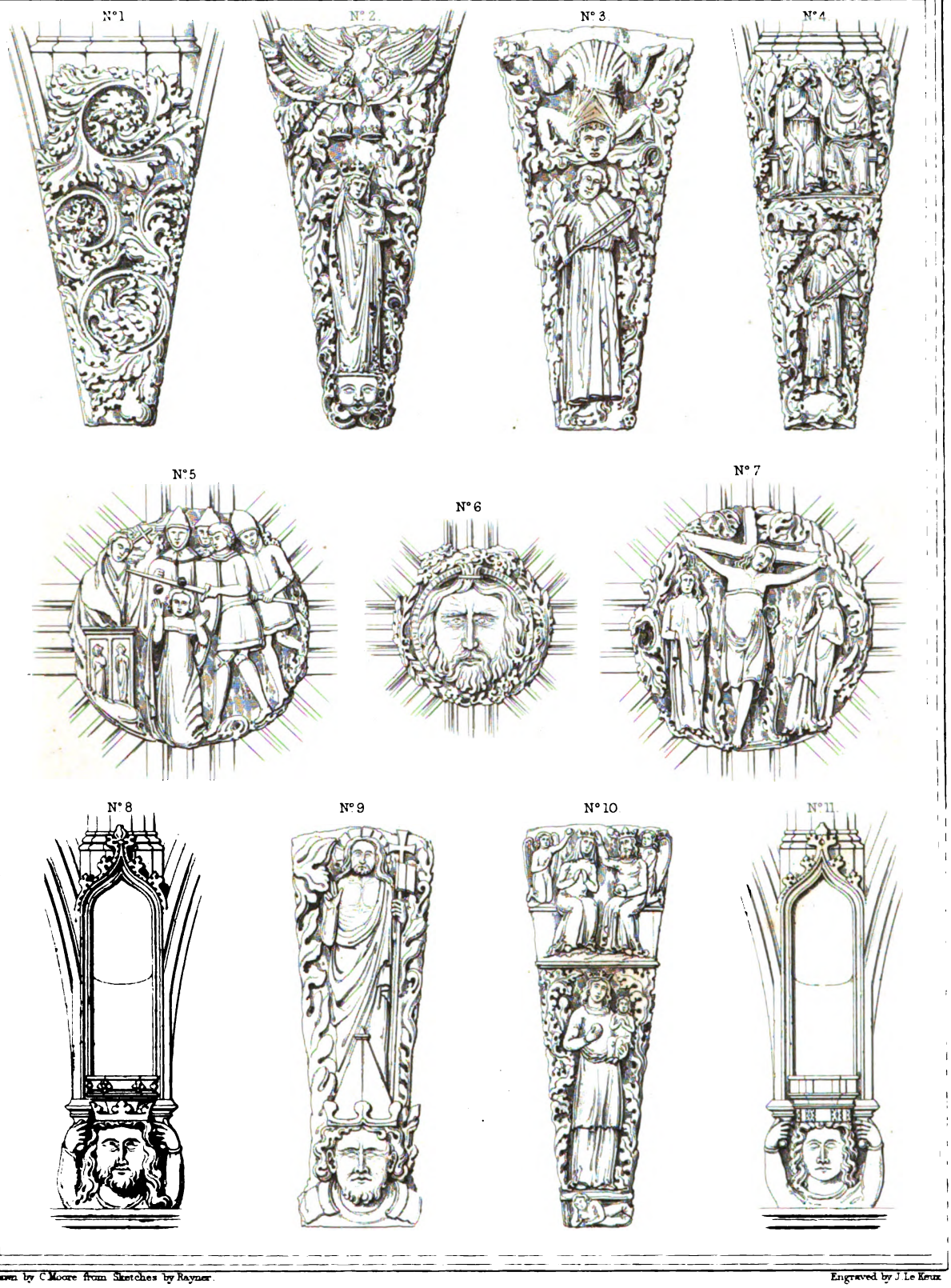

Drawn by C Moore from Sketches by Rayner. Engraved by J. Le Keux

Brackets & Bosses (*Vide Description*)

EXETER CATHEDRAL

London. Published August 1 1825 by Longman & Co Paternoster Row

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Drawn by Willis

Engraved by J Le Keux.

EXETER CATHEDRAL.

EFFIGIES OF THREE BISHOPS.

A. *Bishop Bartholemew.* B. *Bishop Simon de Apulia* C. *Bishop Edmund Stafford.*

To the REVD GEO: OLIVER, *AUTHOR OF THE HISTORY & OF EXETER.* this plate is inscribed as a testimony of Friendship by the AUTHOR.

London Published May 1. 1825. by Longman & Co Paternoster Row.

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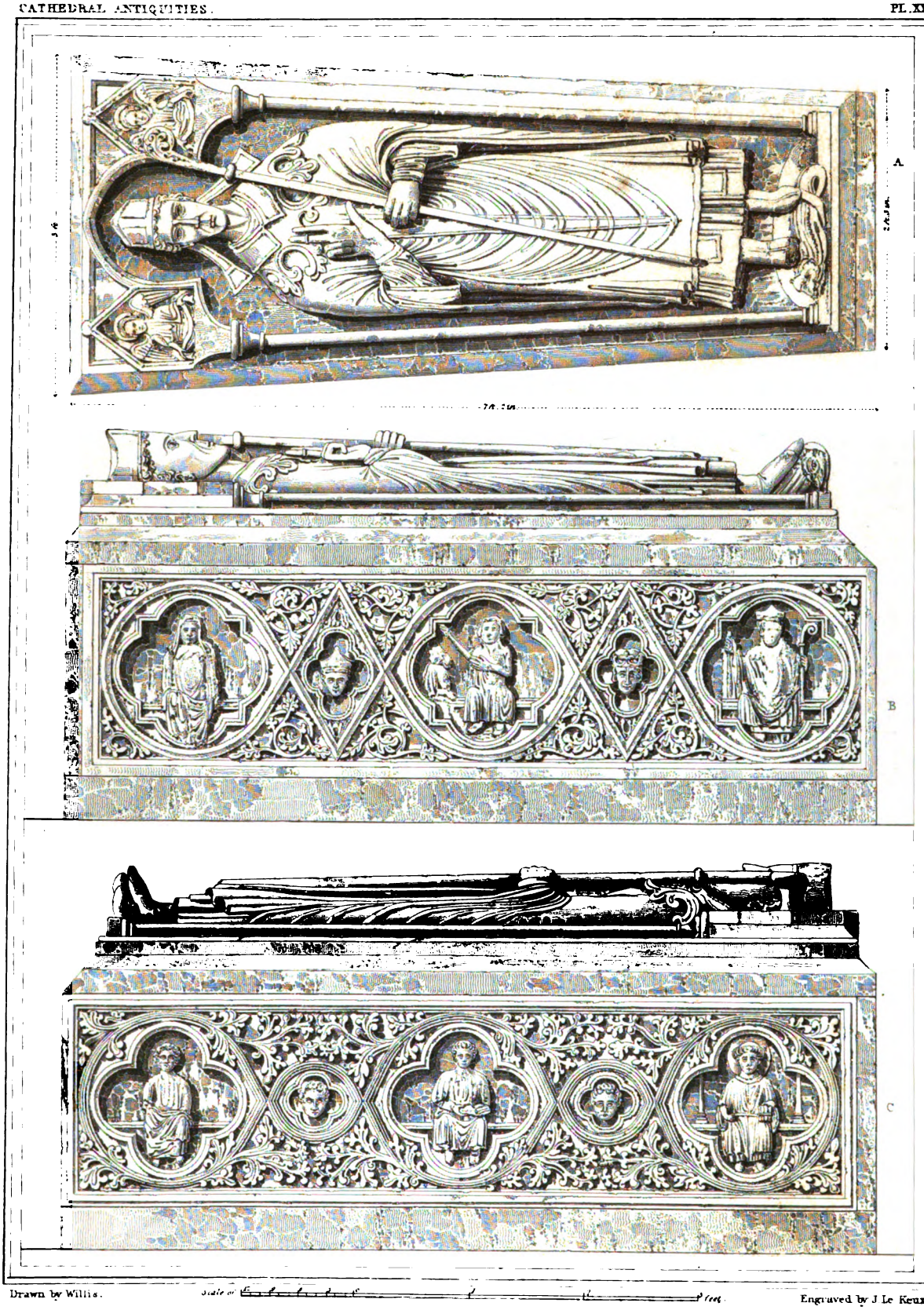

Drawn by Willis. Scale of feet. Engraved by J Le Keux.

ELY CATHEDRAL.

ALTAR TOMB AND EFFIGY OF BISHOP MARSHALL.

To J. H. MERIVALE ESQR this plate is inscribed by the AUTHOR.

London. Published May 1. 1825. by Longman & Co Paternoster Row

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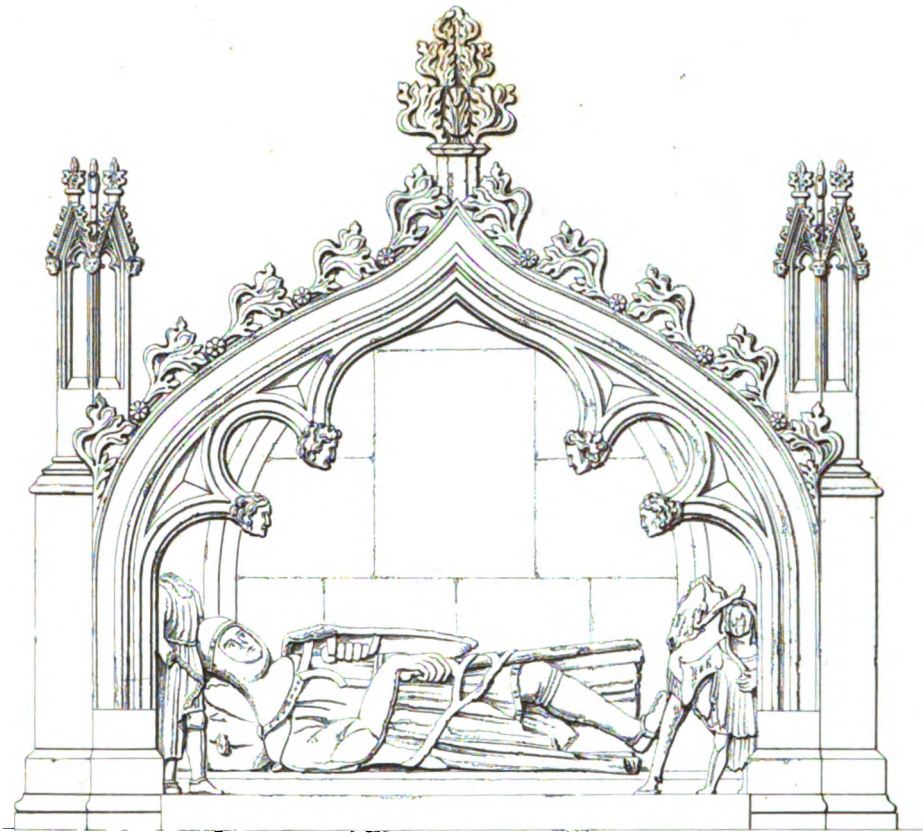

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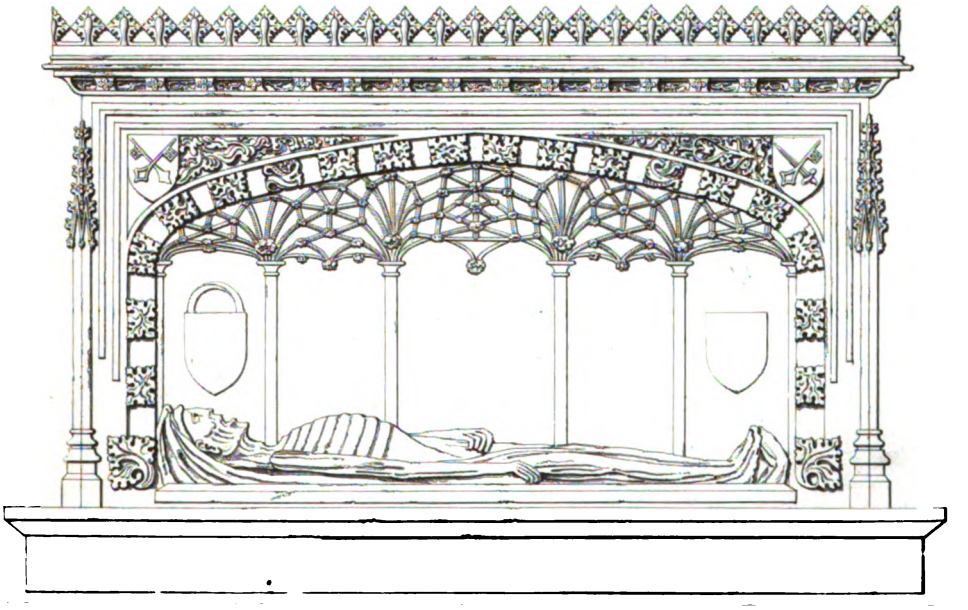

Drawn by W. Ths

Engraved by J. Le Keux

A. MONUMENT OF SIR RICH. STAPELDON, KNT. B. ANCIENT MONUMENT, UNKNOWN.

London, Published May 1, 1825, by Longman & Co. Paternoster Row

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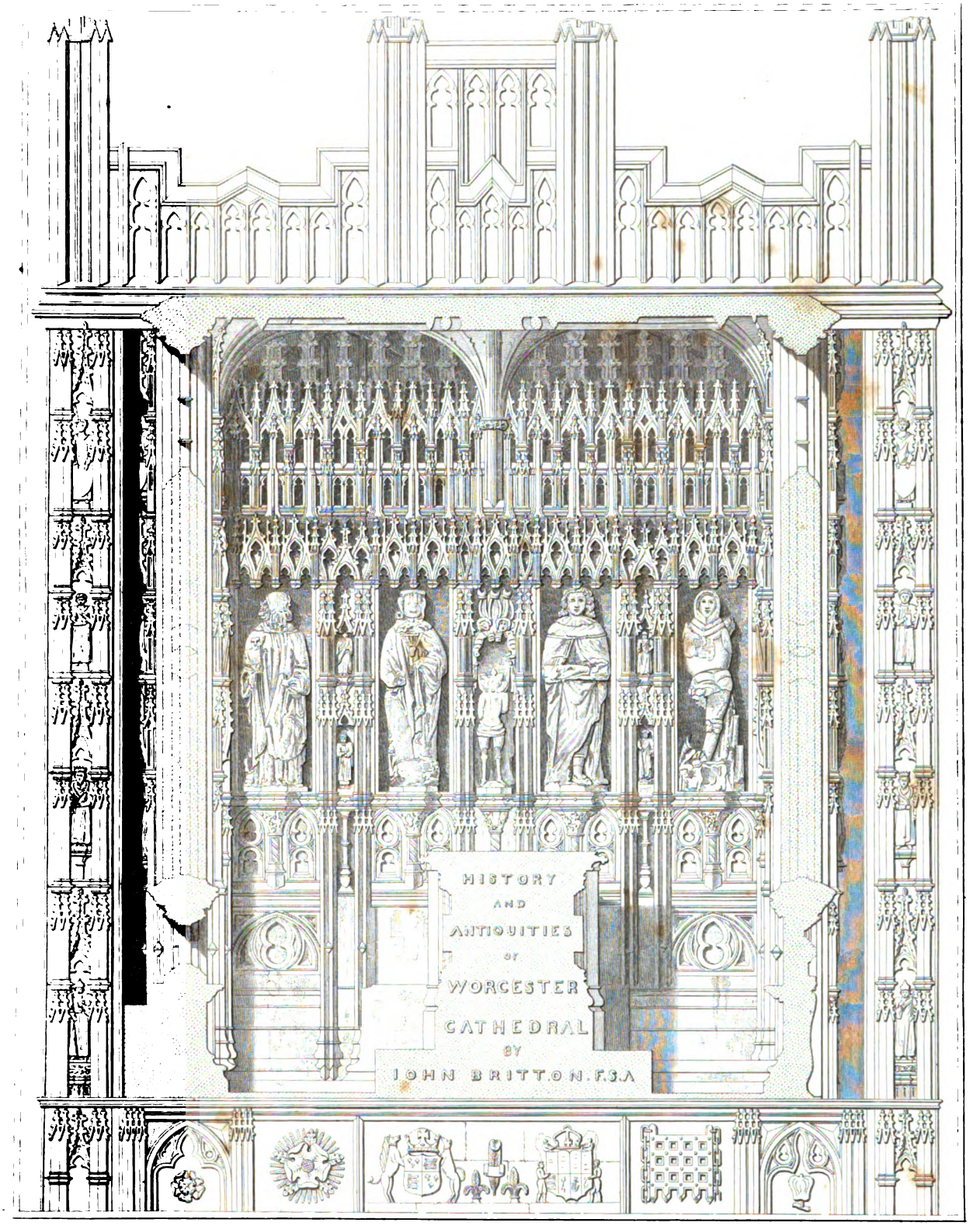

Drawn by H. Kitton. Engraved by J. Le Keux

PRINCE ARTHUR'S SEPULCHRAL CHAPEL.

ELEVATION OF THE EAST END & DETAILS.

To the REVD H^Y CARD. D.D. F.R.S. F.S.A. &c. this plate is inscribed as a testimony of friendship by

J. BRITTON

London, Published by Longman & Co. May 30, 1832.

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THE

HISTORY AND ANTIQUITIES

OF

THE CATHEDRAL CHURCH

OF

WORCESTER;

ILLUSTRATED BY

A SERIES OF ENGRAVINGS

OF

VIEWS, ELEVATIONS, PLANS, AND DETAILS OF THAT EDIFICE,

INCLUDING

AN ARCHITECTURAL DESCRIPTION OF THE CHURCH;

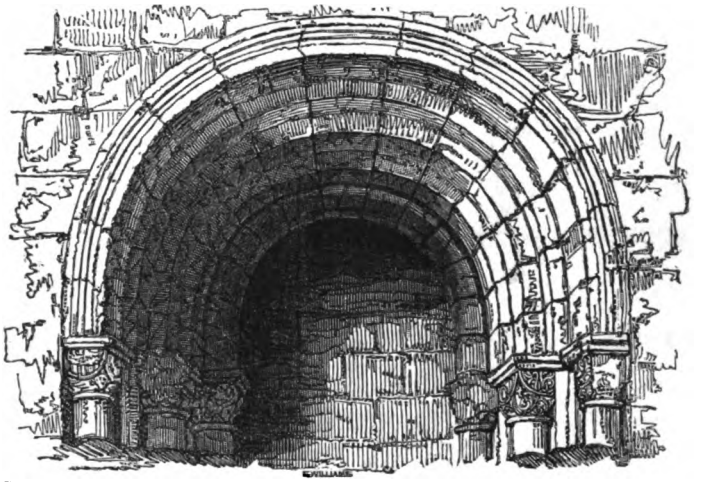
AND

BIOGRAPHICAL ANECDOTES OF THE BISHOPS AND OF OTHER EMINENT PERSONS

CONNECTED WITH THE CATHEDRAL.

BY JOHN BRITTON, F.S.A.

ETC.



R. W. Billings, Del. ARCH IN VESTRY, SOUTH SIDE OF CHOIR. *S. Williams, Sc.*

LONDON:

M. A. NATTALI, 19, SOUTHAMPTON-STREET, COVENT-GARDEN.

1836.

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MARCHANT, PRINTER, INGRAM-COURT, FENCHURCH-STREET.

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TO

HENRY THOMAS HOPE, Esq. M.P.

&c. &c. &c.

DEAR SIR,

HAVING been honoured with the patronage and friendly notice of your late estimable and highly-talented father; having watched your own progress from infancy to manhood, and observed with great satisfaction, that you are following his laudable example in a zealous devotion to Literature and the Fine Arts, I beg to inscribe this Volume to you.

Although nurtured in the midst of, and surrounded by galleries of the choicest classical works of ancient and modern Art, you are not insensible to the fine and interesting Architecture of the Middle Ages. On taking possession of your splendid treasures, you found many manuscripts and numerous sketches by your good parent, the late Mr. Thomas Hope, and have very laudably superintended and directed some of them for publication.

The Christian Architecture of the south of France, of Germany, and of the north of Italy, which will be illustrated by the posthumous

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work alluded to, has never been properly and judiciously represented and described. You will, therefore, be the means of bringing before the public a series of engravings and essays on the subject, which will at once be new and interesting, calculated to benefit both art and archæology, and reflect additional honour on the name of Hope.

I am, Sir,

Your obliged and obedient servant,

J. BRITTON.

Burton Street, London,
March, 1835.

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PREFATORY ESSAY

EXPLANATORY OF CAUSES OF DELAY:—ORIGIN, PROGRESS, AND TERMINATION OF THE CATHEDRAL ANTIQUITIES:—PARALYZING EFFECT OF THE COPYRIGHT ACT:—CHARACTER OF THE ENGLISH CATHEDRAL CHURCHES:—FORMER PUBLICATIONS ON THEM:—PRICE, BENTHAM, WARTON, GRAY, HORACE WALPOLE, MILNER:—RIVALRY AT SALISBURY, AND TREATMENT AT WELLS, EXETER, AND HEREFORD:—HISTORY OF THAT OF LINCOLN, AND REFERENCES TO SIX OTHER CATHEDRALS:—CHURCH REFORM:—APPEAL TO BISHOPS, DEANS, AND CHAPTERS:—THE LAST TEN YEARS OF THE AUTHOR'S LITERARY LIFE, WITH NOTICES OF HIS WORKS, SALES OF BOOKS, ETC.

On completing the History of Worcester Cathedral, the author has to entreat the pardon of his patrons and friends for the unusual length of time which has been devoted to its execution.—At the announcement of "The Cathedral Antiquities," in May, 1814, it was promised that four Numbers should appear yearly, at quarterly intervals; twenty years have since elapsed, and only fifty-three Numbers have been published; but the chief delay has been within the last three years. Had generous patronage and kind attentions been manifested towards the author in the early progress of his work, he would most certainly have been animated to greater exertions;—to more ardent zeal; but the coldness, and even contumely of the dignitaries of some Cathedrals—the ingratitude and even impositions of certain parties who were early engaged in the work—and without a prospect of a fair remuneration for bodily and mental labour, it is not surprising, nor very reprehensible, that he became sometimes languid—sometimes indifferent. But for the cordial and friendly assistance of the respectable publishers who first embarked in the work, it would certainly never have reached its present size and quality. During its progress, more than *twenty thousand pounds* have been expended upon its execution, and thus English art, literature,

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and trade have been all promoted; although a large portion of that sum has necessarily reverted to the state, in taxation. Three hundred and ten drawings and engravings have been executed for its embellishment, whereby some of the most eminent artists of the country have acquired fame and liberal remuneration. Paper-makers, stationers, printers, binders, booksellers, and others, have derived profits; whilst eleven public and *private* libraries of the kingdom have had their literary stores increased, by exacting from the author so many copies of this expensive publication.[1]

The first portion of the present Volume was issued in January, 1832; and the last ought to have been finished by the end of that year, and which the author fully anticipated at the time he began. A succession of unexpected and uncontrollable events, however, have occurred to thwart his intentions.

For more than thirty successive years he has laboured to produce the ARCHITECTURAL and CATHEDRAL ANTIQUITIES, and may venture to state, that he has honestly fulfilled every pledge to the public in the quantity and quality of embellishments, of literary matter, and in other executive parts of those works. On the present

[1] There may be readers, even in the present age, who are not aware that every author of a literary work, however small and cheap, or however large and expensive, is compelled by statute to present eleven copies of such work to as many public and private libraries named in the said statute. Suffering a severe taxation by this law, feeling that the cause of literature and of its professors was unjustly and harshly treated by it, and that most of the libraries named ought rather to patronize and encourage authors than to extort their best, and perhaps only inheritance from them, the writer of this volume petitioned the legislature, wrote a pamphlet, entitled "*The Rights of Literature*," and in many other ways and on various occasions appealed to the government and to the country against this very oppressive and partial enactment. The law still continues in force; writers and publishers complain—some of the said libraries are surcharged with the quantity of new books and pamphlets that have been lately published, and yet there is no mitigation of this penalty on authorship. If the profession was more lucrative than any other —if it secured higher honours, distinctions, immunities, than those of law, medicine, architecture, or any other art or science, such a tax might be tolerated and forgiven. But the reverse is too notorious to require comment. The annals of "*the Literary Fund*," and D'Israeli's eloquent "*Calamities of Authors*," furnish too many woeful pictures of worldly and mental distress to make the profession enviable, or advisable to be pursued as a source of continuous livelihood.

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occasion he has, however, grievously erred against time, and taxed the patience of friends. Still he cannot help indulging a hope that every friend—every impartial stranger—will pardon him, when he assures both, that repeated attacks of illness have reduced his energies, and sometimes even his capabilities of composition; that the eyes and memory often give notice they have been overworked, and claim a little respite; that many public demands are made on his time, beside those of a domestic and friendly nature; and that these have conspired, for the last three or four years, to detach him often from the Cathedral Antiquities. Hence the present Volume, and the "Architectural Dictionary," have been suspended; but the first is at length closed, and the second is advancing, and will be finished, it is believed and hoped, before the end of the following winter.

It is universally admitted that the *Cathedral Churches* of England are its proudest and most interesting monuments. Whilst they serve to display the science, the taste, and the customs of our ancestors, from the eleventh to the end of the fifteenth century, they are objects to attract the attention, and to gratify the finer feelings of every class of persons. No human being, however illiterate, or however refined, can pass by the Minsters of York, Canterbury, Lincoln, and Salisbury, without having his wonder excited or his thinking faculties stimulated. Replete with all the subtleties, the beauties, the attributes of art, they are calculated to fascinate the fancy of the poet, the reminiscences of the antiquary, the science of the architect, and the erudition of the historian; yet with all these attractions, it is a singular and rather surprising fact, that until *Browne Willis* published his "*Survey of the Cathedrals*," in 1742, there was not a literary and embellished work devoted to the subject. That publication, indeed, is, as may be reasonably inferred, very defective, not only as regards a critical investigation into their architectural characteristics, but in many other particulars, as well as in the engraved ground plans

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and views which accompany the letter-press. *Somner* and *Battely* produced a very valuable and curious folio volume on *Canterbury Cathedral*, in 1703. *Price*, who was a carpenter, or a builder at Salisbury, published a quarto volume, in 1753, on *Salisbury Cathedral*, with a singularly prolix and involved title, and with literary matter not much better.[2] *Bentham* made great improvements on all his predecessors in his "*History of Ely Cathedral*," published in quarto, 1771; he fortunately had associated himself, and profited by the conversation and opinions of such men as Gray, Mason, Essex, and Baker, of Cambridge, whilst T. Warton was engaged in similar studies and publications at Oxford. A new light seems to have dawned on the antiquaries and literati of England, who found rational amusement, and deep interest, in traversing their own island, and in exploring the beauties, varieties, and peculiarities of its architectural antiquities. Gray's Letters, Warton's Notes to Spenser's Fairy Queen, Essex's communications to the "Archæologia," with other writings of the same class and tendency, excited inquiries into the subject, and gave an impulse to students. *Horace Walpole*, by his fluent and witty writings, further fanned the flame; and by erecting a sort of pseudo-Gothic villa, at *Strawberry Hill*, attracted the eye and the tongue of the fashionable world. The finishing and details of that capricious and puerile house impeached both the taste and knowledge of its master; for it contained scarcely one good form, and every principle of the genuine

[2] This title is worth reprinting, as shewing something of the "taste of the times," or at least the literary taste of the author and his publisher:—"A Series of particular and useful Observations, made with great Diligence and Care, upon that admirable Structure the *Cathedral Church of Salisbury*; calculated for the Use and Amusement of Gentlemen, and other *curious Persons*, as well as for the Assistance of such Artists as may be employed on *Buildings of the like kind*. By all which they will be enabled to form a right Judgment upon this or any ancient Structure, either in the Gothic or other Stiles of Building. By Francis Price, Author of the British Carpenter." The volume had fifteen engravings of plans, sections, views, &c., and in that respect was superior to any preceding work.

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Christian Architecture of the middle ages, which it professed to imitate, was violated. Still it exhibited some picturesque features and many *pretty parts*, which were calculated to please the amateurs of the time. In the year 1798, the eloquent and learned *Dr. Milner* wrote and published "*The History, Civil and Ecclesiastical, and Survey of the Antiquities of Winchester*," (two vols. quarto) in which the Cathedral, and its splendid monuments, were generally described, critically investigated, and pleasingly illustrated. The author was a Catholic priest, residing in that city, and he not only attracted much notoriety by this history, but also by his sturdy controversy with some of the established clergy of the Cathedral. The learned doctor likewise wrote an Essay on "Gothic Architecture" for Dr. Rees's "Cyclopædia," (vol. xvi.) which, with additions and improvements, was separately published under the title of "*A Treatise on the Ecclesiastical Architecture of England during the Middle Ages.*" 8vo. 1811. This was the most discriminating and judicious essay on the subject up to the period when it was written.

On visiting many English cities between the years 1799 and 1814, for "The Beauties of England and Wales," the Author of the present work had occasion to examine all the local guides, and the historical works relating to such cities and their cathedrals. Price's volume on Salisbury Cathedral was the first of the kind he had seen, and on examining its contents, and engravings, in connexion with the church, he found them insufficient and unsatisfactory. Having free ingress to the church, and having artists with him to make a series of drawings of that edifice for publication, after some of the plates were engraved, and the work was in advance, one of those artists was seduced by the Verger to make other drawings for a similar publication which he had undertaken. Thus, at the very commencement of the "Cathedral Antiquities," was he opposed by persons who affected friendship: by those he had endeavoured to serve. Against that active and powerful rival, the Author was impelled to exert every

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faculty and every means in his power. Fortunately these became successful by securing him a series of engravings superior to those in his opponent's work; though he is ready to allow that the literary part, by Mr. Hatcher, surpasses that of "The Cathedral Antiquities." That gentleman—the valuable and learned amanuensis to the Rev. Mr. Coxe—had access to the cathedral archives, and thence obtained some original materials. It is a curious and singular fact, that this first volume of "The Cathedral Antiquities" has been the most popular of any one in the series, and has produced a fair interest on the money expended. It cost above two thousand two hundred pounds. In adverting to the Cathedral of Salisbury, the author cannot help feeling a deep and grateful remembrance for the memory of Bishop Fisher. Attached to art, and capable of appreciating its better productions, his lordship promptly and cordially encouraged the Author, and extended his patronage to him for the remainder of his life. He also recommended his work to the *Princess Charlotte of Wales*, who took much interest in "The Cathedral Antiquities." See the Dedication of the "History of Winchester Cathedral," to that popular and esteemed Princess, wherein Winchester is noticed as "*an historical and royal city.*"

An intimacy with Mr. J. Adey Repton, and offers of some valuable architectural drawings by him, of *Norwich Cathedral*, induced the Author to visit that city with two artists, in the year 1814. The affable and courteous conduct of the venerable and amiable Bishop—Bathurst—the kind manners of the worthy Dean—Turner—and the personal civilities of several of the clergy and gentlemen of Norwich, rendered the execution of the volume devoted to that Cathedral, cheering and gratifying.

WINCHESTER was next visited, where the learned and worthy Dean, Dr. *Rennel*, made every thing easy and pleasant. The late Mr. *Garbett*, then employed as architect to the Cathedral, and who was a devoted lover, as well as a good judge, of cathedral antiquities,

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furnished the Author with an interesting Essay on the Anglo-Saxon architecture of the Church; whilst from the indefatigable industry and skill of Mr. *Blore*, the present distinguished architect to the royal palace in St. James's Park, the Author obtained some very elaborate architectural sections, details, and views of that Church and of its splendid monuments. Mr. James *Thompson*, the talented chronicler of London Bridge, and of other able antiquarian volumes, was also engaged by the Author to explore the registers, and other archives of the Cathedral.

The commanding and justly celebrated metropolitan CATHEDRAL of YORK next engaged the attention and inquiries of the Author, who, with Mr. Blore and Mr. Mackenzie, resided some weeks in that city in the year 1817. On issuing the first number, those artists were publicly thanked "for the care and zeal they evinced in executing their drawings," when the Author was impelled further to remark, "that there is a feeling of sympathy and friendship arising out of such acts more gratifying to the heart than any pecuniary consideration." The elaborate interior view of the Choir of that Cathedral is rendered more peculiarly interesting, now, from the lamentable destruction of that part of the edifice by a fire, which was of unprecedented and deplorable origin. Of its restoration, the Author is not enabled to express an opinion.

The Cathedrals of LICHFIELD, OXFORD, CANTERBURY, WELLS, EXETER, PETERBOROROGH, GLOUCESTER, BRISTOL, and HEREFORD, were successively and continuously published; and the Author has little further to remark, at present, on these, and their concomitant events, but to lament that some of the governing members of Exeter, Hereford, and Wells Cathedrals, should have given him just cause to regret ever having visited their cities for the purpose of writing histories of their respective churches. Feeling that he was engaged in a public cause, and that many persons of influence and taste were desirous of possessing a continued series of "The Cathedral

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Antiquities of England," he fully expected that the temporary guardians and trustees of those national edifices would give him every facility, and indeed every encouragement to prosecute the work:— that they would feel a pride and pleasure in seeing the noble fabrics, which had been incidentally vested in their guardianship, for a short period of time, faithfully and skilfully illustrated, and their beauties and historical annals fully developed. Such however was not the feelings or conduct of the dignitary and residentiaries of Exeter Cathedral, when he visited that city with artists in the year 1824; nor could he find any thing of the kind in the Dean and some of his brethren, of Hereford, when there with artists in 1829. With apparently tardy reluctance leave was granted at both of those places, for the Author and his draftsmen to have ingress to the Cathedrals, to make notes, sketches, &c.: but they were otherwise treated as impertinent intruders and suspicious personages. Among other consequences arising from such treatment, the Author was obliged to commission a friend to visit Exeter, with two other artists, in 1825, and thus incur additional and indeed heavy expense. The outlay on those two Cathedrals has exceeded the receipts by at least five hundred pounds!! This is one of the items, and certainly not a pleasing one in the annals of " The Cathedral Antiquities," which Mr. D'Israeli may, without much impropriety, introduce into a new edition of his " Calamities of Authors."

That these statements may seem rather harsh and unpleasant to the parties alluded to, as well as to some of their friends, and even to persons of the same class and disposition, is more than probable; but the facts belong to, and are intimately associated with " The Cathedral Antiquities." They tended to repress the zeal of the Author at the time, and have left strong impressions on his mind. Had he experienced a cordial and kindly reception from those in authority — and also that sort of patronage from them, which the style and character of the work seemed entitled to, he has every

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reason to believe that he would have completed by this time the history and illustrations of the twenty-one English Cathedrals, originally intended to be comprised in this series.

The old English Cathedrals not illustrated in the present work are those of CARLISLE, CHESTER, CHICHESTER, DURHAM, ELY, LINCOLN, and ROCHESTER, for some of which the author has made large collections, and would gladly transfer them to any literary antiquary who may be disposed to publish their histories in a style and manner to class with the preceding series.

The Author has much pleasure in stating that the most interesting of these Churches, the finest and most diversified in its architecture, that of LINCOLN, is undertaken by an antiquary, not only well qualified to do full justice to the subject, but who is disposed to publish his proposed work in a size and manner to class with the Cathedral Antiquities. The following extract from a letter by Mr. *E. J. Willson*, architect, of Lincoln (15th March, 1835), explains his opinions and plans:

"My collections for LINCOLN CATHEDRAL have been made with an intention to give a full view of the ancient establishment of its clergy; shewing it as a specimen of the economy of a first rate Cathedral, in the days of clerical magnificence. I have many grants and charters; the statutes for the government and ceremonials, as well as accounts of the revenues and estates. I have worked upon Willis's catalogues of the dignitaries and prebendaries (which are extremely incorrect, and every way imperfect,) filling them up, and extending the succession to the present time. The lives of the Bishops fill a large mass of papers, besides shorter memoirs of Deans and Prebendaries. Out of these collections I mean to fill a volume in quarto, to match in size with your works. Of the architecture of the Church I have sketches and drawings of many parts. The ground plan I have drawn on a scale equal to Carter's plans of Durham and Exeter, published by the Society of Antiquaries. This plan is very full and accurate, displaying all irregularity of dimensions, which occur in this as well as most other ancient fabrics. I should have a reduced copy made for engraving, but wish to have it as large as can conveniently fold in the volume. You know I always advocate large plans, and wished those in your Cathedrals had each filled two pages. Having carried my collections so far, it would quite supersede them were I to publish an account similar to those of the Cathedrals you have gone through; not that I blame your plan, which appears very judicious, and probably as extensive as was practicable. Indeed I have just made a synopsis of your arrangement to compare it with my own. Your illustration is most full upon the architecture; mine would be as full on the ecclesiastical history, for which I have enjoyed peculiar advantages, but the same could not be done for every Cathe-

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dral. I am sorry to find you proceeding so slowly with your Cathedral Antiquities, and to read what you say of discontinuing the series. The new system of cheap publication is undoubtedly adverse to really valuable literature; but it must have its course as well as other systems. The value of good books and good engravings may be depreciated for a time, but that value will be again revived after the public has been gorged with offal, and thoroughly nauseated. If you undertake any other Cathedrals, such as Ely, Durham, or Carlisle, I will take a hand in the literary part. The two first are fine churches, and the latter has a noble choir. If the plates in the published churches are too numerous, would it not be practicable to complete the series by a less extensive illustration of the architecture? A plan and three or four general views, with some plates of details of the architecture and sculpture might be sufficient. I shall be very sorry to see your series broken off. We live in critical times: the youth of this generation may see the Cathedrals reduced to preaching houses, or left in naked ruins like the abbeys. All this is in the natural course of Protestant reformation; for the church establishment by law is founded not on Protestant principles of free interpretation of scripture, but upon legislative authority; and that authority is now shaking to its lowest basement. Let you and I do what we can in following the Dugdales, &c. of the age Charles the First. You have done much. I wish I could have done more. I hope to do something for this church."

Such is the prospect which the lover of Cathedral Antiquities has to look forward to respecting Lincoln Cathedral: and as it can scarcely be expected that the other six Churches will meet with historians and antiquaries of equal qualifications, and possessing equal local advantages, it may be proper to point out to the general reader the best sources for information concerning those edifices.

CARLISLE CATHEDRAL. The Histories of Westmoreland and Cumberland, by Nicholson and Burn, 2 vols. 4to. 1777, and of Cumberland, by Hutchinson, 2 vols. 4to. 1794, contain brief, but not very architectural, accounts of Carlisle Cathedral. It is only a fragment of a church, but the choir and east end present very fine specimens of the first pointed style. An exterior view, from the south-east, and a short description, are given in Mr. J. C. Buckler's "Views of the Cathedral Churches." See also Lysons's "Magna Britannia," for a ground plan, and for com partments of the nave, and choir, &c.

CHESTER CATHEDRAL has been briefly described and illustrated by George Ormerod, Esq. in his valuable "History of Cheshire:" and more particularly by Mr. C. Wild, in "An Illustration of the

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Architecture of the Cathedral Church of Chester," folio, 1813. Mr. Buckler, in the volume above alluded to, has an exterior view from the south-west, and a short essay.

CHICHESTER CATHEDRAL. In Dallaway's "History of the Western Division of the County of Sussex," 4to. are engravings, and some account of the Church: and in Buckler's "Views," is a view from the south-west, with a very brief essay.

DURHAM CATHEDRAL has had its architecture well defined in a series of eleven engravings from drawings by the late J. Carter, and published by the Society of Antiquaries of London, with descriptive particulars by the same zealous architectural artist, and an historical essay by the learned antiquary Sir Henry Englefield, Bart. fol. 1801. "The Ancient Rites and Monuments of the Monastical and Cathedral Church of Durham," by J. D. (John Davies) 12mo. 1672, is a curious and interesting volume. In Mr. Surtees's "History and Antiquities of the County Palatine of Durham," fol. 1816, &c. is much valuable information respecting the Cathedral, and its Bishops, also some beautiful engravings of views, portraits, and seals, from drawings by E. Blore. See also Buckler's volume already referred to.

ELY CATHEDRAL may be said to have engrossed more than its fair portion of literary and graphic publicity in Bentham's History, already referred to; a second edition of which appeared in 4to. 1812, with additional matter, by the Rev. James Bentham, son of the author. A supplement, by William Stevenson, F. S. A. in one volume 4to. appeared in 1817. The Rev. George Millers, a minor canon of the Cathedral, published a small volume on the same Church in 1807, which has again appeared in 1834 in a third edition, at once a compliment to the book, and a proof of a growing partiality for the subject. This volume is illustrated by a series of engravings, some of which are skilfully executed, and the whole volume may be referred to as one of the best written essays on the historical epochs,

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and architectural characteristics of a Cathedral, in the English, or in any other language. In Lysons's "Magna Britannia," are some valuable architectural engravings, and a short account of the same Church: in Buckler's "Views," are two prints, and four pages of letter-press.

LINCOLN CATHEDRAL has a very handsome volume in folio, with sixteen engravings, devoted to its architecture and sculpture, by Mr. C. Wild, 1819; but for which, the author of this work would have brought it into the present series about ten years ago, when he had some careful drawings made. Buckler has a south-west view, and eight pages of letter-press.

ROCHESTER CATHEDRAL. Thorpe's "Custumale Roffense" contains some plates, and an account of that Church: as does also Hasted's "History, &c. of Kent." There is an octavo volume expressly entitled "The History and Antiquities of the Cathedral Church of Rochester," 1717, and again printed in 1723, which is attributed to Dr. R. Rawlinson. Buckler has a north-west view of the Church, and three pages of letter-press.

The above mentioned Cathedrals are illustrated by small picturesque views, with plans, and descriptive accounts, in "A Graphic and Historical Description of the Cathedrals of Great Britain," commonly called "Storer's Cathedrals," from the name of the engraver and projector of the work. Browne Willis's "Cathedrals" contain plans and views of these Churches, with such historical and biographical letter-press, as Mr. Willson has already described.

These references will direct the inquiring reader to the chief published information respecting the Cathedrals which are not embraced in the present series: and the Author indulges a hope that he may live to see them all correctly and tastefully illustrated, and their respective histories well developed. Since the commencement of this work there have been so many artists, both draftsmen and engravers, initiated in this branch of art, that there is little difficulty to be

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apprehended on that score, and it is not improbable but that the present spirit of Reform, which has penetrated into the recesses of the royal and ecclesiastical palaces of the land, and obtained partial converts there, and which even the stanch conservative admits to be essential for the preservation of " church and state"—will induce some of the spiritual and lay lords to encourage and support such publications as may tend to illustrate the history and architecture of the magnificent Cathedrals of the country, and of all other archæological subjects which essentially contribute to improve the public taste, the public honour, and the general welfare of society.

The Author of the Cathedral Antiquities, before he came to the determination of closing his work with the present volume, thought it right to address letters to each of the prelates, and to all the deans and chapters of England, explaining the state and nature of the publication, and the necessity of relinquishing it unless he felt secured against pecuniary loss.

In the month of March 1833, the following printed address, and a respectful letter, was sent to forty-four prelates, and deans and chapters; to which the Author received only six replies. Two Bishops offered to take in the work, two others were willing to subscribe for the Cathedrals over which they presided; only one chapter (Norwich) requested to possess the whole series; and another offered every assistance to the Author, towards promoting a complete history and illustration of its own Church. Such a chilling, dreary prospect was not calculated to tempt the Author further in his Cathedral expedition. His address follows :—

" The architectural antiquary, and the lover of embellished works of this class, must be aware that extraordinary and eventful changes have recently taken place, and are in preparation, as respects the various stages of polished society—the patronage of embellished literature, and particularly the *ecclesiastical establishments of the country*. These circumstances and considerations have induced the Author to pause,—and to look out anxiously for such a change as may be calculated to impel him onward to the completion of his proposed task, or require him to relinquish the Cathedral Antiquities.

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"That it would afford him gratification to finish the work,—embracing histories and illustrations of the whole of the *English Cathedrals*, it is hardly necessary to assert: for the love of the subject has grown, and even strengthened with his declining years. He would gladly devote the remainder of life, with all his experience and zeal, to accomplish a copious, elegant, elaborate, and impartial review of the histories, with accurate and tasteful illustrations of the architectural merits and beauties, of *all these important national edifices*.—In the historical, professional, and comprehensive Library, such a publication would not merely be a distinguished ornament, but be eminently useful and interesting in its varied and extensive relations. And when the edifices themselves shall become ruins—or, like some of the famed temples of Greece and Italy, be blended with the earth whence they arose—the then antiquary and historian would be highly delighted, and deeply interested to ascertain their peculiarities in design, construction, appropriation, and manifold characteristics. Had printing and engraving been known three thousand years ago, the vast temples and palaces of India, Egypt, and Greece would have been familiar to us of the present age, as would also the origin and application of the Celtic temples at Avebury and Stonehenge, in Wiltshire; and also the Roman villas, stations, and fortresses—the domestic and religious edifices of the Anglo-Saxons, and Anglo-Normans, of our country.—But all these, and many other subjects of more recent date, are involved in mystery and darkness, and the antiquary vainly explores archives and imperfect inscriptions, to ascertain some solitary guiding facts.

"With *Worcester*, the Author will have completed his historical and architectural elucidations of *fourteen Cathedrals*: and the following seven, for some of which he has collected drawings and materials, remain to make up the series,—viz. *Carlisle*, *Chester*, *Chichester*, *Durham*, *Ely*, *Lincoln*, and *Rochester*. He appeals to his friends—to the patrons of such works—to the public—and *more particularly to the dignitaries and other officers* of the Cathedrals, to come forward with a moderate subscription, to enable him to accomplish a complete and ample Historical Review of the English Cathedrals. He cannot ask for any thing like pledges, or promises, on the part of the public, without a guarantee on his own: and therefore engages that the illustration of the seven Cathedrals, above named, shall be completed in three years, from Midsummer 1833—be included in Twelve Numbers, at Twelve Shillings each—and embrace at least Eighty Engravings, with about Thirty Sheets of Letter-press.—On these terms, and with these views, the Auther solicits the names of Ladies and Gentlemen disposed to patronize the Work; and if there be enough to secure him against loss, he will prosecute it with renewed zeal, and with every exertion to render it satisfactory to his best friends, and creditable to himself."

Considering the education, associations, and number of wealthy clergymen in the kingdom, and particularly of those connected with, and deriving handsome incomes from the Cathedrals, it might be presumed that from three hundred to five hundred of them would be desirous to possess a literary and graphic work expressly devoted to elucidate the histories, and illustrate the architecture of those edifices. It is however believed that not more than one hundred of the clergy are purchasers of this publication: and that its real

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friends and admirers are persons of moderate incomes, who are mostly professional gentlemen and amateurs. The Author readily acknowledges his obligations to them, and also to some ladies who have continued to patronize the publication from its commencement, and who have often expressed a deep interest about its success and completion. He wishes he could say as much for the managers of the *great public libraries* of the kingdom, but he has reason to fear that scarcely any of these are purchasers; although nine of them have extorted from him as many copies by legal authority.[3]

The Author was strongly urged at one time to petition the houses of parliament to appropriate a small annual sum to further a work, which, in many critiques, has been called "National." Though he declined to do this, he ventured to appeal to an influential nobleman of the Whig government to institute "*a Commission of inquiry into, and report on the architectural stability and actual condition of the Cathedral Churches of Great Britain.*" The subject was listened to, but deferred in consequence of the then all-engrossing topic of Reform. It is one that, in the natural course of events, must come under the cognizance and scrutiny of government; for those edifices are as truly national monuments, as they are national property. Transitory and fluctuating as have been the tenure of many deans and chapters, their legal guardians, and temporary proprietors, it is a lamentable fact that some of them have manifested both indifference about, as well as ignorance of, the noble architectural treasures consigned to their charge. Others, however, we may state with feelings of plea-

[3] Among dishonourable, if not dishonest acts, is that of a certain Scotch University, which is reported to have bartered away all the books thus obtained, for five hundred pounds a year. Surely such a transaction is a disgrace to the public body that sought a legislative act to authorize, and to the parliament that sanctioned it!! As late as March 25, 1835, Sir Robert Peel, in the House of Commons, said it would be better that France and England should each expend five hundred pounds a year in purchasing the best literary works from the other country, than obtain all books on exchange upon such a basis. This would certainly tend to encourage authors, rather than oppress their energies.

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sure and praise, have devoted much time and solicitude, and even considerable sums of money, to repair, improve, and adorn their respective churches. The following edifices have experienced varied degrees of improvement since the commencement of "The Cathedral Antiquities."

Those of WINCHESTER, NORWICH, YORK, PETERBOROUGH, LICHFIELD, BRISTOL, and CANTERBURY, have all been materially repaired, and some of them essentially improved. In the times of Charles II., George I. and II., and even during the greater part of the reign of George III., all the alterations made to our inestimable Cathedral Churches, as well as to most of those of a parochial class, were calculated rather to deface and disfigure, than to improve and adorn such buildings. Fortunately, many of these wretched patchings have been removed, and corrected in our times, and it is quite evident that a better taste, and an improving principle pervades society. *The Abbey Church of Bath* has recently undergone great restoration and embellishment, under the direction of Mr. Manners, architect; and the *Cathedral of Rochester*, which was in a deplorable state about ten years back, has lately received various and important improvements, under the superintendence of Mr. Cottingham, architect. The Cathedrals of Hereford, Exeter, Wells, Worcester, and even Gloucester, demand the careful and skilful operations of their respective architects; for none but professional men, who have studied Christian architecture, should be allowed to add, or make alterations to these sacred fabrics.

Respecting the improvements recently made in the Cathedrals, which are illustrated in this series, and of their respective defects, the reader is referred to the Prefaces in the different volumes, wherein the Author has endeavoured to point out what has been done well, or ill, or neglected, in each church. Since Norwich was visited in 1814, much has been done to its fine Norman Cathedral: and that of Canterbury has also been greatly improved. The

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Cathedral of Peterborough has had its choir, organ-screen, altar-screen, and other parts newly formed and furnished from the designs of Mr. Blore. The western front of Lichfield Cathedral, and some other parts of that Church have also been repaired, newly-cased, and decorated, under the direction of Mr. Johnson. The unique chapter-house, at Bristol, has been repaired, cleansed, and restored to what was probably its original design: it is now an exquisite morceaux. Other parts of that Cathedral may be easily improved, and at a moderate expense.

The Cathedral illustrated in this volume has suffered as much by injudicious restorations and repairs, as by the injuries resulting from time and warfare. Many parts of its walls, being constructed with a bad material,—a loose red sand-stone—have crumbled and become ruinous; the central tower has been chipped, and in part newly faced, whilst its once fine parapet and open pinnacles have been reconstructed, without much regard to the original workmanship. The interior is woefully disfigured by white and yellow washing.

Having made these remarks on some of the Cathedrals, and commented on the conduct of certain persons, the Author will not discharge his duty to himself, to his real friends, and to the patrons of this work, if he neglects to explain his own pursuits, and the manner in which he has occasionally occupied his time for the last ten years. He is well aware, and ready to acknowledge, that had he confined his attention and researches to "The Cathedral Antiquities" alone, he might easily have completed the whole series before this time: but as the clergy, who all look up to the mitre for patronage and promotion, bestowed neither the one nor the other on the Author:—as most of the prelates wholly slighted him and his work, and some of them even treated him with repulsive incivility, he was impelled to resort to other literary speculations, and to connexions of more congenial disposition, for occupation, and for remunerating results.

In the year 1825, the Author published the third and concluding

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volume of his "*Beauties of Wiltshire,*" after an interval of twenty-four years from the production of the two preceding volumes. As an explanation for such delay, he thought it advisable to give a short account of his literary labours during that period, and was unintentionally led to write a brief Autobiographic Essay. Commencing his professional life with the two slight and superficial volumes, on Wiltshire, his native county, he explained the origin of that work, and also that of "*The Beauties of England:*"—pointed out the characters of "*The Architectural Antiquities:*"—the "*Essay on Redcliffe Church:*"—"*The History of Corsham House:*"—"*The Rights of Literature:*"—"*An Account of Fonthill Abbey:*"—"*A Catalogue Raisonné of the Cleveland Gallery:*"—"*The Fine Arts of the English School:*"—and "*The Cathedral Antiquities,*" up to *Exeter* and *Peterborough*, which were then in progress. He has subsequently finished the two latter, and has written and directed the publication of the following works:—The Histories and Illustrations of the Cathedrals of *Gloucester*, 1829,—*Bristol*, 1830, *Hereford*, 1831,—and *Worcester*, 1835:—"*The Union of Architecture, Sculpture, and Painting,*" being an Account of the Museum, Galleries, &c. of Sir John Soane, one volume, 4to. 1827:—"*Picturesque Antiquities of the English Cities,*" a handsome quarto volume, containing historical and descriptive accounts of the cities, with engraved views of the gates, castles, bridges, streets, &c. Though the best written, and illustrated, of all his works, and altogether an interesting volume, it has proved the most losing speculation he ever embarked in. Had it been published in 1810 instead of 1830, it would have been eminently popular and profitable:—but, amongst the changes of times, that of cheap, and even beautifully-embellished publications, is not the least remarkable, nor the least popular. In consequence of the number and rivalry of artists and publishers, and the skill of the former, with the substitution of steel for copper, and the activity and business-knowledge of the latter, such publications are now rendered to the public so exceedingly cheap, and really good,

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that those of the old school, and even of the first reformers in the walk, are superseded and neglected.

In the year 1830, the Author produced two small octavo volumes —viz. an edition of Anstey's "*New Bath Guide*," with biographical, topographical, and descriptive preface, and notes; also, in union with Mr. Brayley, "*Memoirs of the Tower of London.*" The "wear and tear" of mind from these exertions occasioned bodily infirmities, and the Author sought to restore his health by a sojourn at *Tunbridge Wells*. Unqualified, however, for idleness, he could not resist the temptation of writing another small volume, descriptive of that once fashionable, and still rural and romantic village. During his short residence there he also commenced the writing of "*A Course of Lectures, on the Architectural Antiquities of all Nations, and all Countries, but more particularly explanatory of those of the Middle Ages.*" Having pupils in his office at that time, he furnished them with useful employment and instruction in making numerous drawings to illustrate those Lectures. He has since delivered them at the London, the Royal, and other Institutions in the metropolis, also in Birmingham, Bath, Bristol, and other places.

In the years 1833 and 1834 he wrote seven Essays for *the British Magazine*, on the *Christian Architecture of England;* and also an Essay on the wonderful *Temple of Avebury*, for the *Penny Cyclopædia*. In the latter year he also penned *Biographical Memoirs of Sir John Soane, and Sir Jeffry Wyatville*, two old and esteemed friends, for Fisher's very beautiful and interesting publication, "*The National Portrait Gallery.*" Twenty-five copies of each of these Memoirs were printed, with title pages and portraits, for presentations. In 1832, he wrote descriptive accounts of several places in *Cornwall*, for the same respectable publisher, to accompany a series of highly-finished engravings from drawings by T. Allom, representing some of the romantic scenic features, towns, and antiquities of that picturesque and singular county. Emanating from and partly connected with the

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Cathedral Antiquities, was a series of thirty-one "*Picturesque Views of the English Cities*," from drawings by G. F. Robson, a draftsman in water-colours, of deserved celebrity. He died in the prime of life, and in the maturity of fame. That work was undertaken by the writer of this narrative at a time (1826) when some of the landscape engravers were without employ, from a sort of stagnation or panic in the book-trade, and from the reluctance of publishers to speculate on new works. An extraordinary change soon occurred, and engravers and publishers became rapidly engaged in numerous successive publications.

In association with Mr. *A. Pugin*, the Author undertook, wrote portions of, and directed the publication of two quarto volumes during the years 1821, 1822, and 1823, intituled, "*Specimens of Gothic Architecture.*" Soon afterwards he wrote the historical and descriptive part of another quarto volume, on "*The Architectural Antiquities of Normandy.*" With the same artist, he commenced, in 1825, a work intituled, "*Illustrations of the Public Buildings of London*," which extended to two large volumes 8vo., the management and chief writing of which devolved on the Author of this Preface. Some of the Essays were the productions of literary and professional friends. In the course of these numerous labours, the Author was often retarded, and embarrassed for the want of correct definitions, and precise explanations of the many technical terms employed by different writers on the architecture and archæology of the middle ages. He endeavoured to supply such a want to a limited extent for the benefit of younger students, in his volume of *Chronological Architecture;* and is now engaged in improving, and materially augmenting that work, in "*A Dictionary of the Architecture and Archæology of the Middle Ages.*" This is proposed to make a large octavo volume, and will be embellished by at least forty engravings, by J. Le Keux, with whom the Author has been in friendly association for more than thirty-five years.

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The destruction of *the Houses of Parliament* in October, 1834, induced the Author, in conjunction with his old friend and literary associate, Mr. Brayley, to undertake "*An Historical and Descriptive Account,*" with numerous illustrations of those buildings, and of the ancient Palace which formerly occupied the spot. This work is to form a large octavo volume, and to include at least forty engravings.

Earnestly and zealously occupied in these publications, and also in many domestic, parochial, and public duties, it must be clear that he has neither been an idle man, nor an useless member of society. In literature he must avow that he has found more rational and intellectual pleasure, than profit—but the former is so far above the latter—and is so lasting and perennial, that it may be regarded and cherished as the better order of riches. As long as the mental powers continue it affords a never-ceasing source of occupation and pleasure. "To literature," as his friend, Dr. Southey, truly remarks, "I am beholden, not only for the means of subsistence, but for every blessing which I enjoy;—health of mind, and activity of mind, contentment, cheerfulness, continual employments, and therefore continual pleasure. To the studies which I have faithfully pursued, I am indebted for friends with whom, hereafter, it will be deemed an honour to have lived in friendship; and as for the enemies which they have procured to me in sufficient numbers—happily I am not of the thin-skinned race—they might as well fire small shot at a rhinoceros, as direct their attacks upon me."—["Sir Thomas More; or Colloquies," &c. ii. 254.]

The writer of these remarks fully coincides with the learned author of Keswick, in his praises of literature, and from nearly the same length of services in the profession. He cannot boast, however, of having been so fortunate. From the year 1800 to the present time, he has continued to watch the progress, and render his best services towards promoting the advancement of several of the literary and scientific Institutions of the metropolis. Acquainted with Mr., afterwards Sir Thomas, Barnard, with Count Rumford, and Dr. Garnett,

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he lent his humble aid in the formation of the "*Royal Institution*," in 1799, and afterwards joined in that of the "*London*."[4] The "*Russell Institution*" was next projected in 1808, by Mr. James Burton, and that being in the immediate vicinity of his home, the Author engaged warmly in its establishment, and was soon elected on the committee, in which, as a manager, he has been continued by the kind and complimentary suffrages of the proprietors, up to this time.[5] For more than twenty years he has also been a member of the committee of the "*Literary Fund Society*;" in the duties of which he entered with more than common zeal and sympathy, from having experienced much of the labours, mortifications, pleasures, losses, and profits of authorship. For the "*Wiltshire Society*," he acted as honorary secretary more than seven years. If the foundation of the "*Royal Geographical Society*" was not laid by himself he may claim no small share in hastening it.[6] For many years he has been a fellow of the "*Society of Antiquaries*," and has also been a member of the "*Zoological*" and "*Astronomical Societies*," and of the "*Royal Society of Literature*;" and at the time of writing this passage, he is co-operating in the formation of the "*Archæological and Topographical Institution*," which he earnestly hopes may speedily grow *up to strength, usefulness, and influence*.

These are not the only pursuits and labours in which the Author has been engaged; for he has acted as clerk, surveyor, and collector to a board of commissioners for more than twenty-five years, and has

[4] It is a curious fact in connection with the Institutions of the metropolis, and not very encouraging to prudent men, that the value of Proprietors' Shares has in almost every instance been depreciated. Those of the Royal declined from £100 to £30, and those of the London nearly in the same ratio; but such was the then speculating competition for the latter, that the shares rose in a short time from £75 to £100; these have also been much reduced.

[5] Though the affairs of this Institution have been conducted with more prudence and economy than any other in London, its original twenty-five guinea shares have declined to less than half that sum. Mr. Brayley has been its faithful and zealous librarian and secretary for many years.

[6] The first printed prospectus for the formation of the society was written by the Author of this Preface, and after being revised and improved by three gentlemen, distinguished members of the present society, was circulated amongst a few friends.

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also taken charge of nine pupils, and initiated them in the elements and practice of architectural drawing. Having now arrived at nearly his sixty-fourth year, he feels warnings to convince him that he is approaching the last chapter—the "finis,"—and that it is his duty to review, revise, and correct those passages of his life, which, he is willing to admit and lament, contain too many errors; and endeavour to make the remainder as free from faults as can be effected by a determination to profit by experience—to bear and forbear—to be charitable and lenient to others,—and to live in peace and good will with all mankind.

To the public, periodical Critic—(to whose conflicting and often severe animadversions every author is subjected) he tenders thanks for many kind and even generous notices of his numerous publications: he also forgives those (only two) who have endeavoured to injure his literary reputation, and wound his feelings. One of them, a powerful and caustic drawcanser, assailed him with severity at the commencement of his "Architectural Antiquities," and the other employed an artful and insidious pen to degrade him, and traduce his works in two or three periodicals. Although the former inflicted some deep and painful wounds at the time, they have long been healed: the writings of the latter only excited pity and sorrow.

Contrasted with those, and as an antidote to the stings of such literary wasps, the Author has had some lasting and substantial compliments paid him by several of the most distinguished literati and critics, both of England and other countries. He has also been kindly noticed by certain public societies, whose approval and praise are among the highest prizes in the lottery of authorship. To record some of their testimonials in this place, is due to the respective parties, and may be reasonably allowed to the Author, without an impeachment of his judgment, or a reproach to his ambition.

Besides approving comments and criticisms on his Architectural and Cathedral Antiquities, and other works in the *Edinburgh*, the *Quarterly*, the *Monthly*, the *Anti-Jacobin*, the *British Critic*, the *Eclectic*,

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and other reviews; the *Gentleman's*, the *New Monthly*, the *Monthly*, and other magazines; the *Literary Gazette*, the *Athenæum*, and several weekly and diurnal periodicals, he has been favoured and honoured with diplomas from the following societies:—the "*Artists of Norwich*," the "*Antiquarian Society of Newcastle*," (1821;) "*Société des Antiquaires de la Normandie*," (1825); "*Chevalier Honoraire du dit ordre et de l'ordre du Merite du Lion d'Holstein*," (1826); corresponding member of the "*Society of Antiquaries in Scotland*," (1828); honorary member of the "*Bristol Philosophical and Literary Society*," (1829); and last, but not least in estimation, he was elected an honorary member of the "*Institute of British Architects*," in 1835. This last distinction is more gratifying to his feelings than any public compliment he has ever received; because it proceeds from professional gentlemen, of high attainments in science and art; it was awarded after the most scrupulous inquiries, and it has placed him in association with Dr. Faraday, one of the most scientific chemists of the present age.

Were he insensible of these complimentary distinctions, he would be ungrateful and unworthy of them—were he to obtrude them on every trifling occasion, he might be accused of petty vanity; but in such a place as the present, he may be allowed to put them on record, in association with, and on taking leave of, his most important literary work. Whilst the "love of fame" impels man to the most arduous enterprises, and to undertake and prosecute the most useful works, it must at once gratify and reward him for every effort, and every privation, to attain it during life. Posthumous honours may please relations and friends, but can do nothing for the individual, whereas every fair tribute of respect, and every compliment conferred on living merit, even in the later stages of existence, tend to make those stages consolatory and pleasant. They become a sort of substitute for departed friends; they sweeten the daily draught of life, and tend to counteract or neutralize the poison of envy, which is thrown into the cup of every person of eminence in art, science, or literature.

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One of the most popular authors of this age, who unites in himself the historian, the biographer, the poet, and the critic,—who has been complimented with a title and a pension,—who commenced his literary career in the ranks of democracy,—who, with the writer of this Preface, has since that time studied man, as well as books, and described many errors and blemishes in both, and who has zealously endeavoured, by his eloquent writings, to correct some of them, lately said, in expressing his opinions of authorship, that whilst the clerical advocates of episcopacy were often rewarded with "stalls," and their consequent revenues; such authors as those of "The Book of the Church," and "The Cathedral Antiquities," were well entitled to "lay stalls," were there any, and led to something like public distinctions. Patronage of this kind, however, does not belong to England, and it is not likely to spring up in the present age, when the lynx-eye of Radicalism is penetrating every office; when church, corporation, and other Reforms are urgently demanded by the country; and when the old advocates for place, pension, and boroughmongery are compelled to pay some deference to the public voice.

All the officers of state, and most public servants, after a certain length of service, retire upon pensions, either proportionate to the extent of time, or to the particular rank and station of the party. Not so the *author*—not so the man, whose whole life may have been devoted to literature. However eminent his talents—whatever may have been the amount and utilities of his writings—unless adulatory and sycophantic, in the cause of a political or religious party, he rarely meets with either honours or fortune. At the bar—in the church—in the army, the navy, and government offices, reasonable industry, with moderate mental powers, are frequently advanced to high titles—to great wealth. Such has been, and such is the state of society in England; and if the author, the professional and long tried author, should shew that he is not justly treated, and has not a fair chance to partake of the honours and rewards, which are sup-

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posed to be national, it is not likely that authorship will be cultivated by the prudent, or be ardently pursued by those who can in any other way employ their talents. At the present moment, the number of authors in England is immense, and the extent and variety of their abilities exceed that of any other age or country: yet their pecuniary remuneration is comparatively small. There is perhaps no class of writers better paid than those engaged in the popular periodicals; and it may be safely said that there is no one profession, in which more mental talent is required, and exerted, and where the labour is more incessant and harassing. To furnish savoury food and poignant sauce for the ever-craving appetite of the daily political reader—the quidnunc of the present age—is the imperious duty of the leading journalists of our times; and when we read some of the rapid essays, the midnight out-pourings of these writers, we are delighted and astonished at the knowledge and eloquence displayed. Yet we never hear of such men being advanced to titles, rewarded by fortunes, or complimented by public monuments. "They manage these matters better in France." There, Barons Cuvier, Thenard, Lussac, and Poissou, have enjoyed annual grants from the government to the amount of £5420.

Hear what the elegant and eloquent E. L. Bulwer, in his interesting work, "England and the English," says on this subject: "Literary men have not with us any fixed and settled position *as* men of letters. In the great game of honours, none fall to their share. We may say truly with a certain political economist, 'We pay best, 1st, those who destroy us, generals; 2d, those who cheat us, politicians and quacks; 3d, those who amuse us, singers and musicians; and last of all, those who instruct us.'"

Very recently there has been something done by the government, or by its high officers, to confer substantial compliments on literature and science. Southey, Airy, Sharon Turner, and others, have had pensions granted them at the instance of Sir Robert Peel; and the

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following have been honoured with titles—Sir John Herschel, Sir David Brewster, Sir Henry Ellis, Sir Harris Nicolas, Sir Frederic Madden, and Sir Francis Palgrave.

Having thus related a few anecdotes of his literary pursuits for the last ten years, it is proper also to explain the reasons why some of the publications herein enumerated have been transferred from the Author, and his partners, to new proprietors, and retailed to the public at reduced prices. *Some* of the copper-plates of "*Robson's Cities,*" the whole of those belonging to the "*Public Buildings of London:*" also "*The Specimens of Gothic Architecture,*" and "*The Architectural Antiquities of Normandy,*" have thus come into the market. At the time of writing this Preface (April, 1835), the copies and copy-rights of the five volumes of "*The Architectural Antiquities*"—with those on *Bath Abbey*, and on *Redcliffe Churches*, have also been sold by auction: and the purchasers will be acting but prudently and fairly in reselling copies of those works at reduced prices, in order to obtain a speedy return of the money expended. On the occasion of this sale, the Author wrote and printed the following Address, which he reprints here, as it constitutes a material feature in his literary biography.

"Authors, as a body, are not rich. If they publish their own works, they rarely increase their riches: on the contrary, it often leads to ruin. The annals of the "*Literary Fund Society*" furnish many lamentable examples of distress, arising partly from that cause. It is also known, at the present time, that the respectable publishers of London are the best, if not the only patrons, on whom authors can rely for pecuniary remuneration. These publishers are men of business,—are merchants of adventure, who occasionally advance capital on unproductive articles. Like all other tradesmen they seek to obtain profit on their wares; and one of the modes of doing this, which has prevailed for some years past, is the disposal of the stock, coppers, and copy-right of a book, after the market has been fairly supplied through the regular systematic channels.

"In the event of the death of an author, or a partner in a publication, it often becomes necessary to sell the same by auction, for the purpose of closing accounts. The immediate cause of the sale of the works here referred to is the death of the Author's once estimable friend, the late Mr. Taylor. All his property was directed to be sold, and the proceeds divided amongst relations and friends.—Desirous of retiring from the cares and pleasures of literature, and the many labours of business which the Author of these publications has engaged in, and having passed his sixty-third year, he wishes to abridge those labours, to relinquish writing for the press, and seek a little relaxation, if not idleness.

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"The purchasers of such copy-rights and property, for the purpose of obtaining a quick return of the money they expend, offer the books at reduced prices, whereby they create a new market and call in a class of purchasers which had been prevented, either from pecuniary considerations, from age, or from accidental circumstances, taking in a new work at the time of its original publication. In books of high price and intrinsic merit, this system must conduce to the promotion of literature and art; must enable the student, whose income is limited, to increase at once his stores, and his sources of gratification. It also extends the sphere of original and genuine works, whilst it beneficially employs a numerous class of manufacturers, tradesmen, and artificers. It likewise serves to disseminate such literature on terms to compete with the compilations and dishonourable piracies of certain cheap publications, which are daily courting popularity. The purchaser of a book, at its first price, complains that he is deceived, and has been injured by the depreciation of his property, and therefore says he will not again subscribe for, or purchase, new publications. He should bear in mind, that if the book be embellished, and if it be original, he has had all the advantages of novelty; he has received amusement and information; he possesses the first, the best impressions of plates; and hence his copy will always retain a higher value than any other edition which may be subsequently printed for the new proprietor of the stock. The Author of "The Architectural Antiquities" has thus reasoned with himself, and is in a great measure reconciled to the event of seeing his Work, on which he has devoted more than twenty years of labour and solicitude, reduced in price. He is, however, consoled with the conviction that all its essential information—all the facts and opinions it contains, will be extended and diffused; and that these may create a love for, as well as a due and proper appreciation of, the Architectural Antiquities of the country. Before this Work appeared there was scarcely any publication on the subject; and the Author experienced great difficulty in obtaining drawings and engravings which should combine the scientific and technical methods of the architect, with the picturesque touches and effects of the landscape-draftsman. It was also as difficult to induce the general class of antiquaries and topographers to understand the meaning and advantages of plans, sections, elevations, and details. Without these the history and real character of the Architecture of the Middle Ages,—indeed of all ages, and of all styles and countries,—could never be made out, nor be critically illustrated."

If this Preface be thought unreasonably long by some Readers, those of indulgent natures will make allowances for the feelings of an Author, who entered warmly and anxiously into a subject which has engrossed his best wishes, and indeed all his mental powers, for more than twenty years. He cannot, therefore, take his final leave—pronounce the word farewell, return thanks for courtesies and favours, and request forgiveness for offences, without casting a retrospective glance over scenes and associations that have afforded him varied and numerous sources of pleasure and mortification—of hope and disappointment—of extensive intercourse with the living, and manifold inquiries respecting the dead.

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HISTORY AND ANTIQUITIES

OF

THE CATHEDRAL CHURCH OF WORCESTER.

CHAP. I.

EARLY HISTORY AND CHARACTERISTICS OF THE CITY OF WORCESTER:—ORIGIN AND ESTABLISHMENT OF THE SEE AND CATHEDRAL:—HISTORICAL NOTICES OF THESE, DURING THE ANGLO-SAXON DYNASTY, TILL THE COMPLETE ESTABLISHMENT OF THE NORMANS IN ENGLAND.

ASSOCIATED with many royal, noble, and distinguished persons of the olden times—possessing, in its own integral parts, much historical, antiquarian, and architectural interest—the head of an ancient and influential diocess, *the Cathedral of Worcester* will be found to demand the critical and careful researches of its historian in order to verify these assertions, do justice to the subject, and at the same time satisfy the reasonable demands of the reader. Although much has been written by Abingdon, Thomas, Green,[1] and other authors on the city and its minster, it is believed that there is ample scope for a new and more discriminating account of the latter than has hitherto appeared; and the author of the present essay entertains a hope that he may be able to adduce new facts and illustrations, calculated to elucidate the history of the See, the architecture of the edifice, and certain other local events belonging to the place, and which may also serve to mark many national characteristics of former ages.

[1] The full titles of the respective works of these authors will be found at the end of this essay.

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As in former volumes of "the *Cathedral Antiquities*," the author has been very scrupulous in his quotations and references to authorities, he will adhere to the same plan on the present occasion; for he has often experienced much trouble and vexation from the careless and inaccurate manner of some writers on antiquities in their marginal references: indeed he has reason to believe that on many occasions, the authors referred to have not been consulted, and are not responsible for the facts or opinions ascribed to them. Such practices are indolent and unjust; injurious to the "fair fame" of established writers, and insulting to the patrons of literature.

Introductory to the immediate history of the cathedral, it will be proper to narrate a few historical events of the City: for as the former constitutes the most distinguished feature of the latter, so is it intimately associated with all the civic and national vicissitudes of the place. The early annals of Worcester, as of all modern cities, and even of the celebrated towns of Greece and Italy, are replete with stories of thrilling warfare, with the tyrannic domination of civil and religious rulers, and with the vassalage of their humble inhabitants. They also exhibit deplorable pictures of the perpetual jealousies and contests between the temporal governors of castles, and the spiritual rulers of monastic houses. The histories of Norwich, Old Sarum, York, &c. abound with events illustrative of this assertion; and we shall find that the immediate contiguity of the Castle and Cathedral of Worcester occasioned frequent quarrels and broils between their respective governors and inmates.

Worcester, a respectable, populous, thriving city and corporate town,—a sort of provincial metropolis,—like all other great towns of modern date, was once a place unimportant, and indeed without house or inhabitant. Its original settlement as a town, and even its first creation to the rank of a city, are alike problematical and uncertain. Before the establishment of monasteries in populous places, we are satisfactorily assured that it had become a town of some consequence. Respecting its early annals there is more scope for conjecture than for confidence to build a rational history upon: during the dynasties of the Romans, the Anglo-Saxons, and even the Anglo-Normans, in Britain, there is little dependence to be placed on the written evidence that

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has descended to our times. The monastic chroniclers, miscalled historians, are not entitled to that credit which is too often given to them; their statements require to be carefully analyzed; to be scanned with suspicion, and to be repeated with all due allowances for the credulity, the prejudices, and the illiterate state of society at the time in which they were respectively written. In the course of the present essay, one of the most respectable and accredited of the Anglo-Norman historians will be impeached, and probably convicted of inaccuracies and misrepresentations, which have heretofore been regarded as data for genuine history; yet to this, and to other annalists of the "dark ages" modern antiquaries are compelled to resort for all matters of information connected with the subject; and though it must be admitted that they are essential, as they are the only authorities, it will be proper to regard them as partial, and consequently suspicious witnesses.

The modern name of Worcester clearly points out a Roman settlement at the place: for there is perhaps not a town or place in England having the prefix, or postfix *chester*, or *cester*, but was either a Roman station, or a place of ancient encampment. Thus Colchester in Essex, Winchester and Silchester in Hampshire, Chesterton in Essex, Dorchester both in Dorsetshire and in Oxfordshire, Gloucester, Chester, Cirencester, &c. with many others, were all places of importance during the Roman dominion in Britain. Camden (Britannia, vol. ii. p. 352, edit. 1790) says, "Worcester was probably founded by the Romans, when they built cities at proper intervals, on the east side of the river Severn, to check the Britons on the other side of that river. It formerly boasted Roman walls. It has now a tolerably strong wall." Other topographers contend that Worcester was a station possessed by the Romans, who had military roads for communication between it and others of their undoubted towns. Dr. Stukeley,[2] who appears to have visited

[2] As an anecdote connected with topography, with Worcester, and the Cathedral, it may be remarked that, at the time of writing this note, there are living in the city two ladies, one of them the immediate descendant of the learned antiquary here referred to, and the other of *Captain Grose*, another author, whose writings have been more popular than the doctor's. The widow of the late Prebendary, the Rev. John S. St. John, is grand-daughter of Dr. Stukeley; and Mrs. Singleton, mother of the Reverend Archdeacon, of that name, is daughter of the once facetious antiquary Captain Grose.

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the city and several other places in this part of England, in 1721, and afterwards published an account of his antiquarian researches in his "Itinerarium Curiosum," says, "No doubt but this was a *Roman* city, yet we could find no remains, but a place in it called *Sudbury*, which seems to retain in its name some memorial of that sort." This place is now named Sidbury, evidently a corruption of South-bury, or borough. Since Camden, Stukeley, and Green wrote their respective works, a vast mound of earth, the keep of the ancient Norman castle—on the south side of the Cathedral, has been entirely taken away, and some Roman antiquities were found in 1833, at or near its base:—viz. an urn, or jug, of red earth with a handle; coins of Vespasian, Caligula, Nero, Tiberius, Adrian, Antoninus Pius, &c. and in a field near Upper Deal, was discovered another Roman urn, containing twenty copper coins of Carausius.[3]

"The Anglo-Saxons unquestionably possessed this place, gave it the name of *Weogerna-ceastre*, changed to *Wigorna-cestre*, whence Worcester. Under the Mercian kings a viceroy was seated here; and a castle, with fortified walls, was built before the time of Alfred. These and the greater part of the town were battered down, burnt and pillaged by the Danes in the early part of that monarch's reign, and again in the time of Hardicanute. When the Domesday-book was compiled, the inhabitants had the privilege of coining; and St. Wulstan, the Bishop of the See, assisted at the coronation of the first Norman monarch. There is abundant evidence to show that the castle of Worcester was of great importance, not only during the Anglo-Norman dynasty, but through a long succession of subsequent eras. Parts

[3] Gentleman's Magazine, Jan. 1834. Dr. Stukeley has published a volume on the coins of the emperor Carausius. The real extent of the ancient castle cannot now be ascertained, but the lofty mound, called the keep, and its ditches, &c. occupied an area of between three and four acres. The apex of the keep mound measured more than eighty feet above the high water-mark of the Severn, which flowed close to the western base. Mr. Eaton, a respectable bookseller of Worcester, purchased the castle keep, with its annexed land, and has levelled the whole; so that future antiquaries will seek in vain for any visible memorials of the once famous baronial mansion of old Worcester.

A long essay on Roman-Worcester, written by the Rev. E. Garbett, is printed in Green's History, vol. i.

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of the City wall remain on the north side of the place, but all the fortified gate-houses are taken down. Some of them (there were six) are described as having had draw-bridges. On the old bridge, over the Severn, was a fortified tower."[4] Without adverting more to the City generally, it is time to lay before the reader such facts and statements as may serve to elucidate the early history of the See, its connected Monastery, and the Cathedral Church. In the "*Notitia Monastica*" of Bishop Tanner, this has been concisely given; and although it might be easy to dilate further on the statements of the once learned prelate, it will not be easy to controvert any of their essential facts.

"Upon the division of the once great kingdom of Mercia,"[5] says the Bishop, "an Episcopal See, with a chapter of secular clerks, was placed here by King Ethelred and Archbishop Theodore, about the year 680,[6] in a church dedicated to St. Peter, which came in the next century to be more generally called St. Mary's. Upon the pretended reformation of these ecclesiastical societies, by the expulsion of the seculars, in the time, and by the command of King Edgar, Bishop Oswald, before A.D. 964, founded a new Cathedral in the old churchyard, to the honour of the Blessed Virgin, and placed therein a prior and monks. Soon after the conquest, this convent, from the number of twelve, increased to fifteen of the Benedictine order, by the zeal and munificence of good Bishop Wolston, who built for them a *new*

[4] "*Picturesque Antiquities of English Cities*," in which volume there are engraved views of Edgar's tower-gate-house, of old houses in Friar's Street, of a house in the Corn-market, and a general view of the City from the north-east.

[5] An account of the division of the great Mercian Bishoprick, into five diocesses, has been given in "*The History, &c. of Lichfield Cathedral*," a former part of "*The Cathedral Antiquities of England.*"

[6] "*Annales Wigorn.*" in Angl. Sac. vol. i. p. 469:—Mon. Angli. tom. i. p. 120. "This year, or 679 (as Wharton in his notes,) or 678 (as Mon. Ang. tom. i. p. 137,) seem to be more right than A. D. 670, where this foundation is placed in Heming, p. 529, as being more consistent with the council of Hatfield, where the division of this diocess was directed." Tanner's note. — An account of the "*National Synod*," at Heorefard, i. e. Hertford, will be found in Johnson's "Ecclesiastical Laws," A. D. DCLXXIII.

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and large monastery, A.D. 1082."[7] On these points, thus recorded by Tanner, there are differences of opinion amongst the older, as well as later writers: but they are not of much importance; for after all the investigation that can be devoted to the subject very little of substantial information will be gained by the result. Whether the See was founded in 670, 678, 679, or 680, will neither add importance to, nor detract from its history; for we may be assured that for some years after its establishment, it furnished but few events entitled to published record. It is related that the Bishop "and his family," as the seculars were called, immediately after their settlement in the new See, lived in a conventual way, in buildings adjoining the Cathedral: which Cathedral we may believe was but a small building; that the prelate's duties and offices were nearly the same as those of an abbot, and that during his absence, another member of the choir was chosen to act as vice-Bishop, under the title of the *Præpositus*, or Provost.[8] It must be remembered that at this time a diocess and parish were synonymous, and that the priests of a Cathedral were frequently required to travel to distant parts of their widely-spread parish to preach to the people on Sundays, and return to the services of the Cathedral during the other days of the week. At that time all the ecclesiastical dues of the diocess were collected for the Cathedral, and preserved in a common treasury, for the repair of buildings, for the maintenance of the establishment, and to afford relief to the poor and entertainment for travellers. Soon afterwards, priests were regularly placed in particular villages, with provisions made for their maintenance, whilst a

[7] Tanner's "Notitia Monastica," by Nasmyth, Worcestershire, xxi.

[8] At the time of Offa's death, 796, *Mercia* had attained its greatest extent of power among the Anglo-Saxon kingdoms, and is said to have been the last that was established. It extended from the fens of Cambridgeshire in the east, to the famous Offa's dyke on the border of Wales, in the west: and from the rivers Mersey and Humber in the north, to the Thames and the Wiltshire Avon, on the south. This area embraced nearly seventeen of the present English counties. Heming (Chartu. p. 3,) states that a charter was granted by Duke Ethelred, and his duchess, Ethelfleda, the heroic daughter of King Alfred, before the year 900, to the citizens of Worcester, empowering them to improve and fortify their city: and granted to the church, or minster, there, one half of the royal "tolls from the market, or the street."

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proper number of clergy were settled at the Cathedral to perform its regular offices. "We have many charters, or copies of charters," says Green, "made in the eighth and ninth centuries to the Bishop and his family[9] at Wigorna Ceastre, by royal or princely patrons. The viceroys of the Huiccii were considerable benefactors to them. Athelbald, Offa, Kenulf, Coelwulf, Boernulf, Wiglaf, Berhtwulf, and Burhred, successive Kings of Mercia, outdid the munificence of the eastern Magi, for they offered at St. Peter's altar, entire villages, or manors, with their various lucrative appendages, their native bondsmen, woods, fisheries, cattle, &c.[10] Some of these territories were part of royal demesne, and as such were conveyed with great immunities; and for the rest, exemption from secular services was not difficultly obtained."[11] Such was the state of the See of Worcester under its first dynasty: and although it progressively augmented its revenues and powers, and many Bishops presided over it from Tatfrith, in 680, to St. Dunstan, in 957, we do not find much important matter for record during that period. Beside the monastery of St. Peter's, and the Cathedral, there was another religious house in the city, which claims notice here, as it merged into the Cathedral soon after the year 774, when Bishop Mildred, in a grant to Ethelburga, Abbess of St. Mary's, in Worcester, stipulated that it should devolve on the church and choir of St. Peter, after her death. In a charter of King Ethelbald, A.D. 743, the minster of St. Mary's is mentioned,[12] as it is in others of Uthtred, the Mercian viceroy, and of King Offa; but Green says these "are manifestly spurious." In the year 969, it seems evident that the Church of St. Mary was used as the Cathedral of the See—but it appears to have been too small for its new destination. About that time a great revolution took place in the ecclesiastical establishment at Worcester. Hitherto the clergy and the Bishop were seculars, but after Oswald had obtained possession of his chair, and had erected a new Church, within the churchyard of St. Peter's, he expelled the whole of the secular clergy, and introduced

[9] See Johnson's "Ecclesiastical Laws," vol. i. A.D. DCLXXIII. and A.D. DCCXLVII.

[10] See Dugdale's "Monasticon," vol. i. edition 1817, for a series of seventy charters, grants, &c. for the endowment of this church, also for the "Valor Ecclesiasticus," temp. Henry VIII.

[11] Green's History, 1–24.

[12] Heming's Chart. p. 96.

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regular monks in their stead. This caused a vast change in the character, constitution, and discipline of the Monastery and the Cathedral. The regular and strict rules and canons of the Benedictines were established, and the celibacy of the clergy was rigidly enforced.[13] Though this system had been previously adopted at Winchester, by the instigation of St. Dunstan, it was not confirmed here till Oswald had been sometime seated in the episcopal chair, and until he had gradually, and what has been called "insidiously," ingratiated himself, by popular preaching, with the people of Worcester.[14] Respecting this reform in the Christian Church, the zealous Catholics and Protestants are violently opposed; and either strenuously advocate, or reprobate the system. Bishop Milner and the Rev. J. Lingard may be referred to as the able and eloquent apologists or vindicators of the entire principles of Catholicism, or Catholicity, as the latter calls it, whilst several Protestant Bishops and their dependant clergy have been at once their opponents and assailants. These two parties being regarded as interested,—prejudiced witnesses, are not believed to utter "the whole truth, and nothing but the truth." An impartial reader descries error and delusion in both; but cannot help admitting that the learning, argument, and placid temper of the two Catholic controversialists, preponderate over those of their opponents. Had the first courage and independence enough to renounce their belief in, and refuse to sanction the silly and contemptible romances, called miracles of their Saints, they would be more worthy of credit and of confidence. Even the unnatural and irrational practice of monastic celibacy must entail suspicion and disgrace on its advocates, and on the system that enjoins it. At first promoted by visionary fanatics, by austere tyrants, and continued by credulous disciples, it cannot fail to excite the pity and condemnation of every impartial and right-thinking man. It may easily

[13] See Johnson's "Ecclesiastical Laws," A.D. DCCCCLVII. Milner's "History of Winchester," i. 165, &c. 2nd edition. Lingard's "Antiquities of the Anglo-Saxon Church."

[14] The monastic chroniclers tell us that the Church of St. Peter's was too small for Oswald's congregations, and that he often preached to crowded audiences in the open area, near a handsome cross that was erected over a stone monument, raised to the memory of Duke Wifred and his lady. This is described to have been situated at the south end of the High Street.

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be inferred, that when Oswald expelled all the married priests, with their wives and children, from their only homes, and deprived them of the means of subsistence, he inflicted much misery on the sufferers, and incurred the indignation of most of the families of the city. It is said that Oswald also ejected the married clergy from seven monasteries within the Worcester diocess, and obtained the Pope's sanction for the same. So, before at Canterbury, where the wily Dunstan had tyrannized over the regulars; and so, at Winchester, where Bishop Ethelwold governed the Cathedral.[15] Sanctioned and protected by the king, Oswald entailed on his dependants, with grants of lands,[16] a sort of feudal tenure. Spelman[17] says, they were bound to perform the duties of horsemen, to pay all dues, and execute all rites of the Church, swear to be in all humble subjection to the Bishop, furnish him with horses, and ride themselves, perform all the work about the steeple of the Church, and the Bishop's castles and bridges, fence his parks, furnish him with hunting weapons, and be obedient to the chief captain or leader of the Bishoprick. After the expiration of three lives the lands were again to return to the Bishop. It is proper to observe that Oswald was a prelatical pluralist, being appointed to the metropolitan See of York, which he held and governed in commendam with that of Worcester. Three of his successors, Adulph, Wulstan, and Elfric, possessed the same, and it is singular that Worcester was the principal place of residence of the three, as it was the scene of sepulture of two of them. Florence of Worcester (Anglia Sacra, i. 202), and the Monk of Ramsey, intimate, that force as well as craft was made use of in turning out the seculars.[18] Lingard, on the contrary (Hist. of Eng. i. 245, 4to. 1819), asserts that "Oswald, whose mercy was tempered with lenity, soon converted the canons of his cathedral into a community of monks."

[15] Milner, in his interesting history of that city (vol. i. 164, &c.), has entered into a full account of these transactions, in order to justify the measure, and to vindicate the characters of the three sainted prelates who then governed the monarch and the kingdom. Lingard, in his learned "History of the Anglo-Saxon Church," has advocated the same cause.

[16] Thomas, in his "Survey," has given a chronological list of these grants extending from A. D. 962 to 992, specifying one hundred and ninety hides of land given to seventy persons.

[17] "Works," part ii. p. 41. "Feuds and Tenures."

[18] Thomas's "Survey," p. 3.

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Another prominent event in Oswald's life, and in the history of the See, is the erection of a *new Cathedral* by that prelate, in the year 983. This is said to have contained no less than twenty-eight altars; but why there should be so many it is not easy to conjecture or to believe, when the monks did not exceed twenty-six in number. Abingdon conjectures that King Edgar joined Oswald in founding this Church, which was dedicated to St. Mary. Ednoth, who was a monk here, was appointed by the Bishop to direct the building of Ramsey Abbey, which was finished in 974; and it is not unlikely that he afterwards superintended the fabric of the new Cathedral. He was subsequently promoted to the See of Dorchester. The new Cathedral was not destined to last long, for in 1041, the soldiers of Hardicanute entered, plundered, and burnt the greater part of the city, and with it the new Church. Of this we have no further particulars recorded, till the erection of another building by St. Wulstan: but it is not likely that the whole of a stone edifice could be thus destroyed, or that the monastic establishment was broken up and abandoned. It was not till 1084, i. e. forty-three years after the burning of St. Oswald's Church, that Wulstan is represented to have laid the foundation of another. This fabric, and this prelate constitute a new era in the history of the Cathedral.

Lingard gives the following picture of the state of the country and the people at the infancy of the Saxon Church. "The scanty supply of missionaries was then unequal to the multiplied demands of the people entrusted to their care. The Bishop either followed the court and preached according to his leisure and opportunity; or fixed his residence at some particular spot, whence, attended by his clergy, he visited the remoter parts of the diocess. Churches were not erected except in monasteries and the more populous towns."[19] According to Bede, the natives of sequestered villages eagerly congregated around priests whenever they appeared amongst them. Honorius, Archbishop of Canterbury, about A. D. 650, is said to have divided each diocese into several parts, or parishes, and established a clergyman in each: but Lingard thinks that this arrangement was only adopted among the Kentish Saxons, at that time; and that Theodore, who

[19] "The Antiquities of the Anglo-Saxon Church," p. 65.

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was Archbishop from A. D. 668 to 690, was the first to establish parishes, churches, and priests, throughout the southern parts of the island. A very important change took place, about that time, in the ecclesiastical regulations of the country. That prelate induced some of the Thanes to erect and endow churches on their respective estates, and granted to them the right of patronage. Hence parishes and manors became co-extensive, and hence also arose the lay-patronage of tithes, glebes, advowsons, &c. The parish priests were required to attend the episcopal synods twice a year, for the purpose of giving an account of their conduct, and for receiving orders, &c.[20] "Theodore was the first Archbishop," says Bede, "to whom all the Church of the English submitted." Till this time the "Church Song" was only known in Kent, but it was then introduced into all the churches of the island. The same pious author also tells us that Theodore and Adrian, who came to Britain in 668, were "well versed in holy writ, knowing in monastical and ecclesiastical discipline, and excellently skilled in the Greek and Latin tongues; in astronomy and arithmetic." In the time of King Alfred, before A. D. 900, we find a fact of consequence relating to Worcester and its minster. Bishop Werefrid applied to the monarch to have the city fortified; upon which occasion one half of the royal dues of tolls from the market, or street, was vested in the See. Green thinks that *Edgar's gate-house* was erected about that time.[21] The prelacies of Saints Dunstan and Oswald are important in the annals of this Church, as well as in those of the kingdom. During their dominion great alterations were introduced into the monasteries, by the stern, persevering, and uncompromising conduct of these advocates of celibacy.

[20] See Smith's edition of Bede's Eccles. Hist. p. 189.—Spelman's Councils, p. 152.—Wilkins's "Concilia," p. 103, 245, as quoted by Lingard.

[21] "History," vol. i. p. 19. A view of the lower, or under part of this fortified barrier is given in "Picturesque Antiquities of English Cities," with a description and comments on Green's account and date.

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CHAP. II.

HISTORICAL PARTICULARS OF THE CATHEDRAL OF WORCESTER, FROM THE COMMENCEMENT OF THE PRESENT EDIFICE TO THE REIGN OF HENRY VIII.:—NOTICES OF ST. WULSTAN, WILLIAM OF MALMESBURY:—ANNALS OF WORCESTER:—NOTICES OF THE DIFFERENT PARTS OF THE CHURCH.

GREEN, on the authority of Heming (Chart. p. 521) and referring to Tanner's "Notitia," p. 614, asserts that Wulstan "laid the foundation of a new Church in 1084, and in the year 1089 he finished both that and the monastery which was called 'Monasterium S. Mariæ in Cryptis.'" This statement is very doubtful, as are all the others by Mr. Green, which relate to the sainted prelate and his Church. Some of them are evidently erroneous: but in extenuation for such errors of the truly worthy historian, it may be said, that the study and knowledge of the architectural antiquities of the middle ages had not, in his time, attained the certainty and rationality which now belong to them. That Wulstan did commence and finish the Church and the monastery, is not explained by Green, nor is it at all probable, although the prelate presided over the See for twenty years; and he is described by William of Malmesbury, as a prodigy of piety, good fortune, and catholic virtues.[1]

[1] "The description of his unexceptionable conduct, as a priest and as a Bishop, seems written with an angel's pen; and I believe that the most beautiful and edifying passages are perfectly true. But if an opinion may be advanced, there are scarcely three words of truth in what precedes."—"Ancient History, English and French, exemplified in a regular Dissection of the Saxon Chronicle," &c. a small volume published in 1830, without an author's name. It is, however, a curious and interesting dissertation on that famed Chronicle, shewing it to be the production of different monastic writers, and that the genuineness and authenticity of parts of it are doubtful. It also enters into an elaborate criticism on Malmesbury's two essays on the life of St. Wulstan, in Wharton's "Anglia Sacra," vol. i. p. 473, and in "Gesta Pontif." book iv. Of these works

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The annexation of the Sees of York and Worcester, which continued during the prelacies of St. Oswald, Adulph, Wulstan, and Elfric,[2] is a remarkable circumstance in the history of this See: and it is equally singular that these Archbishops appear to have resided chiefly at Worcester, where the first and second were buried, whilst the fourth was buried at Peterborough, and the third died and was interred at Ely. The Norman invasion and subsequent government of William the First, and his descendants,

the author says, "They involve the most strange transactions ever devised," p. 77. Again, speaking of Coleman's Life of Wulstan, which Malmesbury often refers to, he says, "There is so much of folly and falsehood in Malmesbury, which is apparently" Coleman's, "that he probably was one of the greatest hypocrites and impostors of that age:—I know not what to think." Further on he shews that there have been interpolations and omissions in the Worcester annals, by which the name of "ELFRIC, who succeeded Wulstan as Bishop in 1023, is omitted by Malmesbury and other historians, and that of *Leofsinus* inserted in his place." This mistatement has been followed by Dugdale, Thomas, &c. and is unfortunately adopted in the ensuing "List," (page 5.) "This *foolish* and apparently incredible forgery," says the learned anonymous author, "was intended to serve, and did serve a very base purpose. The particulars of Wulstan's early life are neither true, nor near to the truth; but in the two last books there are many stories much more shocking. Coleman is in general the instrument of miracles, which Wulstan never pretended to, and Malmesbury was wrong to repeat." These miracles are so truly puerile and contemptible, that it is degrading to literature to record them; unless for the purpose of shewing their folly, and to warn the credulous against paying them any credit. In another page (111) the author writes, "The pretended book of possessions of Heming is a barefaced forgery, for the greater part of it; and as late, I think, or later than Malmesbury's time, and probably got up for some purpose unconnected with Elfric. Its pervading spirit is malevolence towards Earl Leofric and his noble family, therein set forth as robbers of the church. The Worcester forgeries seem to aim at one object—to mystify, to lose, to ruin Elfric." In conclusion, the author asserts, "Malmsbury was fully aware that his Life of Wulstan was written from false documents."—This critical investigation into the merits and genuineness of the monastic Chronicles, plainly shews that they cannot be trusted as authentic histories, relating to religious matters.

[2] Of this Bishop and Archbishop there is not any account in the Worcester lists and memoirs; but in Drake's "Eboracum," p. 411, there are some particulars of the life and character of "Alfricus Puttoc," most probably the same Elfric, which shews that he was not likely to be favoured, or even fairly treated by William of Malmesbury. According to that historian, he was deprived of holding Worcester in commendam with York, and therefore urged Hardicanute to invade the former city and set it on fire—that he caused the dead body of Harold to be dug up, its head cut off, and cast into the Thames. "Old William and his brother monks," says Drake, "bore hard upon this Archbishop, who gave so much to churches belonging to the secular clergy, and nothing to them." Ibid.

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in England, caused many changes in the political and religious affairs of the island. Bishop Wulstan II. was presiding at Worcester at the time of that event, and was allowed, by the conqueror, to continue not only in that See but to hold York also, as some of his predecessors had done. The true annals of the Cathedral, during Wulstan's prelacy, are so much blended with fable —with the silly nonsense of miracles, that it would be an arduous and difficult task to separate the genuine from the fictitious, and the useful from the worthless. On the present occasion, we must confine our future narrative to the history of the fabric, and endeavour to elucidate it with as much precision as can be deduced from the evidence before us.

The first foundation of the present Church, and the ages of those different parts which are evidently of distinct, and even distant epochs of time from each other, are matters of doubt, and have occasioned difference of opinion among those writers who have published accounts of the edifice. Although we have not succeeded in obtaining any genuine documents on the subject —any ancient record, on which credit can be placed, we are enabled to controvert the statements of preceding authors, and shew that they have materially erred in ascribing dates to particular parts, which are not justified by their peculiar features and details. The origin of the present edifice is not satisfactorily defined: some ascribe it to St. Oswald, and others to St. Wulstan. Green takes it for granted that St. Oswald's Cathedral was destroyed by Hardicanute, A. D. 1041, and that St. Wulstan finished a new and enlarged edifice in 1089. He also contends that this Church extended no farther westward than the present chief transept, which he calls a "narthex, ante-temple," or vestibule to the church. "Here then," he asserts, "most unquestionably the western boundary of St. Wulstan's fabric was terminated, and its grand approach provided."[3] This transept is probably part of the original Church, as its walls, and some windows in the south end, as well as the passage on the outside, exhibit arches and features of Wulstan's age; but no critical architectural antiquary can agree with the Worcester historian in ascribing the Lady Chapel, and

[3] History, i. 36.

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the eastern transept to the same date, or to a time even much less than one hundred years afterwards. Mr. Green asserts that the east end is an "ancient part of the Cathedral, with its original embellishment." In Storer's, and in some other works, this statement is repeated. The writer in Storer's volume says that part of "Wulstan's Church still constitutes the choir and Lady Chapel of the existing building." "This choir was the nave, having a crypt under it, and the part now called the Lady Chapel was the original choir." (page e.) This assertion is more than improbable: it is refuted by the examples of almost every other Norman Church, not only in England but on the continent. A crypt is almost invariably under the choir, for the purpose of raising and keeping its floor dry; as at Winchester, Canterbury, Gloucester, &c. The style and architectural features of this choir, the Lady Chapel, and the small transept are the first pointed, and nearly correspond with Salisbury Cathedral: and as the Church of Worcester was newly dedicated by Bishop Silvester, in 1218, when King Henry III. and a concourse of the nobility and gentry were present, it may be fairly believed that it had been recently rebuilt. It also appears that it had sustained much damage by fire, particularly in the years 1113 and in 1202. Between these two dates we may refer several parts of the present Cathedral: viz. the passages on the west, and south, and east sides of the cloister, the lower part of the refectory, the walls of the chapter-house, the western transept, and the two western compartments of the nave. The latter belong to the end of the twelfth century. But the oldest part of the present edifice is its *Crypt*, which may probably be part of Oswald's church, or it may have been rebuilt by Wulstan: for there is neither document nor internal evidence sufficient to prove by which of those prelates it was designed and constructed. Its Norman character is shewn in the view, (PLATE X.) and in the ground plan, (PLATE I.) The oldest part of the Church is the transept, and particularly its eastern wall, through which there were entrances to the crypt, and also two door-ways, with semicircular arches, to the vestry on the south side, and to the sacristy on the north. The former arch is shewn in the title-page to this volume.

Green has created for himself, and occasioned to others, who have since

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written on the Cathedral, no little confusion and error, by stating that the present choir was the original nave; that its western front was the present transept; that the two arches at the west end "are even older than any other part of the whole Church, and yet constituting a portion of the most modern of the additions which have been made to it."[4]

In consequence of the fire, which consumed some of the Cathedral in 1202, the visit of commissioners from the papal See in the following year to inquire into the reputed miracles ascribed to Wulstan, and their unqualified report of their truth, of King John's pilgrimage to the canonized bones of the newly made saint, and of other circumstances of great local notoriety, it is probable that the whole *east end* of the Cathedral was either rebuilt or adapted and altered to the prevailing fashion of architecture, about this time. It seems evident that it was newly dedicated in 1218. The *Lady Chapel*, the shrines for Saints Oswald and Wulstan, then became objects of Catholic attraction and devotion. *Bishop Giffard* is described as having ornamented this part of the Church, by placing rings of copper, gilt, or bands round the marble columns, to strengthen them: but it is more likely that such ornaments, or features of these columns, were parts of their original design and formation; although Giffard may have gilt them. It seems evident that he erected a splendid tomb for himself, as it is mentioned in his will, dated Sept. 13, 1301.[5] It is described by Thomas to be near the great altar of the Virgin Mary's Chapel; but others assert that the altar-tomb and effigy under Prince Arthur's Chantry, belong to Giffard. (See page 2, hereafter.) This, as well as the Countess of Surrey's tomb adjoining, has been sadly mutilated.

[4] In a very well written essay on Worcester Cathedral, in a valuable periodical magazine, called "the Analyst," it is observed:—"That Green, driven from one untenable position by Bishop Littleton, should take shelter in one still more absurd, is not to be much wondered at, but that authors of local histories, with the building before their eyes, should fall into the same error, seems astonishing. We regret to perceive that this absurdity is reiterated in a recent 'Concise History of the City and Cathedral of Worcester,' in many other respects a very commendable publication." Analyst, vol. ii. p. 103.

[5] This testament is printed in Thomas's "Survey," Appendix, p. 77.

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The interment of the body of *King John* in this Cathedral (A. D. 1216), was an event of no small importance to the monastery and See, at the time, nor of less local consequence afterwards. He died at Newark-upon-Trent, of poison, as some chroniclers report, and his corpse was conveyed across the country, to Worcester, where he had ordered, in his will, that it should be interred. Of this ceremony—of the simple tomb erected over his remains,—of its removal at the time of the Reformation,—of discoveries made in the grave, and of much other collateral matter, Green has recorded many interesting particulars, in his History of Worcester, and in a quarto pamphlet published in 1797. On these, and the author, the Catholic Bishop Milner, remarks, that respecting "the worst of sovereigns," he has fallen into various errors, on this his favourite subject, as well as on many others. He is never satisfied with repeating his calumnies on the subject of King John's funeral.—"On the skull was found the celebrated monk's cowl, in which he is recorded to have been buried, as a passport through the regions of purgatory." "Account," &c. p. 4. Similar passages occur in his History, pages 59, 73, 157, and in the preface, which occasions the learned historian of Winchester to exclaim, "What a mass is here of ignorant and illiberal abuse, calculated to represent the piety of our ancestors as more stupid, and of a more immoral tendency, than the mythology of their pagan ancestors." He then says "the cowl is not a mere hood covering the skull, but a large garment to cover nearly the whole of the body" (History of Winchester, vol. i. p. 240). The tomb, near the east end of the choir, with the effigy of King John on its slab, is of a date long subsequent to his decease. It was probably made at the time when Prince Arthur's chantry-chapel and tomb were erected. In Stothard's most valuable work, "Monumental Effigies of Great Britain," are front and the profile views of King John's statue, as well as a miniature representation, with the costume properly coloured, and a very interesting essay on the character of the "fool, rogue, and hypocrite" king. There is some interesting information respecting this monarch, and the far-famed charter of English liberties, forced from him, in Thomson's "Historical Essay on the Magna Carta," a very beautiful and unique book. See also

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Sandford's " Genealogical History of the Kings, &c. of England," fol. 1707, for his pedigree, marriages, children, both natural and legitimate.

Green states, that the *Nave*, from the western arches to the tower, was the work of Bishop Blois, about 1224. The age and character of the western arches will be hereafter noticed, as well as the improbable notion of the original west end terminating at the transept.

During the prelacy of *Bishop Wakefield*, who was treasurer of England, some alterations were made at the *West-End*, and in the nave, by opening the large central window in the former, by making other windows, and forming some of the vaulting.[6] It is also probable that he altered the position of the screen between the nave and the choir, by removing it westward two arches from the transept, and it is equally likely that the two *lesser Towers*, said to have been blown down, A. D. 1222, were situated at the west end of the church. The Worcester annals state that the *great Tower*, which must have been at the intersection of the nave and the choir, with the transept, fell in the year 1175. The present tower appears to have been finished in 1374, and was most likely, at the time, a beautiful design.

In the will of Bishop Nicholas de Ely, sixty marks were bequeathed towards re-edifying the *tower;* shewing that it was entirely down, or dangerous, about 1267 : but it appears that the present tower was finished as above stated. About two years afterwards, the *vaultings* of the *choir*, and of the *principal transept* were completed. Other parts of the church are said to have been vaulted with stone in 1327, 1375, and 1376, whence it seems that, during the fourteenth century, the Church underwent many essential additions and embellishments. The present interesting *Cloister* probably occupies the site of one of much older date, for this does not appear to have been built before 1380, when Bishop Wakefield made some alterations at the west end. King John gave one hundred marks for the repairs of the old cloister. In Storer's volume, it is stated that the " *Chapter House* was built about the same time as the cloisters ;" but it is evident that the lower part of

[6] Bishop Wakefield was buried in the nave, implying that he made the greater part of it.

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it, if not the whole walls, are the architecture of the end of the twelfth century. The upper tier of windows are likely to be of the same age as the cloister.

The splendid *Chantry-Chapel* and *Sepulchral Monument* for *Arthur Tudor, Prince of Wales*,[7] son of Henry VII., who died in Ludlow Castle, April 2, A. D. 1502, and was conveyed to, and interred in this Cathedral, soon afterwards, is fully illustrated in the accompanying engravings. It will be again referred to in speaking of the different plates. It was erected in 1504, and its whole surface, externally and internally, is covered with tracery and sculptured ornaments. It manifests, however, the first stage of decline from the genuine monastic style. A particular account of this prince's death and funeral ceremonies, is preserved in Leland's "Collectanea," vol. v., from an ancient manuscript. Four bishops, several abbots and priors, "curats, secular priests, clerks, and children with surplisses in great number, and I suppose all the torches of the towne," were present to receive the royal corpse. Many of the neighbouring nobility and gentry attended at Worcester on the occasion, which, by the description, must have exhibited a sort of monastic carnival of "sore weeping and lamentation." In Green's History, vol. i. are many curious particulars respecting this "mausoleum," as he calls it.

[7] He was born at Winchester, 20th Sept. 1486. At the age of fifteen, A. D. 1501, he was married, in St. Paul's Cathedral, London, to Lady Catherine, daughter to Ferdinand, King of Spain, when nineteen bishops and mitred abbots attended the ceremony; immediately after which he was sent into the marches of Wales to govern that principality; and he died at Ludlow, after having been wedded four months and nineteen days. Such was the unnatural and irrational prematurity of his marriage and government which probably occasioned early death. In Sandford's "Genealogical History" is an engraved view of the south side of the chantry-chapel, by Hollar, and also a view of the altar-tomb.

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CHAP. III.

DESCRIPTION OF THE CHURCH, WITH ITS APPENDANT MEMBERS, AND REFERENCES TO THE ACCOMPANYING ENGRAVINGS.

To the professional architect and to the architectural antiquary, the engravings, which accompany this letter-press, will convey full, and almost complete information relating to the forms, sizes, relative proportions of parts, and the varied architectural members of the Cathedral Church of Worcester: but to those who are not familiar with the language, as it may be called, of geometrical plans, sections, and elevations, it may be proper to employ a little descriptive, in addition to that of graphic language. The general views, it is presumed, are read and understood by almost every person, and one of these is calculated to shew and illustrate the exterior features of the Church, as presumed to be seen from the north-east.[1] Other general views represent the interior. *Externally* this Cathedral does not exhibit much of architectural interest or beauty. "Perhaps," says a very able writer in "the Analyst," vol. ii. p. 98, who is evidently a critical observer, "no English Cathedral presents so heterogeneous an appearance, in its external aspect, such a patched and thread-bare coat of many colours, with so little to admire, and so much to deplore, as the Cathedral of Worcester. Although this arises in some degree from the different periods at which portions of the structure have been erected, the

[1] The view, here represented, is from an imaginary point, drawn from the ground plan, and the parts sketched in from different stations. Near the north-east angle of the Cathedral Church, is the old dilapidated parish Church of St. Michael, with some dwelling-houses, which obscure and almost shut out this part of the Cathedral from the inspection of persons. So the tasteless Church of St. Margaret's, at Westminster, is absurdly built near the north-east end of the famed and splendid Abbey-Church, and Henry the Seventh's Chapel. Such *Gothic* barbarisms ought not to be allowed to continue.

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general effect would not be marred, were it not for the tasteless manner in which the repairs have been carried on, almost ever since the dissolution of the priory, and the alienation of its revenues to other purposes by the great vandal of the age, Henry VIII." After adverting to the real injuries done to this Church, as well as to many others, during the fanatical *civil* wars, and to others falsely ascribed to the same spoliating times, the writer thus proceeds: " Browne Willis, who wrote in 1723, praises the chapter for laying out several thousand pounds in repairs, new casing the outward walls, &c. But unfortunately good taste was not shewn in those renovations. We have only to look at the modern pinnacles which succeeded the old ones, the western transept of white sandstone, and the miserable balustrade that now surmounts the tower, instead of the battlements of former times, to be assured, that *restoration* was the least object the improving architect had in view. The numerous pinnacles which distinguished this Cathedral,—now mostly taken down,—should be restored, but assuredly in a different manner to the last ones, which, erected in the early part of the eighteenth century, were not taken from any model of the age they should represent. If a little lower in altitude than before, it would be an improvement, as they would suffer less from the western blasts, which so distorted the pinnacles lately displaced. The tower, above all, demands careful attention; its ornaments should be restored, and the ugly modern balustrade at the top, made to give place to an elegant open-work battlement. The northern porch, too, would assume a still more elegant appearance, were it cleaned and renovated. Finally, unless the fabric be devoted to ruin, sooner or later, nearly the whole exterior must be new-cased, but some other stone, at whatever expense, ought to be substituted."

As mentioned in the above extract, the tall pinnacles, which rise at the different angles of the Cathedral, and which had become ruinous, have been taken down, and those at the top of the tower, with the parapet, have been altered and repaired. The view of the Church, now referred to, represents the eastern end, with its large and lofty window, the flying, or arch-buttresses at the angles, the tall pinnacles as they appeared in 1832,

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the north aile of the Lady Chapel, and the clerestory windows, the finely designed, but rather slight north small transept, also that at the centre of the Church, the tower rising at the intersection of the transept, nave, and choir, with part of the nave, and the north porch. The exterior of the south side of the Church, east of the great transept, is within the precincts of the deanery garden, and the remainder of the south side is to be seen from the cloister. The eastern end is open to the public street, whilst the western front abuts on a thoroughfare-passage, but unlike most other western ends is deprived of any entrance door-way.

The annexed GROUND PLAN (PLATE I.) displays the general arrangement, porportions, and divisions of the whole Church, with its cloister, chapter-house, and other members; also the thickness and forms of the walls, columns, door-ways, windows, buttresses, &c. By this it is seen that the whole edifice consists of the following divisions, the proportions and dimensions of which are ascertainable by the scale on the plate, while the architectural features and peculiarities, both externally and internally, are represented and defined in the other engravings.

A, *North porch*, being the principal entrance from the city: there are two other entrance door-ways from the cloister (e and h). As indicated in the plan, the north porch has a vaulted roof, with ribs, and on each side, within, is a dwarf wall of unusual design. B B, *North aile* of the nave, vaulted and ribbed,[2] a section of which is shewn in PLATE V. B, and also the form of the arch. The two western arches of this aile, in the exterior wall and columns, as well as the nave and south aile, are evidently older than the eastern parts, which extend to the transept: as shewn in the plan, the walls are thicker, and of more massive character, whilst the columns, with the arches, triforiæ, and clerestories are likewise of a more ancient style of architecture (See PLATE IV. B.) Nine arches, springing from nine clustered columns, separate this aile from the *Nave*, C C, the architectural design of which is shewn in PLATE III. whilst the true forms and proportions of the arches, columns, triforium-arcade, clerestory, with elevation, sections, and pro-

[2] The engraver has indicated more ribs in the ailes than there are.

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files of the ribs, are delineated in PLATE IV. A and B. The western window of the nave is shown in PLATE III.; and the true form, proportion, and relative space of the open part, with the great pier of clustered mouldings are defined in PLATE V. C. The *South aile* of the nave, D D, presents nearly the same design, form, and arrangement as that to the north, excepting in the wall, which has two blank windows with semi-circular arches, between the aile and a passage, near the west end. East of the nave and its ailes, and extending laterally beyond each, is the *principal Transept*, E F; which is of narrow and short dimensions, as compared to other transepts. On the south side of the nave, near the west end, is an *arched passage* (A a, in the Ground Plan) of Norman architecture, like that at Y, and forming a covered way from the prebendal houses to the cloister, and to the Church; from this passage there are stairs of entrance to the triforium over the south aile, and at f, to an apartment over the passage. The plan of the ancient and once noble *Monastic Refectory*, or *College Hall*, now school-room, &c. on the south side of the cloister, is maaked B b: part of it is appropriated to the King's School, and it has been often used for the famed *music meetings* of the three choirs.[3]

The plan of the fine and very interesting *Cloister*[4] is shewn in PLATE I. letters T, U, V, and W; and in its architectural style and adornment, PLATE XII.: whilst the former serves to mark the extent, arrangement, piers, win-

[3] A curious volume, by the Rev. Daniel Lysons, was published in the year 1812, intituled "History of the Origin and Progress of the Meeting of the Three Choirs of Gloucester, Worcester, and Hereford," in which the author has introduced a dissertation on tithes, appropriations, endowments, the parochial and cathedral clergy, &c. evidently intended to justify and vindicate those of the Protestant, and reprobate those of the Catholic church. Yet he remarks, as an historical fact, that "about the year 970, the laws of King Edgar provided that every man should pay his tithes to the mother church of the parish to which he belonged. That these were the golden days of the Church, when the parochial clergy had every man an income adequate to the support of himself and family, notwithstanding his parsonage was *charged with the repairs of his church*, and the relief of the poor."

[4] In the north aile of the cloister is a sepulchral slab, with the word "*Miserrimus*" on it, which has occasioned much speculation and inquiry respecting its meaning, and the person to whom it alludes. In a pleasing provincial periodical, called "The Worcestershire Miscel-

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dows, and disposition of the ribs of its vaulted roof, the latter represents the entire eastern walk, or avenue, and particularly as to the design of the piers, the forms, proportions, and arrangement of the ribs, the tracery of the soffits of the arches round the windows, and at the junction of the eastern and southern walks. It is shewn that the entrance door-way to the Church is not placed in the centre of the avenue: whilst that at the north end of the western avenue is still farther removed from a central position. The square apertures, through the piers, between the windows, are, I believe, peculiar to this cloister, and to three sides of it. The different walks of the cloister vary in length: that on the east is one hundred and twenty-five feet, whilst those to the west, north, and south, measure one hundred and twenty feet; the width is sixteen feet, and the height is seventeen feet. At the intersection of the ribs of the vaulting are numerous bosses of varied designs, some of which exhibit curious specimens of monastic sculpture. In the western wall, near the entrance to the old refectory (at g in plan) is a large stone *lavatory*, which was supplied with water from Henwic-hill, on the opposite side of the Severn, at about a mile distant. The *transept*, E and F, is unlike that of any other Cathedral. It consists of one space, or aile, without columns. At the south-west and north-west angles are circular staircases to the roofs, and to galleries in the walls. As already remarked, this portion of the Church is certainly of Norman design, although alterations have been made in the arches, windows, and other parts. The choir, H H,

lany," edited by E. Lees, it is stated that this stone "covers the remains of the Rev. Thomas Morris, who, at the Revolution, refusing to acknowledge the king's supremacy, was deprived of his preferment, and depended, for the remainder of his life, on the benevolence of different Jacobites." At his death he requested that the only inscription on his grave-stone might be the word above. Wordsworth addressed a pathetic sonnet to the interred, and in the "Miscellany," above-named, are two others to the same, by H. Martin and Edwin Lees. A small anonymous volume, being a tale, or romance, supposed to relate the woeful and distressing life and character of the person buried, has recently been published. It soon attained a second edition. Inscribed to William Godwin, the veteran author of "Political Justice," of "The Inquirer," "Caleb Williams," &c. it manifests a kindred feeling, sympathy, pathos, eloquence, terseness, and energy; and, according to the apposite language of the Literary Gazette, "is strikingly original, forcible, and interesting. The bridal, with its funeral pageantry, is such as Hoffman might have imagined in his darkest mood." The action is single, the progress fearful, and the denouement terrific.

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and its ailes, K K, and L L, extend from the transept to the altar-steps, at J; where a second, or *smaller Transept*, N and O, of different architecture to any other part of the Church, branches off to the north and south. This, as well as the whole of the eastern end, has the floor much lower than that of the choir and its ailes. It will also be seen, by the plan, that the architect has constructed two boldly-projecting flying buttresses at the south-east and at the south-west angles of the southern wing of this transept, to strengthen and sustain the lateral pressure of the thin and slight walls. Similar buttresses are raised at the east end, both in the lines of the longitudinal walls, and also laterally against the north and south sides. It is rather singular that there are not any similar supports to the northern small transept, where the walls and construction seem to be the same as in the opposite transept. The central division of the church, east of the altar-screen, is described by Green as the *Lady Chapel*, S, whose altar was under the great eastern window at W. The ground plan of the *Chapter-House* is given at X, and an interior view of it, PLATE XV. By the plan it is shewn to be nearly circular within, and having ten faces externally, with buttresses at some of the angles. It is approached from the east walk of the cloister, the usual place of entrance, and also the usual position of chapter-houses. As shewn in the view, and indicated in the plan, its vaulted roof is supported by a single column in the centre, whence diverge small torus ribs, which take the circular sweep of the vaulting, and terminate on columnar capitals attached to the side walls. The interior design is plainly shewn in PLATE XV., by which a series of semicircular-headed niches is seen to extend around the whole building, forming a sort of continued row of recesses, on the stone-seat. Above these is an arcade of columns, and of semicircular and interlaced arch-mouldings, crowned with an enriched string-course. Over this is a series of large pointed-arched windows, of four lights to each, with three mullions, and tracery. Green says that it has "a fine, round, *umbilical* pillar, arising in the centre, exactly corresponding with that at Ely." It is not easy to understand the meaning of umbilical, applied to such a member of architecture, and there is not any chapter-house at Ely, with a central column. He is equally erroneous in ascribing its erection to "the same time

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with the cloisters" (vol. i. p. 78), which is repeated in Storer's account *(m)*. This fine and unique apartment is now fitted up as a library.

At Y is an *arched passage* of Norman architecture, or corridor of communication between the cloister and the modern deanery: or ancient priory. z marks the ground plan and position of an apartment called the *Guestern-Hall*, or *audit-room*, which Prior Wulstan de Braunsford built in 1320 for the "exclusive entertainment of travellers." A monthly court was held here in the monastic times for the trial of disputed causes between the tenants of the Priory; and, according to Dr. Thomas, it was used for similar purposes in the time of King Charles I. Latterly, it has been appropriated to festive entertainments at the annual audits of the chapter. At A a is a passage already referred to: B b is the refectory, or modern school room: C c, area of the cloister.

The small figures on the ground plan refer to the principal sepulchral monuments in the Church, which will be found noticed in page 2, &c. of the Appendix, at the end of this volume; where also are references to other parts of the Church.

The *Plan of the Crypt*, at one corner of PLATE I., is drawn to the same scale as the Church, and shews its division into four spaces, by walls, and these divisions again partly arranged into different ailes, by rows of columns extending from east to west. A view of the principal area of the crypt is shewn in PLATE XIII., by which the forms and sizes of the columns, with their capitals and bases, the vaulting, and the flat ribs which extend from column to column, beneath the arched roof, are illustrated. Of the age of this part of the edifice some notice has already been taken. "The sculptured decorations," says Green, (History, i. 39), "with which this ancient part of the Cathedral was originally embellished, consist of a *series of ornamental arches*, pointed at their tops, which runs under the foot of the lower tier of windows." This strange account, following his dissertation on the crypt, has been adopted in Storer's volume (page *f*), also in Chambers's "General History" (page 80), and in some other publications, to the embarrassment of many readers. The last writer copies not only sentences from Green, but often whole pages, without acknowledgement; and, as in this instance,

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repeating palpable errors. The passage by Mr. Green refers to the eastern end of the Church, where there are sculptures and a continued arcade under "the lower tier of windows;" but there are no sculptures, or ornamental arches, or lower tier of windows, in the crypt.

The general *Interior Architecture*, as well as the true forms of the arches, piers, columns, windows, and other members of the church, are illustrated and defined in the accompanying prints; by references to, and short notices of some of which, the reader will be enabled to understand and appreciate the whole building. The *Nave* and its ailes are shown in PLATES I., III., IV., V.; that of PLATE III. displaying nearly its whole extent, looking to the west, and indicating the large window, with an arcade of three semicircular arches below, also the vaulting and ribbing of the roof, &c.; PLATE IV. contains elevations of two compartments of the nave, on the south side, at the west end. That on the right, marked B., evidently of different style, character, and age to the other, at A., has already been adverted to; whilst that at A. is in unison with the arches, piers, triforium, and clerestory of the remainder of the nave. The arch of the latter is more acutely pointed than that of the former; its mouldings are more elaborate, its three-quarter attached columns are more numerous and taller, whilst the bases, capitals, and the whole work, manifest a later and more enriched specimen than in the two western arches. It is also to be remarked that the arch-mouldings of the three openings in the clerestory, g, have triangular pedimental forms and finishings, whereas those to the west, at *a*, have a semicircular-headed window in the centre, and small lancet-shaped arches, to a gallery, at the sides. In the triforium, b, we perceive two compartments of three open arches, in each, with semicircular arches, and dressed mouldings, with rosettes, or pateras, above. These forms and ornaments resemble some work in the north transept of Wells Cathedral, which may be ascribed to the age of Bishop Reginald Fitz-Joceline, about the year 1180. The string-course of the western arches, and the lower arches, c, range lower than the more eastern parts of the nave; and in the southern wall, behind the arch, at d, there are mouldings of a small semicircular-headed window.

The principal *Transept* is marked, as to length and width, by the *Ground Plan*, PLATE I., whilst its height, internally and externally, is shewn in

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PLATE V. In the latter print are also defined the thickness of the wall under the southern window, at E, with the section of a modern window, the dressings on the wall at the east side, and the height and timbering, or raftering of the roof; a section of the archivolt mouldings of the arch, between the tower and south wing of the transept, and an elevation of half of the arch between the nave and the tower, a half section and half elevation of that tower, in its true geometrical forms, and displaying some of its tasteless modern works; a section of the northern aile of the nave, B, and an elevation of the western face of the northern wing of the transept, A; a modern organ-screen and organ-case are shewn at C, whilst the massive pier at the north western angle of the tower is given between B and C, a plan of which is shewn at the top, on the left hand, of PLATE I.

The architectural forms and features of the *Choir* are displayed in PLATES VI., VII., and VIII., whilst its width and length are marked in the ground plan, PLATE I. It has stalls on each side, and under the organ, at the west end; the Bishop's throne is on the south side, a pulpit is on the north, and galleries for visitors are placed behind, and partly over, the stalls. Near the altar-steps, in the middle of the choir, is an altar-monument, or cenotaph to King John, whilst a gorgeous chantry-chapel for Prince Arthur fills up the arch on the south of the altar. A handsome, open-worked, stone screen closes the back, or east end of the communion-table. The forms, proportions, mouldings, and general architectural features of the choir are defined in PLATES VI., VII., and VIII.; the first displaying one side of King John's tomb, the pulpit, a stone screen separating part of the choir from the aile, a window, and the vaulting of that aile, &c. In the second, or PLATE VII., at A, is a geometrical delineation of one division of the choir, on the north side, shewing an arch, with its two clustered columns of support, the rich triforium above, a plan of which is marked at f f, g g, and the clerestory, with its screen arcade, forming a gallery before the window. As shewn in this elevation, and in PLATE VIII., it is quite evident that the choir and its transept must originally have formed a most splendid architectural design. Modern white-washing and fittings-up have, however, greatly deteriorated its effect; and the irreverent theatrical practice of fixing numerous galleries and seats in it for periodical oratorios, must continue to deface and injure this splendid

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part of the Church. The bosses, at the intersection of the ribs of the roof, and the capitals of the columns,[5] are elaborately and skilfully sculptured, whilst a series of basso and alto-relievos, sadly battered by the fanatics of the seventeenth century, adorn the spandrils of the triforium. From the draperies and general character of some of these figures, it may be inferred that when in a perfect state they manifested much merit in the artists.

Some variation in forms and proportions of the arches, in the columns, clerestory, and side walls, contradistinguish the east end, or LADY CHAPEL, from the choir and from the other parts of the Church. One compartment, on the north side, is delineated in PLATE VII. B, and shews it to correspond in expression and detailed ornament with the famed Salisbury Cathedral.[6] Tall, thin, insulated shafts of Purbeck, or Sussex marble, polished, either standing singly, as in the triforium or clerestory, or clustered and with bands near the centre, and with rich foliated capitals and bold bases, as in the piers between the central part and the ailes, plans of which are given, d, e. The triforiæ of the Choir and the Lady Chapel are not open to the gallery, as in most cases, but have walls behind the screen-arches, against which is a continued arcade; (see b, PLATE VII.). It must be evident that this mode of closing the triforium is useful, to exclude cold air, whilst it also produces a fine architectural effect. Under the windows of the ailes extends an arcade of trefoil-headed arches, with foliated capitals, and with the spandrils of each arch adorned, by what Mr. Green and some of his copyists call, "grotesque" sculpture. Like the same species of adornment, and the same style of arcade in the chapter-house at Salisbury,[6] this sculpture is particularly interesting to the architectural antiquary and artist, as exhibiting the style of design and workmanship of the early part of the thirteenth century. In PLATE IX. is shewn a geometrical elevation of the interior of the east side of the south Transept, with a section of the southern wall and windows, and an elevation of the exterior of the western face of the north Transept. This print shews that the two wings of this transept, north and

[5] Some of these bosses, with the sections of the ribs, the clustered capital, and the elaborate archivolt mouldings of the arch, also of other capitals and bases, and a large plan of the clustered columnar pier of the choir, are correctly delineated in one of Mr. Wild's plates.

[6] See views, plates, &c. of that Church, in the First Volume of the "Cathedral Antiquities."

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south of the ailes of the choir, are of different architectural design to the other parts of the Church. The arch-buttress, at the south-east angle, is given in this print, at H; also the arcade under the lower range of windows, at D; and the two tiers of tall windows, above. A screen of insulated clustered columns is formed within-side each of these windows, and it will be observed that the upper, treble-window, occupies the space of the triforium and the clerestory. This engraving also displays the situation, &c. of Prince Arthur's monumental chantry, F; the altar-screen and altar, G; part of King John's tomb, at b; a geometrical elevation of the great eastern window; part of the crypt, at c; and the pulpit, at a.

In the *North Aile of the Choir*, PLATE XI., are shewn two varieties of windows, also one of the fine bosses, with two equally fine capitals to the attached clustered columns which support the ribs of the vaulting. Projecting from the wall is a sort of *oriel window*, supported on a bold corbel. The original purpose of this has created many conjectures, and may still occasion more. Green calls it the *Sacrist's Balcony*, (i. 37,) as that officer formerly had a house or office at the angle of the Church, between the north aile and the east wall of the transept. King, in "Munimenta Antiqua," considers that it was connected with a prison-cell, and that the prisoners were permitted to see and hear the Catholic ceremonies and prayers from this window.

The other engravings, not yet referred to, represent the architectural design and details of *Prince Arthur's Monumental Chantry*, PLATES VIII., X., and XIV.; the last of which gives sections of the screens on the north and south sides, the vaulted roof, and the tomb; also an elevation of the eastern end of the chantry, behind and above its altar. At the top of the Plate is part of the parapet, whilst at the sides and bottom are delivered some of the sculptured details. *(Vide ante*, p. 19.)

PLATE XVI. represents six *monumental Effigies*, which are noticed in *a*, p. 3, at the end of the volume. The border of the print displays four bosses from the cloister, b, c, f, g, and other ornaments.

Biography of Bishops. In previous volumes of the Cathedral Antiquities, the author wrote and published a few biographical notices of the most eminent prelates of each See; but, on the present occasion, he is

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induced to forego this usual portion of Cathedral history. Dr. Thomas's "Survey of the Cathedral" contains the fullest account of the Bishops, from *Diuma*, 657, to *Babbington*, who died in 1610. Green gives some account of the same dignitaries, in nearly the words of his predecessor, beginning with *Tatfrith*, 680, and ending with *Hurd*, 1808. A list of Hurd's successors will be found in a subsequent page. Thomas's memoirs are substantiated by numerous references to authorities. In the new edition of Dugdale's Monasticon (vol. i.) are brief notices of the same persons, with the addition of F. H. Walker, D.D. 1817. To repeat such biography would neither enhance the utility nor interest of this volume; and to enter into new inquiries, and attempt original essays on the respective characters and ages of each, would occupy some years of a man's life, and require the space of a large quarto volume for its narrative. Whilst a Roman Catholic author, like Milner, or Lingard, would be likely to estimate the characters of Dunstan, Oswald, or Wulstan, and other rigid and intolerant prelates of their own church, much above their historical standard, they would be equally likely to depreciate, or to treat uncandidly, the memoirs and works of a Latimer, Hough, Stillingfleet, and other staunch and partial advocates for the reforms or revolutions of the Roman Catholic church. Such protestant churchmen as Hoadley, Tomlins, Marsh, and Phillpotts, would be equally unfitted to do justice to all parties; to investigate with the only object of ascertaining facts, and writing with the full and conscientious principle of extenuating nothing, and setting down nought in malice.

The See of Worcester has certainly enrolled, on its list of prelates, many names of high historic celebrity. It presents one pope, four saints in the Catholic calendar; six lords chancellors of England, three lords treasurers, one king's chancellor, eleven archbishops of Canterbury and of York, one Roman cardinal, and many men of general learning and of literary merit. The mere publication of sermons, charges, and controversial divinity, is part of the professional obligation of officers of the Church; and the time is fast approaching when they will find it both their duty and interest to write such essays in a more humane and philosophical tone and tendency than is to be found in some of those productions of the present century.

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LIST OF PRINTS,

ILLUSTRATIVE OF WORCESTER CATHEDRAL.

Plates.	Subjects.	Drawn by	Engraved by	Inscribed to	Described.
I.	Ground Plan, Plans of Columns, and of Crypt	R.W. Billings	G.Gladwin..	.....	22, 26. *a.* 1.
II.	View of the Church from the N. E.	R. Kitton....	J. Le Keux..	J. S. Packington, Esq.	21
III.	Interior View of the Nave, looking West	R. Kitton....	J. Le Keux..	Sir T. Winnington, Bt.	22, 27. *a.* 1, 2.
IV.	Elevations of two Compartments of Nave	R. Kitton....	J. Le Keux..	.....	22, 27. *a.* 1, 2.
V.	Section of South Transept, and half of the Tower, Elevation of North Transept, and part of Tower	R.Kitton....	J. Le Keux..	W. Hosking, Esq.	22,23,28. *a.* 2, 3.
VI.	View of King John's Monument, the Pulpit, &c.	R.Kitton....	J. Le Keux..	J. B. Nichols,Esq. F.S.A.....	28. *a.* 1. 4.
VII.	Elevations of Compartments of Choir and Lady Chapel	R. Kitton....	J. Le Keux..	.....	28, 29. *a.* 1, 4.
VIII.	View of Prince Arthur's Sepulchral Chapel, South Transept, &c.	R.Kitton....	J. Le Keux..	Rev. J. Picart	19,28,30. *a.* 4.
IX.	Elevation and Section from North to South of small, or eastern Transept, with part of Crypt.....	R.Kitton....	J. Le Keux..	P. Hardwick, Esq. ..	29. *a.* 3.
X.	Prince Arthur's Monumental Chapel, View of one Compartment,South Side	R.Kitton....	J. Le Keux..	.....	19, 30. *a.* 4.
XI.	View in the North Aile of Choir.....	R.Kitton....	J. Le Keux..	Rev. C. Benson, M. A.	30. *a.* 1, 4.
XII.	View of the East Walk of the Cloisters..	R.Kitton....	J. Le Keux..	The Ven. T.Singleton, D. D.	23. *a.* 1.
XIII.	View of the Crypt, looking East	T. H. Clarke	J. Le Keux..	Rev.J.Fleming St.John	26. *a* 1.
XIV.	Prince Arthur's Sepulchral Chapel, elevation of East end,and details (Title)	R. Kitton....	J. Le Keux..	Rev. H. Card, D.D. ..	19, 30. *a.* 4.
XV.	View of the Chapter-House, Interior....	T. Clarke ..	J. Le Keux..	Bishop of Rochester..	25. *a.* 1.
XVI.	Six Monumental Effigies and details....	JS.Templeton	J. Le Keux..	.....	*a.* 2, 3.
XVII.	Wood Cut—Archway in Vestry.....	R.W. Billings	S. Williams..	.....	15. *a.* 1.

A CHRONOLOGICAL TABLE

OF THE

NAMES AND DATES OF DIFFERENT PARTS OF WORCESTER CATHEDRAL.

Kings.	Bishops.	Dates.	Parts of the Building.	Described.	Plates.
Williams I. and II...	Wulstan II.	1084 to 1100	Crypt under the Choir,partofTransept,Doorway, Crypt,Refectory, Passages from Cloister to the West, South, and East, &c	15, 22, 26, 30. *a.* 1, 3.	I. IX. XIII. Wood Cut
Stephen	John de Pagham..	about 1150	Part of the West End of the Nave[1]..	22, 27. *a.* 1, 2.	I. III. IV.
			Lower part of Chapter-House[2]	22, 25. *a.* 1.	I. XV.
John	Walter Grey.....	1214	Small, or Eastern Transept.....	30. *a.* 3	I. IX.
	Silvester de Evesham ..	1216	Choir and Ailes, and Lady Chapel[3] ..	28. 29. *a.* 1.4.	VI. VII. VIII. IX. XI.
Henry III...	De Blois .... Giffard	1224	East part of Nave and Ailes	27, *a.* 1, 2. ..	I. III.
		1281	Central Tower begun	20, 16	II. V.
Edward I. ..	.....	1314	Central Tower finished.....	.....	II. V.
Edward II ..	Cobham	1320	Guestern, or Audit Hall (Green, i. 77)	22. *a.* 1.	I.
		1327	North Aile of Nave, vaulted	22. *a* 1.....	I.
Edward III..	Lynn	1372	Cloister and Refectory (Green i. 77)..	23, 24. *a.* 1 ..	I. XII.
Edward III..	Wakefield.....	1375	West End, additions to Dormitory, Vaulting of St.MaryMagdalen's Chapel.....	18. *a.* 1.	I.
Richard II...	.....	1376	Vaulting of Choir and Transept(Green)	18.....	
		1377	Vaulting of Nave	18, 27. *a.* 1 ..	I. III.
		1386	North Porch	22. *a.* 1.....	I.
Henry VIII..	Gigles	1504	Prince Arthur's Chantry Chapel.....	19,28, 30. *a.* 4.	VIII. X. XIV.
		1787	Great West Window	22, 27	III.
		1792	Great East Window.....	21, 30	IX.

1 Green (i. 45) considers this "older than any other part of the whole Church."
2 Green refers the erection of the Chapter-House to 1372, and other writers have adopted this date. The tier of windows may be of that age, but certainly not the lower part of the building.
3 Buckler refers these parts to the year 1301.

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GROUND PLAN OF THE CATHEDRAL,

WITH REFERENCES TO PARTS OF THE BUILDING, MONUMENTS, &c.

*** SEE INDEX FOR REFERENCES TO OTHER NOTICES.

PLATE I.—*Ground Plan*, with *Plan of the Crypt*, and *Plans of Five Columns*, &c. The *capital letters*, from A to C C, refer to different parts, or members of the Church which have been already described, and the *Arabic numerals*, or *figures*, refer to the Monuments, some of which have been noticed in previous pages.

A, North Porch, the principal Entrance to the Church, by a descent of eight steps.
B B, North Aile of the Nave.
C C, Nave, see PLATE III.
D D, South Aile of the Nave.
E, North Wing of the Principal, or Western Transept.
F, South ditto, ditto. For an elevation of the western side, and section of the southern, looking east, see PLATE V.
G, Plan of the Tower, the ribbed groining of which is indicated on the Floor. A half section and half elevation of the tower, &c. is shewn in PLATE V. The Choir and its Ailes are raised by six steps above the level of the Nave and the other parts of the church.
H H, Choir, with Organ Screen at m: Altar Screen, &c. at J:—also Stalls, on each side:—King John's Monument at 47.
K K, North Aile of the Choir.
L L, South Aile of the Choir.
M, Vestry, or Chapel, from which there are stairs to a room, over the passage at Y. At the western end is a large recessed semicircular archway, already referred to, and represented in the title-page.
N, North Wing of the Eastern Transept.
O, South ditto, ditto. For a section of the southern wing, and an elevation of the north wing, see PLATE IX.
P and Q, Ailes to the Lady Chapel and Altar end.
T, U, V, and W, The four Sides, or Walks of the Cloisters:—g, A Lavatory, near which was a doorway to the Monastic Dormitory, and another to the stairs of the Refectory at B b.
X, The Chapter-House, now the Library, see PLATE XV.
Y, Arched Passage to the Deanery, which was formerly the Priory buildings.
Z, The Guestern Hall, being part of the Priory.
A a, Arched Passage from the Prebendal Houses to the Cloister.

The *small letters* refer to the following:
a, Stairs at N. W. Angle of the Church.
b b, Buttresses detached from the wall.
c, Stairs to a room over the Porch.
d, Stairs at S. W. angle of the Church.
e, Doorway from the South Aile of Nave to the Cloister.
f, Staircase to apartments over Passage A a.
g, Lavatory, in the Cloister.
h, Doorway from South Aile of Nave to the Cloister.
i, Staircase at N. W. angle of the great Transept.
k, In the Eastern Wall, behind Bishop Hough's Monument, is an Archway, with semicircular head (filled up) similar to that in the South Wing of the Transept.
l, A Bay-Window projecting from the wall, and represented in PLATE XI.
m, Organ-Screen.
o, Doorway and Stairs to the Crypt.
p, Archway in the Vestry, shewn in the title-page.
q, Stairs to a room over a Passage, Y.
r, An Apartment for Surplices, formerly a Chantry Chapel.
s, Stairs to the Crypt from the outside.
t, t, Detached, or flying buttresses to strengthen the wall.
u u, Six Steps from the Ailes of the Choir to the Lady Chapel, shewing that the floor of the latter is nearly level with that of the Nave; and that the floor of the Choir is about five feet above the eastern and the western parts of the Church.
v, Altar Screen of Stone, the upper part of which is glazed.
w, Site of the Altar to the Virgin Mary.

CRYPT.

The GROUND PLAN OF THE CRYPT is to the same scale as that of the Church, and its central open space extends from the eastern wall of the great transept to a point immediately under the tomb of King John, at 47; but if its semicircular aile, or apsis, was open, the eastern end would then extend to the centre of the eastern transept. See PLATE XIII.

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Crypt. References — 1. Under the Vestry:—2. Beneath the eastern end of the same; which seems of subsequent age to the other parts of the Crypt; as indicated by the windows. It is supposed to have been a sepulchral chapel for the Earls of Gloucester:—3 and 4. Aile, under the south aile of Choir:—5 5 5 5. Openings in the walls, from the central to the lateral ailes of the Crypt:—6. Recess in the semicircular end, nearly under King John's Tomb:—6 6 6. Openings, or windows, in the outer wall of the north aile:—7. Stairs from the outside:—8. Parts filled up, and query if ever finished? — 0. 11 and 12. Openings in the western wall, for stairs to the Church.

The *Arabic Numerals*, or Figures, on the GROUND PLAN, refer to the following *Monuments:*

JESUS CHAPEL.

1. A mural marble slab, of architectural design, to *James Fleetwood*, date 1683.

2. A mural architectural slab to *Walter Blandford*, aged 59, date 1675.

3. The Font.

NORTH SIDE OF THE NAVE.

4. Altar monument, sustaining two alabaster effigies, of *Sir John Beauchamp* and his *Lady*, of Holt, in the county of Worcester; having sixteen shields and panels on the sides. The whole has been chipped and sadly maltreated.

5. A monument recessed in the wall, with small figures of three men and three women, kneeling on a sarcophagus. To the *Moore Family*, of Worcester, date 1613.

SOUTH SIDE OF THE NAVE.

6. A mural marble monument, executed by J. Bacon, Jun. 1804, to *Richard Solly, Esq.*, containing figures of a female, supposed to be the widow of Mr. Solly, and her three children.

7. A mural monument, by J. Bacon, Jun., for *Col. Sir Henry Walton Ellis, K. C. B.* who died from the effects of a wound, June 20, 1815. It represents the colonel falling from a horse, but supported by an angel, or victory, with a laurel wreath to crown the warrior. It was erected by the officers, non-commissioned officers, and privates of the Royal Welsh Fusileers.

8. An altar tomb in a recess to *Bishop Freake*, with inscriptions in Greek, Latin, and English.

9. A mural slab to the memory of *Sir Thomas Lyttleton*, of Franckley, county of Worcester, knt. and bart. who died 1653, aged 57.

10. An altar tomb, to *Thomas Littleton*, who was a judge of the Court of Common Pleas, and died Aug. 23, 1481.

11. A large altar tomb, sustaining stone effigies, representing *Robert Wilde, Esq.* and his *Lady*, date 1608.

12 and 13. Altar tombs, much defaced, without shields or inscriptions to mark the ages when, or persons for whom they were erected.

GREAT SOUTH TRANSEPT.

14. In a niche beneath an arch is a statue of a monk, or priest, as vested for the altar, which Green appropriates to *Friar Baskerville*, but Chambers thinks it represents "William Barkdale, or Barkesdale, M. A. who was installed in the third stall, May 29, 1604."

15. Mural monument of marble, designed by R. Adam, the architect, and executed by Nollekens, to *Bishop Johnson*, in 1774. The bust is very fine, as were most of those executed by that sculptor. A good engraving of this monument is given in Green's History.

16. A small tablet to *Dean Onslow*.

17. A large mural monument for *Bishop Maddox*.

LESSER SOUTH TRANSEPT, COMMONLY CALLED THE DEAN'S CHAPEL.

18. An altar tomb of Purbeck marble, the brasses and shields of which are gone, but it has an inscription round the edge, commemorative of *Sir Griffith Ryce* and his *Lady*.

19. An altar tomb, sustaining the effigy of a cross-legged knight in chain armour, surcoat, &c. with a painted shield, and a long sword, commemorating *Sir William* or *Sir Robert Harcourt*. See PLATE XVI. fig. 4.

20. Another altar tomb, with the effigy of a female, supposed to be *Lady Harcourt*. See PLATE XVI. fig. 2.

21 and 22. Altar tombs to *Dean Wilson* and *Dean Willis*.

23 and 24. Beneath the Chantry Chapel of Prince Arthur, and protected by a stone screen, are two altar tombs referred to by Nos. 23 and 24. The first sustains an effigy in pontificalibus, with a richly sculptured canopy at his head, and said to represent *Bishop Giffard;* whilst the second has a female effigy, usually ascribed to a *Countess of Surrey*. This is a curious and interesting specimen of old monumental sculpture, both in the panelling of the side, and in the effigy. "The drapery of the vestments," says

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Wild, " which are flowing, and well designed, retain faint traces of having been decorated with small shields of arms," which Abingdon inferred to belong to a Verdon, who by marriage became Countess of Surrey. Watson, in his " History of the Earls of Warren and Surrey," says, there never was a Verdon married into the Surrey family, and that this monument belongs to the wife of John Warren, a natural son of William, the seventh Earl of Warren and Surrey. Wild suggests that the effigy more likely represents a sister of Bishop Giffard, who was buried in the Cathedral in 1297, about four years before the Bishop's death, who erected the monument before his own decease.

LADY CHAPEL.

25. A large altar sarcophagus, supporting an effigy, and surmounted by a canopy, to the memory of *Dean Eedes*.

26. A mural monument to *Bishop Stillingfleet*.

27. A stone on the floor, containing the half of an effigy representing a prelate, and said to be a memorial of *St. Oswald*.

28. Covers the grave of *King John*,—see Green's History, vol. p. 68.

29. A figure of a Bishop in low relief, which, according to Green, represents either *St. Wulstan*, or *Bishop William de Blois*. See Green's History, vol. i. p. 147, and PLATE XVI. fig. 3.

30. A mural monument, with a sort of sarcophagus, to commemorate *Bishop Hurd*.

31. A tablet to the memory of Anne, wife of *Izaak Walton*, who died, 7 April, 1662, aged 52.

32. An architectural monument to the memory of *Bishop Thornborough*, erected by him fourteen years before his death. It has a statue of the prelate and several inscriptions.

33. A very interesting old coffin-shaped monument, sustaining the effigy of a female in loose flowing drapery, with a coronet on the head, and a glove on tbe left hand, which holds the other glove. According to the marriage ritual, this " signifies a maiden designed for the marriage state. On her chin she has a wimplet, or muffler, worn only by persons of the greatest quality." Chambers, p. 145. See PLATE XVI. fig. 5. This monument was removed from the Charnel-House-Chapel in 1636.

34. An effigy of a knight, cross-legged, in chain armour, with surcoat, and a long shield and a sword. Green ascribes this to *Sir John Beauchamp*, from some painted arms formerly in a window behind the monument. See PLATE XVI. fig. 1. This was removed from the north aile of the choir, where a skeleton was found in 1752, and also the date of 1292.

35. In a niche at the back of the altar screen is an effigy of a Bishop, with a *pastoral staff* in the left hand, a lion at his feet, and angels holding the pillow which supports the mitred head. Mr. Wild (p. 29) ascribes this effigy to *Philip Ballard de Hawford*, which is described by Abingdon as having been in " the south cross isles," before the altar screen was built in 1812. See list of Deans.

36. Against the north screen of the altar is an old monument, with an effigy of a Bishop; two lions at his feet, under a pointed arch, with a series of small shields and bulbs, or roses, in the hollow mouldings. Green thinks that this is intended for *Bishop Walter de Cantelupe*, and says, that the tomb has not been noticed by either Abingdon or Willis. The effigy is badly executed, and is much injured.

37. Another effigy of a Bishop, on a sarcophagus tomb, under an arch, according to Green, commemorates *Bishop John de Constantiis;* at his head are figures of two angels, and at his feet a lion. Thomas thinks this is the tomb of Saint Oswald. Green remarks on the two tombs, 36 and 37, that such as are placed under arches, in walls, " are of the most ancient date," and that those here referred to are " unquestionably the oldest in the Cathedral."—History, vol. i. p. 130. Wild (p. 23) says that this tomb is " evidently" not that of Constantiis, as neither the statue nor the arch corresponds with the style of the twelfth century: he thinks that it belongs to *Bishop Carpenter*.

LESSER NORTH TRANSEPT, CALLED THE BISHOP'S CHAPEL.

38. On an altar tomb of marble is a beautiful statue of a female, with the head elevated, arms reclined, and the expression that of resignation; it is commemorative of *Charlotte Elizabeth*, wife of the *Rev. William Digby*, who died Sept. 3, 1820. This exquisite specimen of modern sculpture, applied to monumental portraiture, is from the chisel of Chantrey, and whilst it is highly creditable to the artist it is also an honour to our own times. Compared with some other works in the present Church, it is a diamond compared to a common pebble —beauty contrasted with deformity. Whilst most of our former sculptors loaded and frittered their monumental compositions with allegory, emblems, and many other extraneous and

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unintelligible objects, Chantrey has judiciously and tastefully adhered to simple nature—to a single, or to few figures, and made these both human and English. In viewing the work now referred to, the eye and mind rest on one object, and in that object become delighted and interested, whereas on examining such monuments as those of Roubiliac and Bacon, in this Cathedral, the spectator is bewildered—the ignorant may wonder, but the enlightened will lament the misapplication of time and money bestowed on such works. It is most admirably engraved in a truly splendid and interesting work, entitled, "*Illustrations of Modern Sculpture*," in which is given the inscription, with a poetical epitaph, also a comment on the artist and his work, and some apposite lines, by T. K. Hervey. From these, the following may be extracted with advantage to the artist and the poet:

"Within that temple *(the Church)*—where the air
Seems laden with the breath of prayer,
The sculptured lady lies;
Amid the shadows of a tomb,
With looks that seem to pierce its gloom,
And link it to the skies."

39. A large tasteless monument to *Bishop Parry* exhibits a striking contrast to the preceding, and also serves to mark the bad taste of the age when it was executed.

CHOIR.

40. A marble slab, with a basso-relievo portrait, with a book in the right hand, and the left placed against the breast; belongs to *Bishop Gauden*.—See History, &c. of Exeter Cathedral; also the Index to this volume, under Gauden.

41. An effigy of a female, kneeling under an ornamented arch, preserves the memory of *Abigail*, the wife of *Godfrey Goldisburgh*, Bishop of Gloucester; she died in 1613.

42. Near the preceding is a singular specimen of monumental design and sculpture to the memory of *Bishop Bullingham*, the bust and feet of whose effigy are shewn in holes in the wall. Before that part of the figure which seems within the wall, is a tablet, "with an inscription, over which, to render it uniformly absurd, on a shield, the arms of the Bishop are placed on the dexter side, impaling those of the See, contrary to all armorial etiquette."—GREEN.

GREAT NORTH TRANSEPT.

43. Against the east wall is a marble slab to commemorate *Dean Hook*, brother of the popular and witty *Theodore Hook*. See subsequent page, list of Deans.

44. A large ostentatious mass of marble, designed and executed by Roubiliac, to the memory of *Bishop Hough*. An engraving of it is published in Green's History, and another by Neagle, in "The Life of Hough."

45. Against the north wall of the transept is a slab to the memory of the *Rev. Saint Andrew Saint John, D. D.* Dean of *Worcester*.

46. On the western wall is a monument to *Sir Thomas Street, Knt.* executed by Wilton. Sir Thomas was a judge, and the sculptor has emblematized his profession by a boy with a cap of liberty, and a book inscribed "*Articuli Magnæ Chartæ libertatis.*"

Choir.

47. *King John's Tomb* will be found noticed in another part of this volume, as will also—

48. The Chantry Chapel, and tomb of *Prince Arthur*.

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A CHRONOLOGICAL LIST OF THE

BISHOPS OF WORCESTER,

WITH THE CONTEMPORARY KINGS OF ENGLAND.

BISHOPS.	Dates of Consecration, &c.	Died or Translated.	Buried at	Kings.
Tatfrith	Elected 680	Died before Con....	....	Mercian Dynasty.
Bosel	Con. 680	Abdicated 691	....	Ethelred.
Otfor	Con. 691	Died 692		
Egwine[1]	Con. 693	Resigned .. 710 Died Jan. 3, 717	Eversham	
Wilfrid	Con. 710	Died 743	....	Coenred.
Milred[2]	Con. 743	Died 775	....	Coelred.
Weremund	Con. 776	Died 778	....	Ethelbald.
Tilher	Con. 779	Died 781	....	Offa.
Eathored	Con. 782	Died 798	....	Egferth.
Denebert	Con. 798	Died 822	....	Cenulf.
Eadbert	Con. 822	Died 848		
Alhune	Con. 848	Died 872		
Werefrid	Con. ....June 7, 872	Died 915		
Ethelun	 915	Died 922		
Wilfrith, or Wilferth	 922	Died 929		
Kinewold	 930	Died 957		
St. Dunstan[3]	Con. 957	London 958	Canterbury	Edgar.
St. Oswald	Con. 959	York ....972 D. Feb. 27, 992-3	Worcester....	Edward the Martyr.
Adulf, or Aldulph	Con. 993	York ....993 Died May 6, 1002	Worcester....	Ethelred.
Wulstan	Con. 1003	York....1003 D. May 28, 1023	Ely	Edmund.
Leoffius	Con. 1023	Died..Sept. 14, 1033	Worcester....	Canute.
Brightegus	Con. 1033	Died..Jan. 10, 1038		
Livingus	Con. 1038	Died March 23, 1046	Tavistock	Harold.
Aldred[4]	Con. 1046	York....1060 D. Sept. 3, 1069	York....	Edward the Confessor.
Wulstan II.	Con. ..Sept. 8, 1062	Died..Jan. 19, 1095	Worcester....	William I. William II.
Sampson	Con... June 15, 1097	Died .. May 3, 1112	Worcester	Henry I.
Theulph	Con...June 27, 1115	Died..Oct. 20, 1123	Worcester	Henry I.
Simon	Con... May 23, 1125	D. March 20, 1149-50	....	Henry I.

1 Le Neve and Godwin both say Jan. 30, 716—but Green has Dec. 30, 717.
2 Godwin, "*Cat. of Bishops*," on the authority of Malmesbury "*De Regibus*," says that Deubertus was Bishop of Worcester in 766.
3 See Britton's History of Canterbury Cathedral, p. 77.
4 See Britton's History of York Cathedral, p. 67; Gloucester, p. 68. Willis (Hist. of Cathedrals) thinks he was buried at Gloucester.

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BISHOPS.	Dates of Consecration, &c.	Died or Translated.	Buried at	Kings.
John de Pagham	Con...March 4, 1151	Died.....1158	Rome	Stephen. Henry II.
Alured, or Alfred [5]	Con...April 13, 1158	....	....	Henry II.
Roger.....	Con...Aug. 26, 1163	Died ..Aug. 9, 1179	Tours, France ..	Henry II.
Baldwin	Con...Aug. 10, 1180	Canterbury 1184 Died.....1190	Acon in Palestine	Henry II.
William de Norhale.....	Con...Sept. 21, 1186	Died .. May 3, 1190	....	Henry II. Richard I.
Robert Fitzralph	Con....May 5, 1191	Died..June 19, 1193	....	Richard I.
Henry de Soilli	Con...Dec. 12, 1193	Died..Oct. 24, 1195	....	Richard I.
John de Constantiis.....	Con. ..Oct. 20, 1196	Died..Sept. 24, 1198	Worcester....	Richard I.
Mauger.....	Con. at Rome, June 4, 1200.	Died .. July 1, 1212	Ponthieu	John.
Walter Grey [6]	Con. . ..Oct. 5, 1214	York.....1215 D. May 1, 1255	York.....	John.
Silvester de Evesham	Con.....July 3, 1216	Died ..July 16, 1218	Worcester.....	Henry III.
William de Blois.....	Con.....Oct. 7, 1218	Died..Aug. 17, 1236	Worcester.....	Henry III.
Walter de Cantelupe [7]....	Enthro. Dec. 7, 1236	Died..Feb. 5, 1265-6	Worcester.....	Henry III.
Nicholas de Ely [8].....	Con...May 23, 1266	Winchester 1269 D. Feb. 12, 1280	Body at Waverley, heart at Winchester.	Henry III.
Godfrey Giffard	Con. ..Dec. 25, 1268	Died .. Jan. 26, 1301	Worcester.....	Henry III. Edward I.
John de Sancto Germano	Elected April 8, 1302	Resigned	....	Edward I.
William de Gainsborough	Con. ..Oct. 22, 1302	Died .. Oct. 15, 1307	Beauvais	Edward I.
Peter de Savoy.[9]				
Walter Reynolds [10]	Con. ..Oct. 12, 1308	Canterbury, Sept. 24, 1313 D. Nov. 18, 1327	Canterbury	Edward II.
Walter de Maidston	Con.....Oct. 1313	Died March 28, 1317	On the Continent	Edward II.
Thomas Cobham, D. D...	Con. ..21 May, 1317	Died.. Aug. 27, 1327	Worcester.....	Edward II.
Wolstan de Braunsford was elected by the Monks, but the Pope appointed				
Adam de Orlton [11].	..... Nov. 1327	Winchester, Dec. 1, 1333 D. July 18, 1345	Winchester	Edward III.
Simon Montacute [12]	Con. ...May 8, 1334	Ely ..... 1336 D. June 20, 1344	Ely	Edward III.
Thomas Hemenhale.....	Con. ...July 6, 1337	Died ..Dec. 21, 1338	Worcester	Edward III.
Wulstan de Brandsford ..	Con..March 28, 1338	Died ..Aug. 6, 1349	Worcester	Edward III.
John de Evesham, elected in Aug. 1349, but set aside by the Pope.				
John Thoresby [13]	Con....Sept. 4, 1349	York..Oct. 1352 D. Nov. 6, 1373	York.....	Edward III.
Reginald Brian.....	.....April 7, 1353	Ely .....1361 D. Dec. 10, 1361	Worcester.....	Edward III.

5 Time of death uncertan. Green (History) says he died at Rome.
6 See Britton's History of York Cathedral, p. 89, and Plate XVII. for a view of his monument.
7 See Britton's History of Hereford Cathedral. 8 See Britton's History of Winchester Cathedral.
9 According to Le Neve "was nominated by the Pope, but set aside by the King," which is remarked as "the first instance of the kind" he ever met with—the reverse having been often the case.
10 See Britton's History of Canterbury Cathedral. 11 See Britton's Hist. of Winchester Cathedral, and Milner's Hist. of Winchester.
12 See Bentham's History of Ely, p. 158, edition by Stephenson. 13 See Britton's History of York Cathedral, p. 69.

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BISHOPS.	Dates of Consecration, &c.	Died or Translated.	Buried at	Kings.
John Barnett[14]	Jan. 10, 1362	Bath and Wells, Nov. 24, 1363; Ely, Dec. 15, 1366; D. June 7, 1373	Ely	Edward III.
William Wittlesey[15]	Con. March, 1364	Canterbury, Oct. 11, 1368; D. June 6, 1374	Canterbury	Edward III.
William Lynn	Con. May 31, 1369	Died Nov. 18, 1373	Worcester	Edward III.
Walter de Legh, elected Dec. 7, 1373, but set aside, and John Wicliffe "attempted to succeed, but missed his aim."[16]				
Henry Wakefield	Con. Oct. 28, 1375	D. March 11, 1394-5	Worcester	Edward III. Richard II.
Tideman de Winchcomb	Con. Aug. 21, 1395	Died June 13, 1401	Worcester	Richard II. Henry IV.
Richard Clifford	Con. Oct. 9, 1401	London 1407; D. Aug. 20, 1421	St. Paul's	Henry IV.
Thomas Peverell, D.D.[17]	Con. Nov. 20, 1407	Died March 1, 1417	Oxford	Henry IV. Henry V.
Philip Morgan, LL.D.	Con. Dec. 3, 1419	Ely Feb. 27, 1425	Charter Ho., London.	Henry V. Henry VI.
Thomas Polton, LL.D.[18]	Feb. 28, 1425	Died Aug. 23, 1433	Basil	Henry VI.
Thomas Bourchier[19]	Elected May 15, 1434; Con. April, 1435	Ely, Sept. 18, 1443; Canterbury, Jan. 23, 1455; D. Mar. 29, 1486	Canterbury	Henry VI.
John Carpenter, D.D.	Con. March 22, 1444	Died 1476	Westbury, Co. Glouc.	Henry VI. Edward IV.
John Alcock[20]	Sept. 20, 1476	Ely Oct. 1486; Died Oct. 1, 1500	Ely	Edward IV. Edward V. Richard III.
Robert Morton, LL.D.	Oct. 16, 1486	Died April, 1497	St. Paul's, Lond.	Henry VII.
John Gigles, LL.D.	Dec. 5, 1497	Died Aug. 25, 1498	Rome	Henry VII.
Sylvester Gigles	Installed Ap. 16, 1499	Died April, 16, 1521	Rome	Henry VII. Henry VIII.
Julius de Medicis[21]	July 31, 1521	Resigned Oct. 6, 1522	....	Henry VIII.
Jerome de Ghinucis	Installed Mar. 1522-3	Deprived 1534-5	....	Henry VIII.
Hugh Latimer, D.D.	Con. Sept. 1535	Resigned July 1, 1539; Burnt Oct. 6, 1555	Oxford	Henry VIII.
John Bell, LL.D.	Con. Aug. 11, 1539	Resigned Nov. 17, 1543; D. Aug. 11, 1556	Clerkenwell, London.	Henry VIII.
Nicholas Heath, D.D.	Enth. Feb. 20, 1544	Dep. Oct. 10, 1551; Rest. June, 1553	....	Henry VIII. Edward VI.
John Hooper[22]	Enth. June 18, 1552	Dep. Mar. 20, 1553; Burnt Feb. 9, 1554	Gloucester	Edward VI. Mary.
Nicholas Heath[23]	Restored June, 1553	York Feb. 19, 1555	Cobham	Mary.

14 See Britton's History of Wells Cathedral, p. 39, and Bentham's History of Ely Cathedral, vol. i. p. 163.
15 See Dart's History of Canterbury.
16 Willis's Cathedrals, vol. i. p. 642.
17 Godwin says he was buried in Worcester Cathedral.
18 Le Neve says he was buried in Rome.
19 See Britton's History of Canterbury Cathedral, p. 84.
20 See Bentham's History of Ely Cathedral, p. 181.
21 Elected Pope of Rome, and died in 1534.
22 See Britton's History of Gloucester Cathedral, p. 33.
23 See Britton's History of York Cathedral, p. 70.

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BISHOPS.	Dates of Consecration, &c.	Died or Translated.	Buried at	Kings.
Richard Pates	..... March 5, 1555	Deprived .. 1558 D. Nov. 22, 1565	Louvaine	Mary.
Edwin Sandys, D.D. ...	Con...Dec. 21, 1559	London, June 2, 1570 York 1575	Southwell.....	Elizabeth.
James Calfhill, D.D.....	Died before Consecra.	....	Bocking, Essex.	Elizabeth.
Nicholas Bullingham,D.D.	..... Jan. 26, 1570	Died..April 18, 1576	Worcester	Elizabeth.
John Whitgift, D.D.	Con...April 21, 1577	Canterbury, Sept. 23, 1583	Croydon	Elizabeth.
Edmund Freake, D.D. ..	..... Oct. 26, 1584	Died March 21, 1590	Worcester	Elizabeth.
Richard Fletcher[24]	Enth...Feb. 10, 1592	London, Dec. 30 1594 Died 1616	St. Paul's, Lond.	Elizabeth.
Thomas Bilson, D.D.[25] ..	Con...June 13, 1596	Winchester, May 13, 1597 Died 1616	Westminster....	Elizabeth.
Gervase Babbington, S.T.P.[26]	Enth. .. Oct. 4, 1597	Died..May 17, 1610	Worcester	Elizabeth. James I.
Henry Parry, D.D.[27]	Con. .. Oct. 4, 1610	Died..Dec. 12, 1616	Worcester	James I.
John Thornborough, D.D.[28]	Con. .. Feb. 7, 1616	Died .. July 9, 1641	Worcester.	James I. Charles I.
John Prideaux, D.D.....	Con. ..Dec. 19, 1641	Died..July 29, 1650	Bredon, Co.Wor.	Charles II.
George Morley, D.D.[29] ..	Con. ..Oct. 28, 1660	Winchester, May 14, 1662	Winchester	Charles II.
John Gauden, D.D.[30]....	Con...June 10, 1662	Died..Sept. 10, 1662	Worcester.....	Charles II.
John Earle, D.D.[31]	Con...Nov. 30, 1662	Salisbury,June 6, 1663 D. Nov. 17, 1665	Merton Coll. Oxford ..	Charles II.
Robert Skinner, D.D.[32] ..	Con. .. Nov. 4, 1663	Died..June 14, 1670	Worcester	Charles II.
Walter Blanford, D.D.[33]..	Con..June 13, 1671	Died .. July 9, 1675	Worcester	Charles II.
James Fleetwood, D.D...	Con...Aug. 29, 1675	Died..July 17, 1683	Worcester	Charles II.
William Thomas, D.D. ..	Con...Aug. 27, 1683	Died..June 25, 1689	Worcester	Charles II. James II.
Edward Stillingfleet, D.D.	Con...Oct. 13, 1689	Died March 27, 1699	Worcester	James II. W. and Mary.
William Lloyd, D.D.[34] ..	Con...June 22, 1699	Died..Aug. 30, 1717	Hadbury nr. Evesham .	W. and Mary. Anne.
John Hough, D.D.[35]	Con...Sept. 29, 1717	Died .. May 8, 1743	Worcester	George I. George II.
Isaac Maddox, D.D.	Con. .... Nov. 1743	Died..Sept. 27, 1759	Worcester	George II.
James Johnson, D.D.[36] ..	Con. .. Nov. 9, 1759	Killed 1774	Lacock, Wiltsh .	George II. George III.
The Hon. Brownlow North, L.L.D.....	Con...Dec. 30, 1774	Winchester 1781	....	George III.
Richard Hurd, D.D.	Con...June 30, 1781	Died . May 28, 1808	Hartlebury	George III.
Folliott Walker Cornwall .	Con...July 21, 1808	Died .Sept. 5, 1831	Delbury	George III.
Robert James Carr, D.D.	Con. .... Aug. 1831	....	....	George IV.

24 See Britton's History of Bristol Cathedral, p. 26.
26 See Britton's History of Exeter Cathedral, p. 59.
28 See Britton's History of Bristol Cathedral, p. 28.
30 See Britton's History of Exeter Cathedral, p. 67.
32 See Britton's Oxford, p. 26; also, Bristol, p. 33.
34 See Britton's History of Lichfield Cathedral.
36 Green's Worcester. See Britton's Gloucester Cathedral, p. 42.
25 See Britton's History of Winchester Cathedral, p. 126.
27 See Britton's History of Gloucester Cathedral, p. 36.
29 See Britton's History of Winchester Cathedral, p. 127.
31 See Britton's History of Salisbury Cathedral, p. 52.
33 See Britton's History of Oxford Cathedral, p. 76.
35 See Britton's History of Lichfield Cathedral, p. 61.

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A CHRONOLOGICAL LIST OF THE

DEANS OF WORCESTER.

WITH BIOGRAPHICAL MEMORANDA.

No.	DEANS.	Elected, &c.	Died or Removed.	Buried at
1	Henry Holbeech, D.D.[1]	Inst. ..Jan. 24, 1541–2	Bishop of Rochester, 1544 Bishop of Lincoln....1547 Died 1551	
2	John Barlow, A.M.	Inst. ..June 20, 1544	Dep. by Q. Mary,..Feb. 1553	
3	Philip Ballard, alias Hawford[2]..	Inst. ..March 1, 1553	Died 1557	Worcester.
4	Seth Holland, A.M.[3].....	Inst....Aug. 22, 1557	Deprived .....Oct. 1559	London.
5	John Pedder, S.T.P.	Inst....Dec. 27, 1559	Died.....April 5, 1571	Worcester.
6	Thomas Wilson, D.D.	Inst. ....May 4, 1571	Died.....July 20, 1586	Worcester.
7	Francis Willis, S.T.P.	Inst....June 11, 1587	Died.....Oct. 29, 1596	Worcester.
8	Richard Eedes, S.T.P.[4].....	Inst....June 19, 1597	Died.....Nov. 29, 1604	Worcester.
9	James Montague, S.T.P.[5]	Inst....Dec. 20, 1604	Bp. of Bath and Wells, 1608	Bath Abbey Ch.
10	Arthur Lake, S.T.P.[6]	Inst. ..April 23, 1608	Bp. of Bath and Wells, Oct. 17, 1616	Wells Cathedral.
11	Joseph Hall, D.D.[7]	Inst. ....Dec. 9, 1616	Bishop of Exeter 1627	Heigham Ch. Norf.
12	William Juxon, LL.D.[8]	Inst. ..Jan. 7, 1627–8	Bishop of Hereford, 1633 Bp. of Lon. Oct. 23, 1633 Archbp. of Canterbury, Sept. 20, 1660	Oxford.
13	Roger Manwaring, S.T.P.[9]	Inst. ....Oct. 22, 1633	Bishop of St. David's ..1635	Brecknock.

BIOGRAPHICAL MEMORANDA OF THE DEANS.

[1] The last Prior of Worcester. Consecrated Suffragan to the See of Worcester, March, 1538, by the title of *Bishop of Bristol.*

[2] Made Abbot of Evesham, purposely to surrender the Abbey to the King; which was effected, November, 1539. For this service he had a pension of 240*l.* per annum, and the rectory of Elmeley Lovet. Queen Mary gave him the Deanery of Worcester in lieu of his pension.

[3] Chaplain to Cardinal Pole, and Warden of All Souls College, Oxford. Queen Elizabeth deprived him of the Deanery. After some sad reverses of fortune and sufferings, he died in the Marshalsea prison.

[4] Canon of Christ Church, Oxford, also Chaplain to Queen Elizabeth and to King James.

[5] and [6] See Britton's History of Wells Cathedral, p. 69; and History of Bath Abbey Church.

[7] For an account of this prelate and his writings, see Britton's History of Exeter Cathedral, p. 61.

[8] See Britton's Histories of Canterbury and of Hereford Cathedrals.

[9] He was educated at the College School of Worcester, and became "one of the most abject tools of power," by preaching before a lawless court that "the king is not bound to observe the laws of the realm." He was arrested and taken before the House of Lords, and sentenced to pay a fine of 1000*l.*, suspended from preaching for three years, and prohibited from holding any preferment. The King remitted the fine, granted him a full pardon, placed him in a rich benefice, and advanced him first to the Deanery of Worcester, and in 1635 to the See of St. David's. See Green's History of Worcester, vol. i. p. 224.

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No.	DEANS.	Elected, &c.	Died or Removed.	Buried at
14	Christopher Potter, D.D.[10]	.....Feb. 28, 1635	Dean of Durham 1645	Oxford.
15	Richard Holdsworth, D.D.[11]	Nominated 1645	Died .....Aug. 22, 1649	St. Peter Le Poor, London.
	[Vacant eleven years.]			
16	John Oliver, D.D.....	Inst. ..Sept. 12, 1660	Died.....Oct. 27, 1661	Magd. Coll. Oxf.
17	Thomas Warmstrey, D.D.	Inst.....Nov. 27, 1661	Died.....Oct. 30, 1665	Worcester.
18	William Thomas, D.D.....	Inst.....Nov. 25, 1665	Bishop of Worcester, ..1683	Worcester.
19	George Hickes, D.D.[12].....	Inst.....Oct. 13, 1683	Deprived .....Feb. 1, 1691	
20	William Talbot, S.T.P.[13].....	Nom. ..April 23, 1691	Died 1730	
21	Francis Hare, D.D.[14]	Inst. ..April 27, 1715	Dean of St. Paul's, Bishop of Chichester.	
22	James Stillingfleet, D.D.....	Inst.....Dec. 16, 1726	Died .....Sept. 1746	
23	Edmund Martin, D.D.....	Inst. ..April 24, 1747	Died 1751	
24	John Waugh, LL.D.[15]	Inst.....Nov. 14, 1751	Died 1765	Worcester.
25	Sir Rd. Wrottesley, Bt. LL.D. ..	Inst.....May 30, 1765	Died 1769	
26	William Digby, LL.D.....	Inst. ....Sept. 8, 1769	Dean of Durham 1778	
27	Robert Foley, D.D.	Inst.....Jan. 31, 1778	Died .....Jan. 8, 1783	Worcester.
28	Hon. St. Andrew St. John, D.D. .	Inst. ..March 29, 1783	Died.....March 23, 1795	Worcester.
29	Arthur Onslow, D.D.[16].....	Inst.....May 16, 1795	Died.....Oct. 15, 1817	Worcester.
30	John Banks Jenkinson, D.D.....	Inst.....Nov. 29, 1817	Bishop of St. David's ..1815	
31	James Hook, LL.D.[17]	Inst.....Aug. 22, 1825	Died .....Feb. 5, 1828	Worcester.
32	George Murray, D.D.[18]	Inst. ....March, 1828		

[10] Was Vice Chancellor of the University of Oxford. At the breaking out of the Rebellion he sent all the plate of the College to the King, declaring that, like Diogenes, he would drink from the hollow of his hand rather than his Majesty should want. See Green's "Worcester," vol. i. p. 225.

[11] Though he continued four years in possession of the Deanery, he never received any emolument from it, nor was he ever installed. Green's "Worcester," vol. i. p. 225.

[12] A man of acknowledged learning, who lived in tumultuous times; but fortunately secured the friendship and patronage of Lord Somers. He was author of the celebrated work of "*Thesaurus*."

[13] Talbot was successively promoted to the Sees of Oxford, Salisbury, and Durham. His son was the celebrated Chancellor Talbot. See Britton's "History of Salisbury Cathedral," p. 58.

[14] Chaplain-general to the army in Flanders, under the Duke of Marlborough; and after being promoted to the Deanery of St. Paul's, was made Bishop of St. Asaph, and afterwards of Chichester. He published an edition of the Hebrew Psalms, with notes. Green's "Worcester," vol. i. p. 227.

[15] Son of the Bishop of Carlisle. He was promoted to this Deanery for services rendered to the King's forces during the siege of Carlisle, in 1745.

[16] Son of General Onslow. He was the author of three Visitation Sermons, and died at Lindridge, of which he was Vicar, in his seventy-second year.

[17] Dr. Hook presided only three years, and died at the age of fifty-five. He was son of the celebrated musical composer, James Hook, and both at school and college manifested precocious wit and talent. As a youth, he wrote two dramatic pieces; and in more advanced life was author of several political and other pamphlets, criticisms in the Quarterly Review, and essays in the newspapers. As an amateur artist and musician, he manifested more than common capacities; and in either profession would probably have attained eminence. Placed, however, in the Church, he was progressively and rapidly advanced to different appointments, and at last to the Deanery of Worcester. Not only in person, but in sentiments, opinions, and varied talents, he greatly resembled the intellectual author of "Sayings and Doings," who may be regarded as a "wit, if not first, in the very first line." For a biographical memoir of Dr. Hook, see "The Annual Obituary" for 1829.

[18] Dr. Murray is Bishop of Rochester.

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A

LIST OF BOOKS, ESSAYS, AND PRINTS,

WHICH HAVE BEEN PUBLISHED RELATING TO THE

CATHEDRAL OF WORCESTER;

ALSO A LIST OF

ENGRAVED PORTRAITS OF ITS BISHOPS.

THIS LIST IS SUBJOINED TO GRATIFY THE BIBLIOGRAPHER, THE CRITICAL ANTIQUARY, AND THE ILLUSTRATOR; AS WELL AS TO SHEW, AT ONE VIEW, THE SOURCES WHENCE THE CONTENTS OF THE PRECEDING PAGES HAVE BEEN DERIVED, AND THE FULL TITLES OF THE WORKS REFERRED TO IN THE NOTES.

MANUSCRIPTS, BOOKS, AND ESSAYS.

Bishop Nicholson's "*Historical Library*" furnishes the following information relating to the early annals of this Cathedral, which Gough, in "*British Topography*," vol. ii. has extracted without acknowledgment. "As this Church was one of the most flourishing in the whole island under the government of our Saxon kings: so it had the fortune to preserve its Charters and other instruments (relating to those times) much better than its neighbours. In the year 1643, *Sir William Dugdale* drew a Catalogue of no less than ninety-two such original donations, none whereof fell lower than the reign of Henry the First. To these have been added fifteen more (now in the archives of that Church, and not mentioned in the Monasticon) added by Dr. Hickes; who also believes that among Mr. Lambard's MSS. (now in the archives at Canterbury) there are several Saxon grants belonging to the Church at Worcester. After these we are to have recourse to the anonymous compilers of the annals of this Cathedral, and the continuation of them by our learned publisher; who (by the way) tells us that *Hemming's* Book has much more in it, than either he or Sir W. Dugdale have given themselves the trouble of transcribing. *John Rose* (the renowned Hermit of Guy's Cliff) is said to have written a treatise *de Episcopis Wigorniæ*, which I should not much have believed, had I not seen the book itself quoted by (our late industrious naturalist) Dr. Plott. Some part of *Mr. Abingdon's* Collection of the Antiquities of *Worcestershire* (mentioned in the former part of this Historical Library) is also reported to bear the title of "*A History of the Bishops of Worcester*:" which I cannot but once more heartily wish had been committed to the care and inspection of the late learned Dr. Hopkins, Prebendary of that Church; who (we know) was thoroughly versed in the antiquities of his own Cathedral, as well as in those of the Englisb Church in general. I am well assured there are some failures in it which he was abundantly able to correct. 'Twould do a deal of right to tbe worthy Author's memory, to have the style (which in most Antiquaries is usually a little too austere) new polished; and to have some defects supplied out of such libraries and ancient monuments as did not fall in his way."

In *Bishop Bryen's* Register, Episcopal Registrar's Office, is a list of the names of prisoners taken by *Edward, the Black Prince*, at the battle of Poictiers, and the names of the French noblemen slain; also three letters from Pope Innocent to the Black Prince, with the Prince's answers.

In the "*Harleian MSS.*," in the *British Museum*, No 2205, are some collections of the Arms, Monuments, and Inscriptions in the Cathedral, and Symond's Church Notes from the Cathedral, No. 965.

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A Copy of the "*Statutes of Worcester Cathedral*," made in 1554, is in Benet College Library, Cambridge.

In the "*Reports on the Public Records of the Kingdom*," folio, 1800, published by authority of Parliament, the Deputy Registrar of Worcester Cathedral states, "There are in my custody Manuscript Books, beginning in the year 1268, and continued to the present time, containing entries of Institutions, Endowments, and other proceedings, merely ecclesiastical, being registers of the several and successive Bishops of Worcester, respecting their ordinary Ecclesiastical Transactions, in their respective times."

"The above mentioned Manuscript Register Books, or Records, of the See of Worcester, are lodged in a room, called the Registrar's Office, within the precincts of the Cathedral Church of Worcester."

In the "*Archæologia*," are the following:—An Account of King John's Gateway, vol. i. p. 141. Number of Knights Fees contained in the Bishoprick, vol. ii. p. 335. An Inquiry into the nature and cause of King John's Death, vol. iv. p. 29. Account of an ancient MS. Register of the Priory, vol. viii. p. 440.

Wharton's "ANGLIA SACRA," London, 1691, folio, part i. p. 467–550, contains "*Monarchi Wigorniensis Annales de Rebus Ecclesiæ a primâ ejus fundatione ad annum* MCCCVIII." "*Continuatio Historiæ de Episcopis Wigorniensibus, ab anno* MCCCII. *ad annum* MDXL." "*Vita brevis S. Wlstani Episcopi Wigorn. authore Hemmingo Monacho Wigorniensi cævo.*" "*Acta Synodi apud Wigorniam à S. Wlstano habitæ, anno* MXCII." "*Compositio inter Episcopum & Monachos Wigornienses facto anno* MCCXXIV. *de Electione prioris.*" "*Successio Priorum Wigorniensis Ecclesiæ*," and part ii. p. 239–270, has "*Willelmi Monachi & Bibliothecarii Malmsburiensis Libri III. de Vita S. Wulstani Episcopi Wigorniensis.*"

Sandford's "*Genealogical History of the Kings and Queens of England*," folio, 1717, contains an account of King John, and a plate of his monument; also, an account of Prince Arthur, and a view of his monument.

In the new edition of the "*Monasticon Anglicanum*," by Dugdale, is a short account of the Cathedral, abridged from Green's History, with copies of seventy charters, extracts from registers, cartularies, &c. extending through fifty-four folio pages; also, three prints, drawn and etched by J. Coney, but not very accurate or careful—viz. 1. Ground Plan—2. View of the Exterior—and 3. A View of the Interior.

"*The Antiquities of the Cathedral Church of Worcester*, by that learned antiquary, Thomas Abingdon, Esq.; to which are added, the Antiquities of the Cathedral Churches of Chichester and Lichfield." London; printed for J. Curll, 1717, 8vo. This title page, as well as many of those of Curll's publications, was afterwards cancelled, for one bearing the following imprint: "London; printed for W. Mears, at the Lamb, without Temple Bar; and J. Hooke, at the Flower-de-Luce, against St. Dunstan's Church, in Fleet Street, MDCCXXIII."—A trifling, puerile volume.

Browne Willis's "*History of the Mitred Parliamentary Abbeys*," 2 vols. 8vo. 1718–9, contains an account of the Cathedral, &c. vol. i. p. 302-312; also, vol. ii. p. 262–265.

The same author's "*Survey of the Cathedrals*," in 3 vols, 4to. 1742, contains accounts of the Cathedral, builders of the Church, endowment of the Bishoprick, sale of lands, endowment of the Dean and Chapter; accounts of the Bishops, Deans, Archdeacons, Prebendaries, names of Churches and Chapels within the Diocess, &c. vol. i. p. 623–690. PLATES, "The Ichnography," drawn by W. Merricke, engraved by J. Harris; "North Prospect," Jos. Dougharty, del.—J. Harris, sc.

"*Heminghi Chartularium Ecclesiæ Wigorniensis.* E Codice MS. penes Richardum Graves de Mickleton in agro Gloucestriensi, Armigerum. Descripsit edidítque Tho. Hearnius, qui et eam Partem Libri de DOMESDAY, quæ ad Ecclesiam pertinet Wigorniensem, aliaque ad Operis (Duobus Voluminibus Comprehensi) Nitorem facientia subnexuit Oxonii, E Theatro Sheldoniano, 1723." 2 vols. 8vo.

Leland's "*Itinerary*," 8vo. 1745, contains—vol. iv. p. 108, of the Cathedral; vol. viii. p. 102, Successionem Episcoporum; p. 105, Places belonging to the Bishop; Places belonging to the Prior; p. 106, Inscriptiones sepulchrales in Eccl. Wigorn.

Leland in his "*Antiquarii Collectanea*," 8vo. 1774, vol. i. p. 26, 34, 51, 119, de institutione sedis episcopalis et constructione ecclesiæ; p. 122, 128, de primis fundatoribus; p. 345, nomina quorundam episcoporum; vol. ii. p. 261, de quibusdam episcopis; vol. iii. p. 160, codices MSS.

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olim in bibliotheca; Append. i. 299, literas episcopi Wigorn. denuntiantis sententiam excommunicationis in eos qui parcum de Hallow fregerunt; vol. v. p. 373, 381, an account of "The Death and Interryement of Prince Arthure."

Tanner's "*Notitia Monastica*," folio, 1787, ed. contains a short notice of the Benedictine Cathedral, with a list of MSS. and published Works relating to the See, the Church, &c.

"*A Survey of the Cathedral Church of Worcester*, with an Account of the Bishops thereof, from the Foundation of the See to the year 1660;[1] also, an Appendix of many original Papers and Records, never before printed." By William Thomas, D.D. Rector of St. Nicholas, Worcester, 4to. 1736. It contains a Ground Plan, a N.W. View (the same Plate as in Willis's Cathedrals), and thirty-three plates of Monuments. Gough (*Brit. Topog.*) says, "With miserable views of the monuments." Abingdon's account of the painted windows is inserted at large; also his Survey of the Monuments, with additions, and Heming's Chartulary digested in the order of time. Mr. Thomas was grandson of the Bishop of that name, who died 1688, before he had determined to take the oaths to King William. He republished Dugdale's Warwickshire, and intended a History of this County. He died 1738. His epitaph in Worcester cloisters styles him *Antiquarius celeberrimus*. Tanner calls him *Vir in antiquitatibus Wigorniensibus versatissimus*. But this his last work does him least credit."

Gough further remarks, "A more correct as well as more judicious and entertaining account has lately been given to the public in "*A Survey of the City of Worcester*, containing the Ecclesiastical and Civil Government thereof, as originally founded," &c. Embellished with sixteen copper-plates of perspective Views of the Public Buildings, &c. engraved from original Drawings, taken on purpose for this work. By Valentine Green, Worcester, 1764, 8vo.

"*The History and Antiquities of the City and Suburbs of Worcester*." By Valentine Green, F.S.A. 2 vols. 4to. 1796, contains an account of the Cathedral—accounts of the Monuments, Bishops, Deans, Prebendaries, Archdeacons, &c. vol. i. p. 32-237—and the following Plates:—1. North-east View—9. Interior View of the Nave—2. Interior View of the Chapter House—4. South Front of Prince Arthur's Chapel—5. Internal View of Ditto, as it appeared November, 1788—6. Internal View of Ditto in its present state—7. Ground Plan of the Cathedral, with references—8. Monument of Mrs. Rae—9. Bishop Hough's Monument—10. Monument of Bishop Maddox—11. Monument of Bishop Johnson. The Appendix to the second volume contains much information relating to the Cathedral, its officers, &c. The first and second sections of this work were written by the Rev. Samuel Garbett, whom Gough calls "a great historian, chronologist, and linguist, and a person of no less modesty than learning." (Brit. Topog.)

"*An Account of the Discovery of the Body of King John*, in the Cathedral Church of Worcester, July 17th, 1797." By Valentine Green, F.S.A. 4to. 1797, pp. 8. It contains a plate of the Body as discovered: "J. Ross, del. et aquatint." Mr. Green was a resident at Worcester, when he published the first edition of his Work, and removed thence to London, where he became an eminent mezzotinto engraver, and was for some years keeper of "the National Gallery," in Pall Mall.[2] I knew, and esteemed, the worthy keeper and topographer. He was a man of mild and gentle manners, kind in disposition, and had acquired considerable knowledge of Art and Artists.

"*An Illustration of the Architecture and Sculpture of the Cathedral Church of Worcester*." By Charles Wild, royal 4to. 1823, contains an account of the Cathedral and the following Plates:—1. Ground Plan—2. Longitudinal Section—3. Elevation of Compartments of Choir, Nave, and Presbytery—4. North-east View—5. Nave, Interior View—6. Choir and Presbytery, Interior—7. Details from the Choir—8. East Transept, Interior—9. N. End of E. Transept, Elevation, Interior and Exterior—10. Prince Arthur's Chapel, Plan and Elevation—11. Specimens of Sculpture—12. Interior of the Choir.

"*A Concise History and Description of the City and Cathedral of Worcester*," &c.; "to which is added, an Appendix, containing a List of all Official Persons, Civil and Ecclesiastical,

[1] This is an error of the press; the notices of Bishops extend to the year 1610. Some copies of the present work have reprinted title-pages, in red and black ink, with the date corrected: "London; Printed for the Author, and to be had of him at his house in Worcester; and of John Clarke, Bookseller, at the Golden Ball, in Duck Lane, near Little Britain, MDCCXXXVII." Upcott's Topography, p. 1342.

[2] See Gough's "British Topography," vol. ii. p. 388.—Dr. Nash's "Worcestershire," vol. ii. p. 25.—Also Green's "History," &c. vol. ii. p. 104.

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connected with the City, the Cathedral," &c. Worcester. Printed by and for T. Eaton, 12mo. 1829. It contains a Ground Plan of the Cathedral, with an account of some of its Monuments, &c.

"*The Worcestershire Miscellany*," edited by Edwin Lees, 12mo. 1831, contains an account of the opening of the Charnel House—Memoirs of Bishop Hough—Bishop Lloyd—Miserrimus—Dr. Nash.

"*The Analyst*; a monthly Journal of Science, Literature, and the Fine Arts." This is a monthly periodical, now publishing at Worcester, and among many well written essays, it contains a judicious paper "On the Age and Architecture of Worcester Cathedral," March, 1835.

"*A General History of Worcester*," embellished with Plates, by John Chambers, Esq. 12mo. 1819, contains an account of the Cathedral, Bishop's Palace, &c. p. 75–228.

"*Collections for the History of Worcestershire*." By the Rev. Tredway Nash, D. D. two volumes, folio, 1781; in which is a short account of the Cathedral, its Bishops, &c.

In Carter's "*Antient Sculpture and Painting*," folio, 1795, p. 53, is a Plate, with an account of Basso-relievos under the seats of the Choir.

In Gough's "*Sepulchral Monuments*," vol. i. is an account of a body found in the Cathedral, p. LIX.; Grave-stones used for Pavement, CXXII.; Monuments in, 191.

"*The History and Antiquities of the Cathedral Church and See of Worcester*." By J. & H. Storer, contains a short account of the Cathedral, taken almost verbatim from Green's History, but making some strange mistakes in description. It has eleven Prints: Ground Plan—North View—South-west View—North-east View—View from the Palace Garden—Part of the Nave—Exterior of the Cloisters—View from the Deanery—Interior of the Choir—Interior of Chapter House—View of the Crypt.

Buckler's "*Views of Cathedral Churches*," 4to. 1822, contains a North-east View of the Cathedral, with a short description.

ACCOUNTS OF BISHOPS.

Godwin in his "*Catalogue of Bishops*," 4to. 1615, gives short Accounts of the Bishops to 1610; these have been continued to the year 1717, by Richardson, in "*De Præsulibus*," folio, 1743.

Le Neve's "*Fasti Ecclesiæ Anglicanæ*," folio, 1716, contains, from p. 294 to 304, a list of the Bishops, Deans, and Archdeacons, to the year 1716.

"*The Life of the Rev. John Hough, D. D.*, successively Bishop of Oxford, Lichfield and Coventry, and Worcester; formerly President of St. Mary Magdalen College, Oxford, in the reign of King James II., containing many of his Letters, and Biographical Notices of several Persons with whom he was connected." By John Wilmot, Esq. F. R. S. and S. A. 4to. pp. 387. London, 1812. This work contains the substance of a scarce tract, called, "Some Account" of his Life; two Portraits of the Bishop, and Fac-similes of his writing.

"*Memoirs of Bishop Hurd*," with a Portrait, are prefixed to an edition of his Works, in 8 vols. 8vo. 1811.

"*The Lives and Characters*, Deaths, Burials, and Epitaphs, Works of Piety, Charity, and other munificent Benefactions *of all the Protestant Bishops* of the Church of England, since the Reformation," &c. By John Le Neve, Gent. vol. i. part i. 8vo. pp. 288. London, 1720. This volume (the only one published) contains the Life of JOHN WHITGIFT.

PORTRAITS OF BISHOPS.

958 ST. DUNSTAN:—On his episcopal throne, holding a crosier in one hand, and a pair of tongs in the other. In Hickes's "Thesaurus," is a "Picture of Jesus Christ," with St. Dunstan before it, in a devout posture, drawn by himself (all fancy subjects). *Granger.*

1476 JOHN ALCOCK:—"Founder of Jesus Coll. Cambridge,"—mez. *J. Faber*, sc. *Bromley.*

1535 HUGH LATIMER:—A praying figure with a scroll, 1535. Preaching, frontispiece to the 4to. edition of his "Sermons." *G. Giffard*, sc. Mez. *Houston*, fec. in Rolt's "Lives," large 4to. In the "Heroologia," 8vo. *R. White*, sc. in the print of the Five Bishops.

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Vertue, sc., h. sh. in the continuation of "Burnett's Reformation." *J. Savage*, sc., a staff in his right hand, a pair of spectacles at his breast, and a Bible at his girdle; h. sh. in "Strype's Memorials of Cranmer." *Granger* and *Bromley*.

1552 JOHN HOOPER:—mez. *J. Faber*, sc. mez. *Houston*, sc. In Rolt's "Lives." In the print of the Five Bishops. *Granger* and *Bromley*.

1559 EDWIN SANDYS:—In the "Heroologia," 8vo. In the "Continuation of Boissard," 4to. Small 4to. in Clarke's "Lives." In "Freherus." With Ciceley Wilford, his second wife, an etching. *Granger* and *Bromley*.

1577 JOHN WHITGIFT:—A wood cut, prefixed to his "Life," by Sir George Paul, 1612, 4to. *R. White*, sc. front. to his "Life," by Sir G. Paul, 1699, 8vo. In the "Heroologia," 8vo. *Vertue*, sc. 1717, ha. sh. prefixed to his "Life," by Strype, 1718. *Granger* and *Bromley*.

1597 GERVASE BABINGTON:—*Ren. Elstracke*, sc. fol. 1615, frontispiece to his "Works." In "Boissard," copied from Elstracke. In the "Heroologia," 8vo. In "Freherus." *Granger* and *Bromley*.

1641 JOHN PRIDEAUX:—Front. to his "Doctrine of Practical Praying," 12mo. 1655. When Rector of Exeter Coll. Oxon. 4to.——1650. In Nash's Worcestershire, *T. Sanders*, sc. *Granger* and *Bromley*.

1660 GEORGE MORLEY:—*P. Lely*, p. *R. Thomson*, exc. la. h. sh. mez. *Lely*, p. *Vertue*, sc. 1740, in Birch's "Lives." In the collection of Gen. Dormer, at Rowsham, Illust. Head. Mez. h. sh. sitting in a chair. A portrait of him at Christ Church, Oxford. *Granger* and *Bromley*.

1662 JOHN GAUDEN:—1. Whole len. before his "Hieraspistes," 1653, 4to.—2. Small, whole len. intended for him, before his "Tears, Sighs, &c. of the Church of England," 1659, folio.—3. A scarce and curious portrait, prefixed to a libel of Milton's, upon the "Εικων Βασιλικη," entitled "Εικων Αληθινη," 1649, 4to. It is in the engraved frontispiece to this pamphlet, which represents a curtain drawn up by the hand, and discovers Gauden peeping out. *T. Saunders*, sc. oval, in Nash's "Worcestershire." *Granger* and *Bromley*.

1683 WILLIAM THOMAS:—*T. Saunders*, sc. in Nash's "Worcestershire." *Noble* and *Bromley*.

1689 EDWARD STILLINGFLEET:—*P. Lely*, p. *A. Blooteling*, sc. This plate has been altered twice; in one the painter and engraver's names are erased; the other change is, having the address of "Bissham Dickenson, in the Strand." *M. Beale*, p. *R. White*, sc. *R. White*, sc. prefixed to his "Sermons," 1696, 8vo. When "Dean of St. Paul's," la. fo. —This plate, too, has been altered, having the name of his Bishoprick substituted for his previous one of Dean. *Noble* and *Bromley*.

1699 WILLIAM LLOYD:—*D. Loggan*, sc. folio. *J. Sturt*, sc. folio. *T. Forster*, p. *Vertue*, sc. ætat. 86, la. fo. Ætat. 87, *T. Wiedman*, pinx. *Vertue*, sc. Mez. "Bishop of St. Asaph," oval. In the print of the Seven Bishops, per. vi. In the Oxford Almanack for 1741. *Noble* and *Bromley*.

1717 JOHN HOUGH:—1. Mez. *Dyer*, pinx. *J. Faber*, sc. ætat. 91, folio.—2. Engraved by *James Heath*, from the same picture.—3. *Sir Godfrey Kneller*, pinx. *Caroline Watson*, sc. The two last are prefixed to Wilmot's "Life of Hough," 4to. 1812.—4. On the right hand group of the Oxford Almanack for 1730.—5. *Riley*, pinx. *Williams*, sc.—6. *Richardson*, del. *T. Holloway*, sc. 1798, in Seward's "Biographiana."

1781 RICHARD HURD:—1. *Gainsboro*, del. *Hall*, sc. 1775. *Bromley*.—2. Small oval, *Ridley*, sc. in the European Magazine for March, 1800.—3. Engraved by *J. Neagle*, from the wax model, executed by *Isaac Gosset*, 1778; prefixed to the "Letters of Warburton to Hurd," 8vo. 1809.

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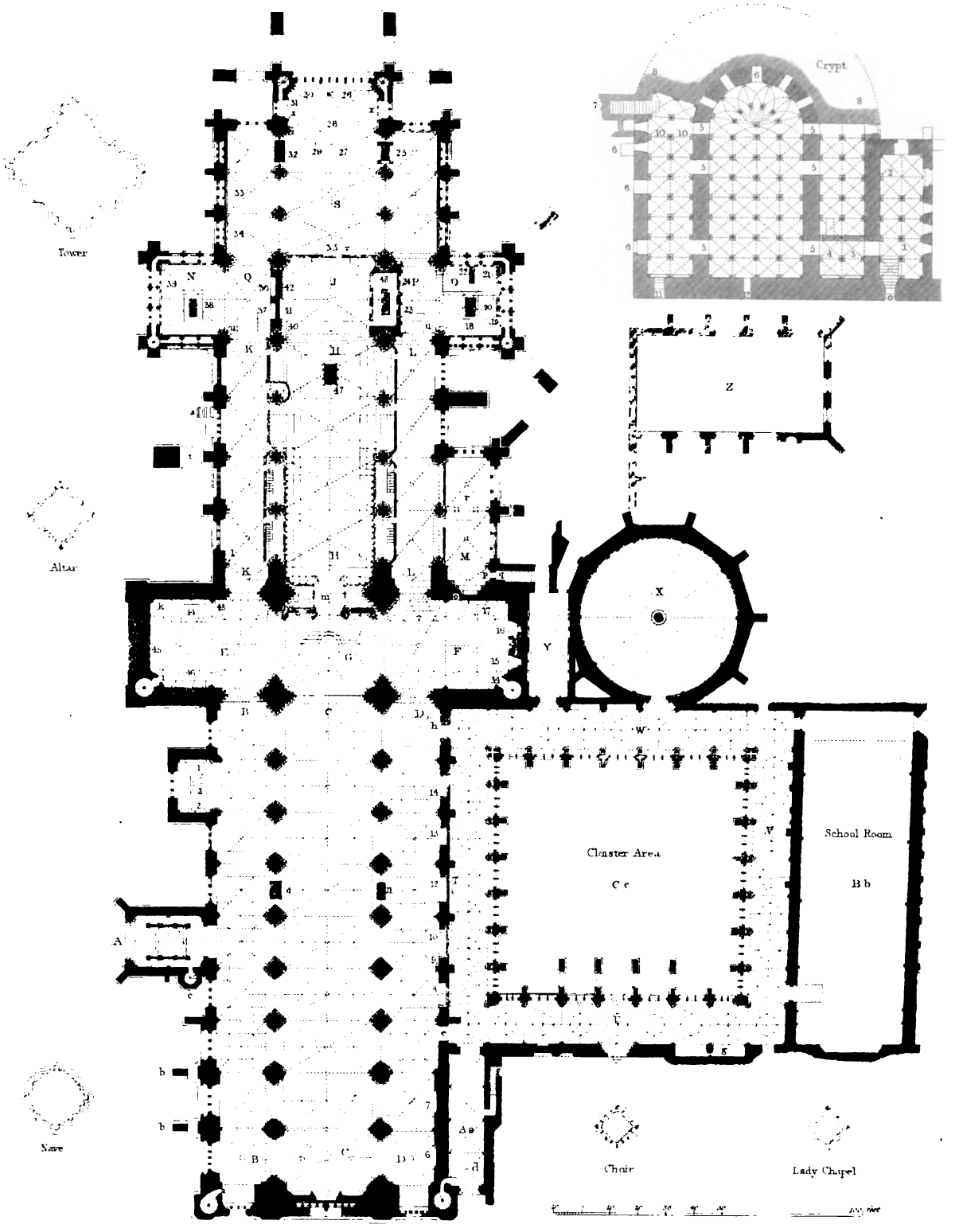

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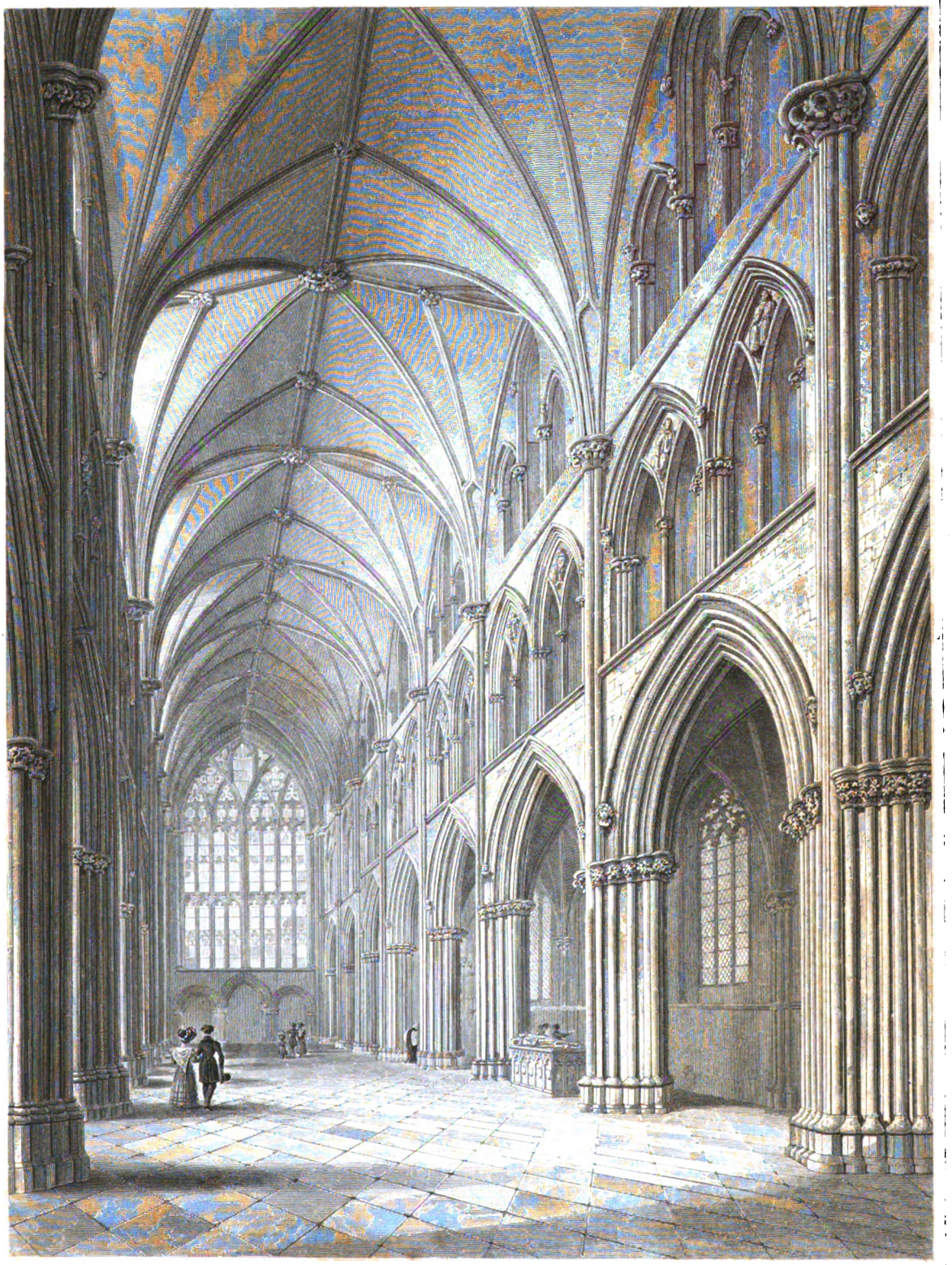

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NAVE OF WINCHESTER CATHEDRAL.

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SECTION OF SOUTH TRANSEPT &c. AND ELEVATION OF NORTH TRANSEPT &c. LOOKING EAST.

To Wm HOSKING ESQ. *ARCHITECT*, as a testimony of the AUTHOR'S esteem

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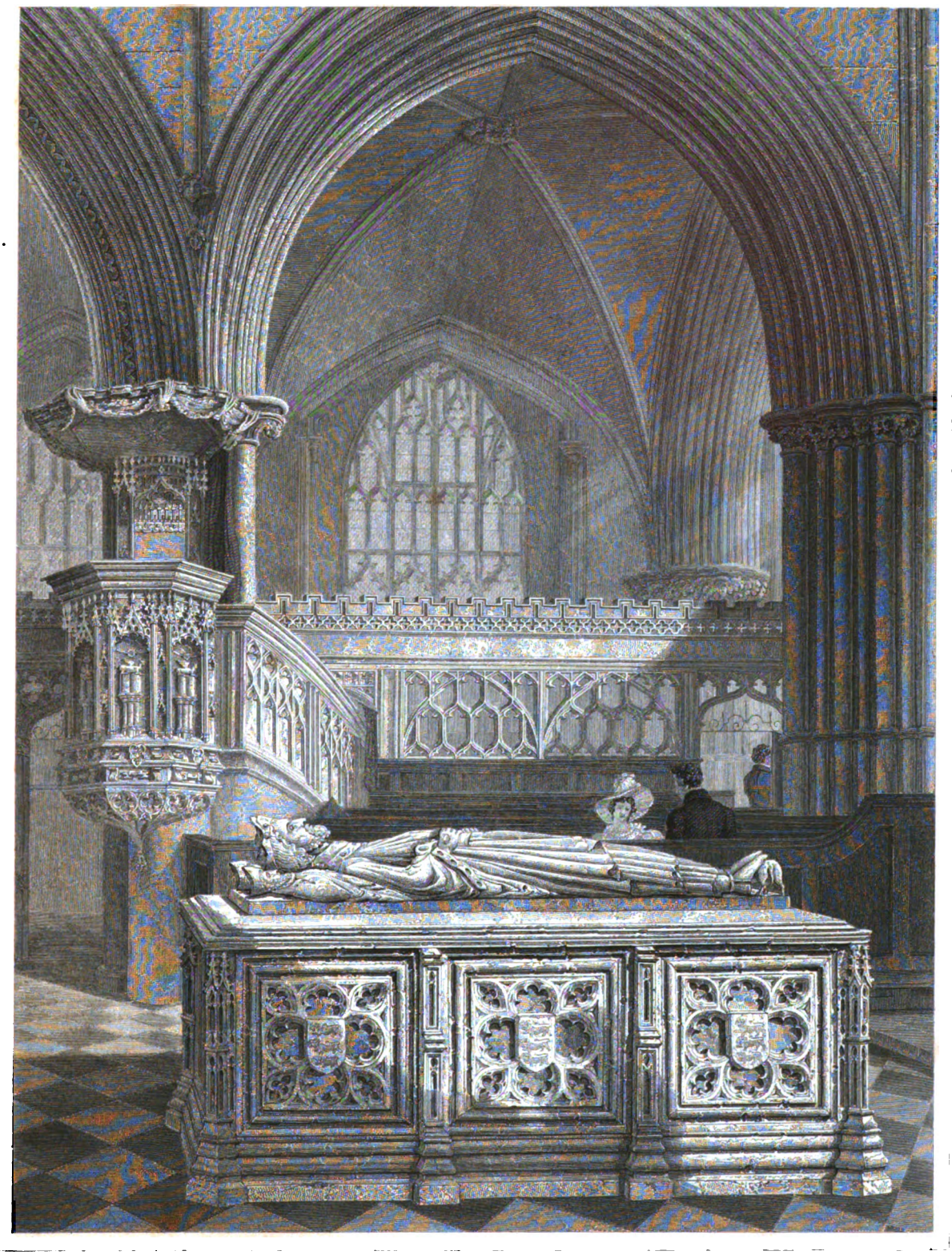

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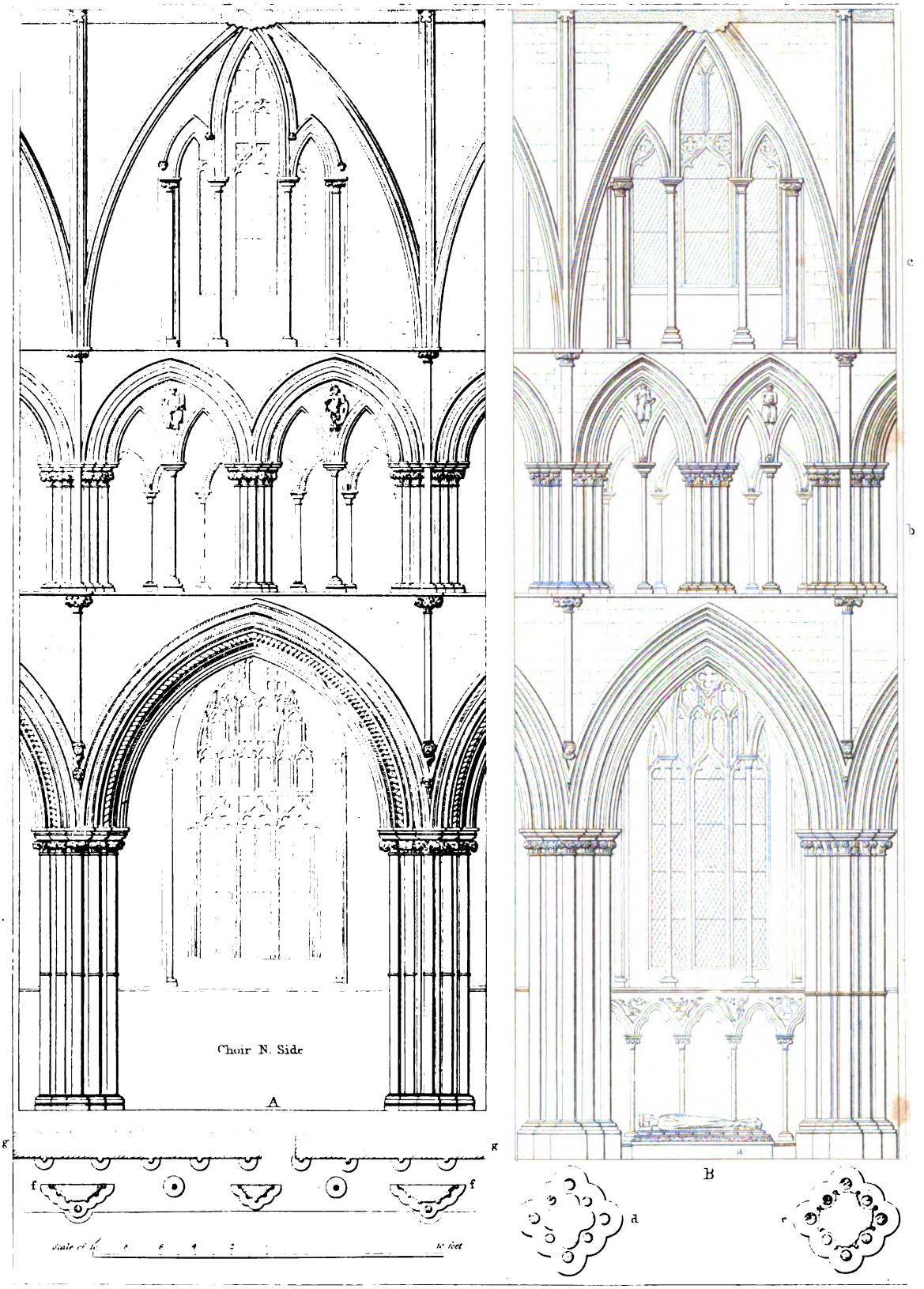

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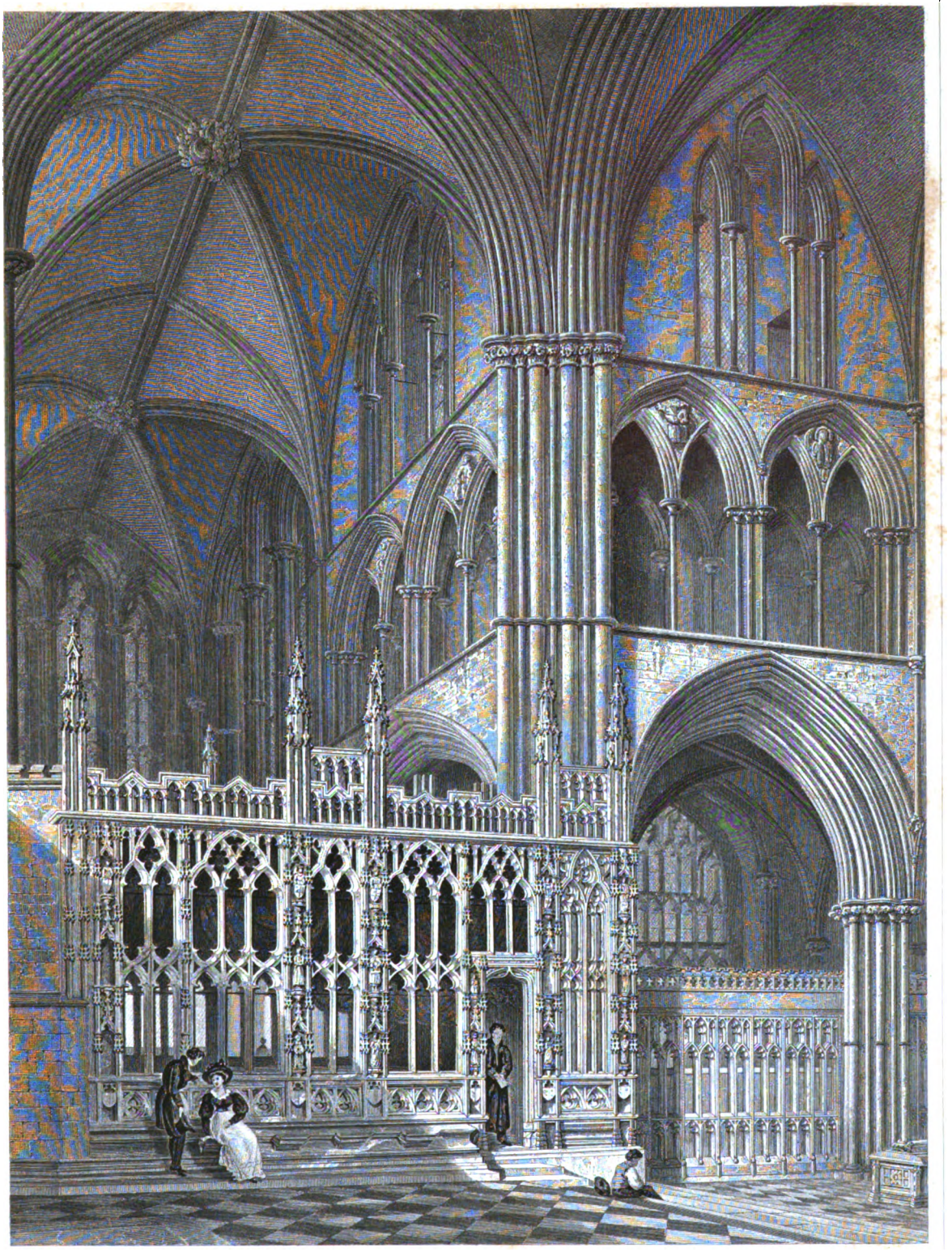

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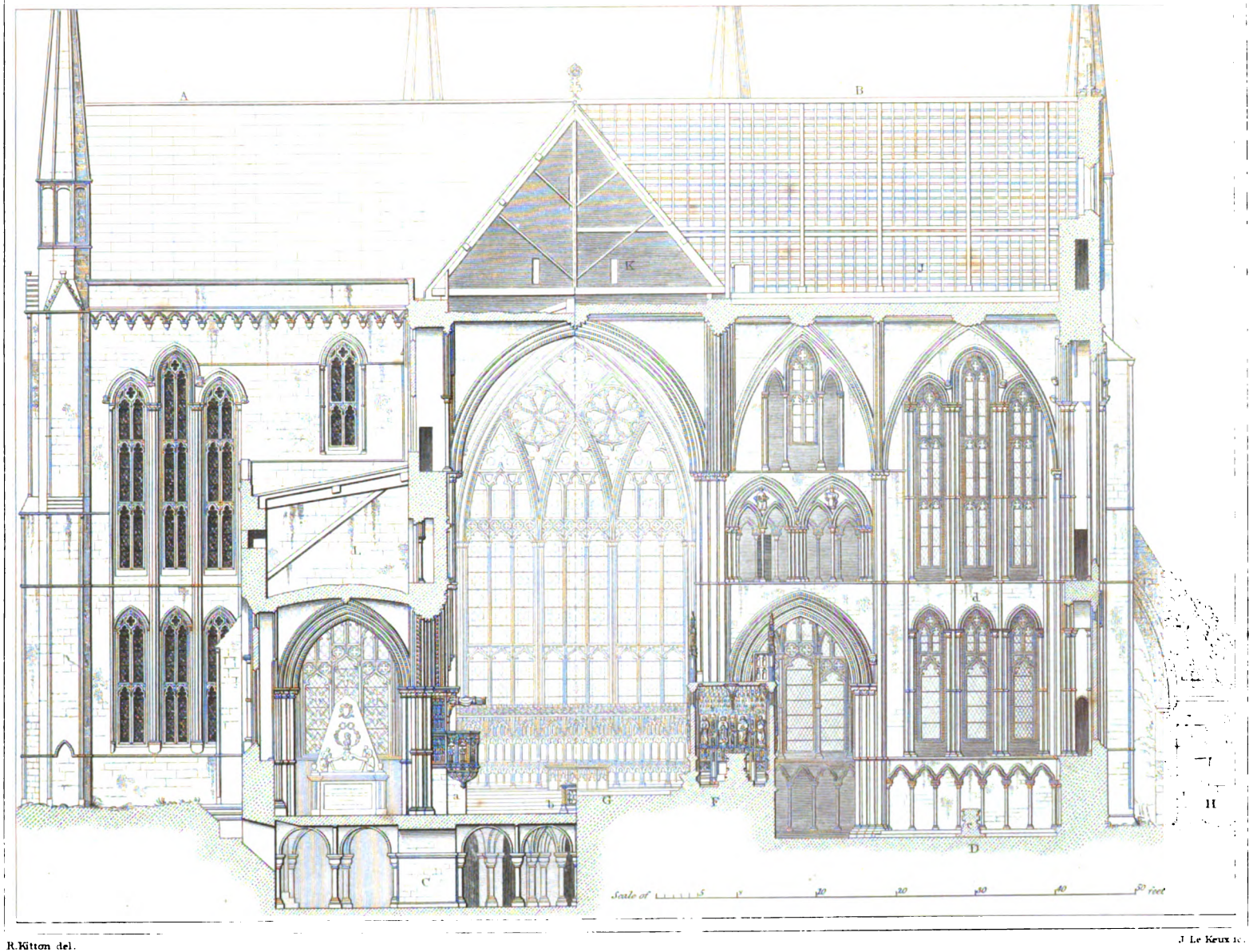

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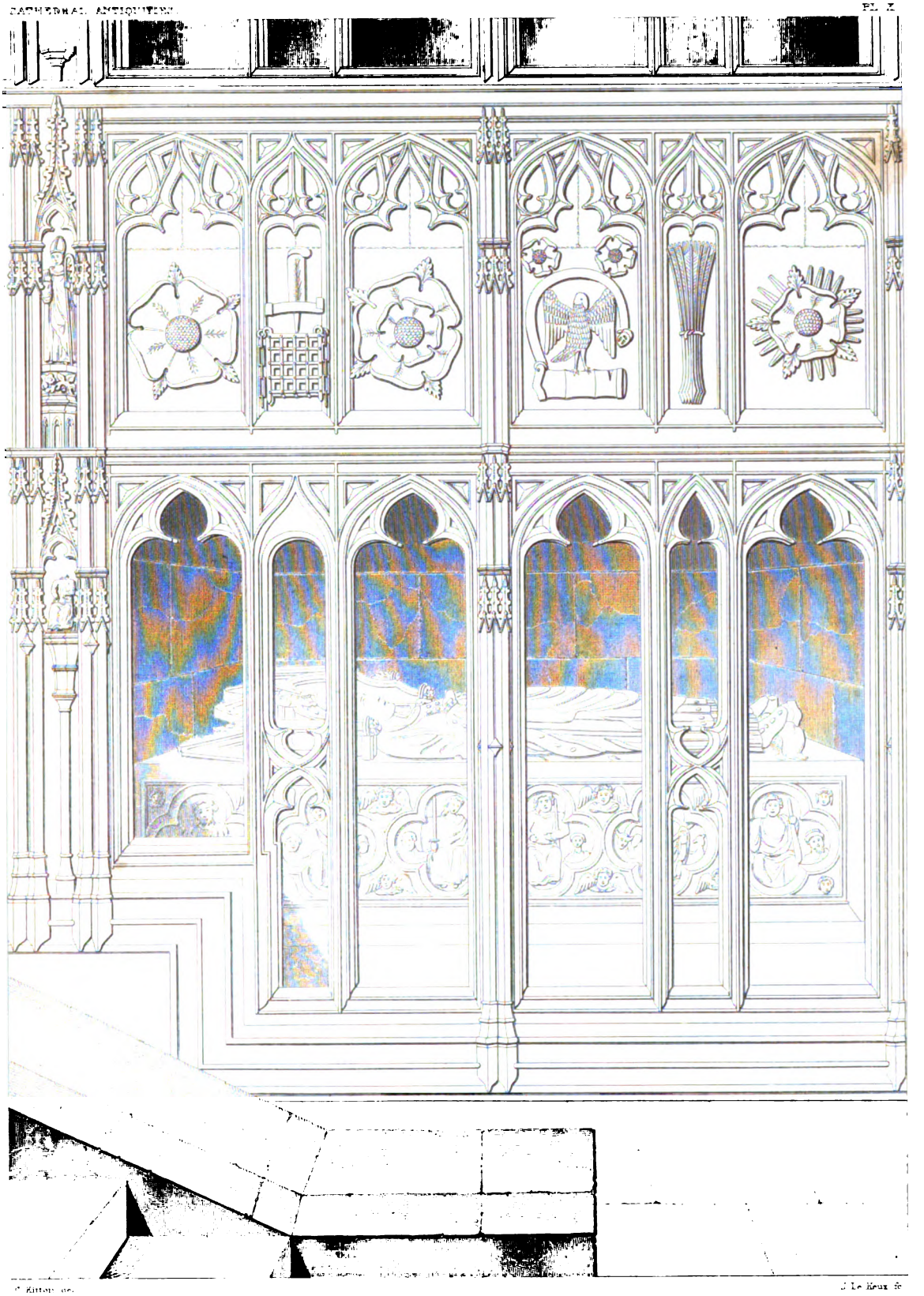

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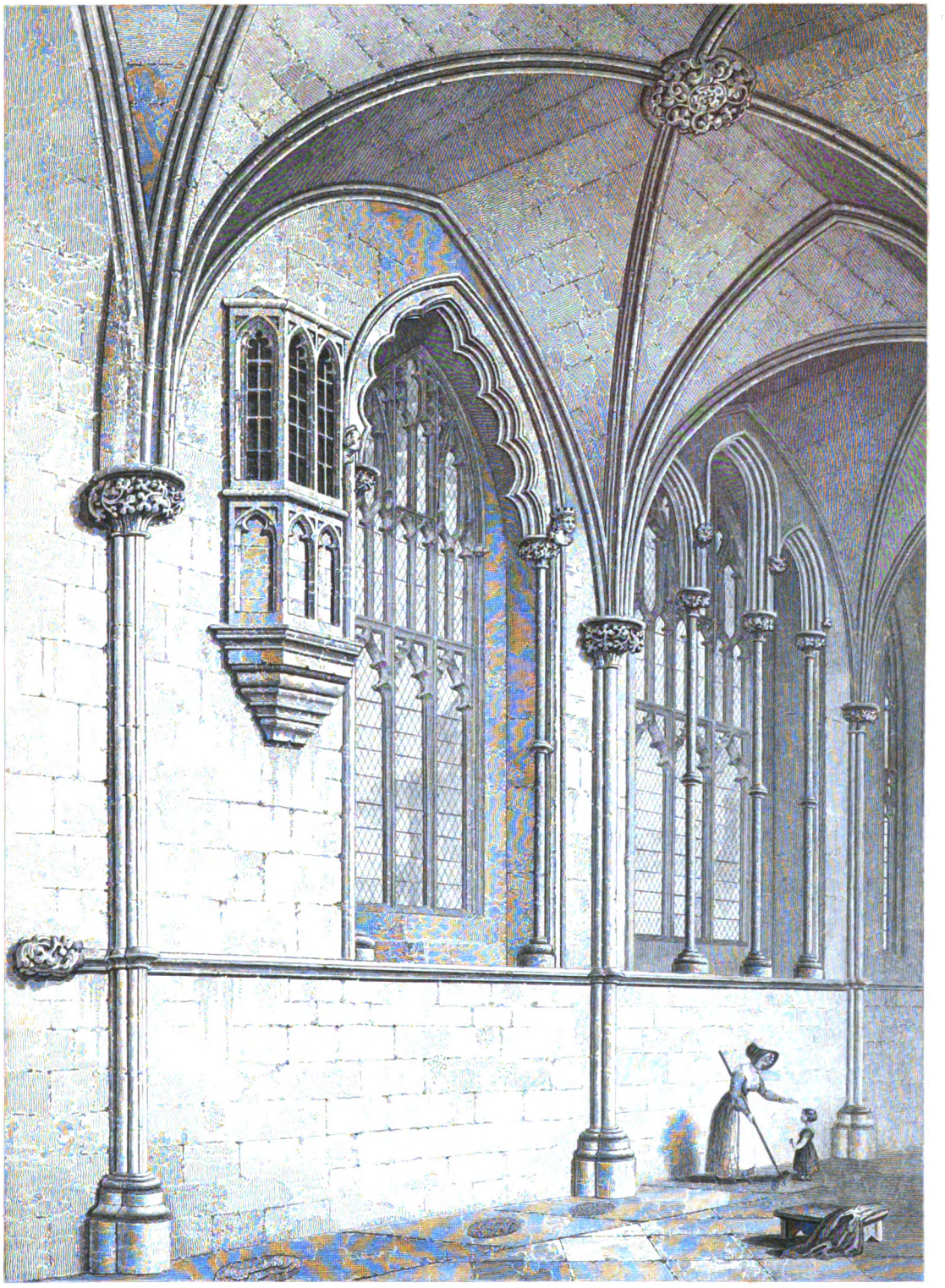

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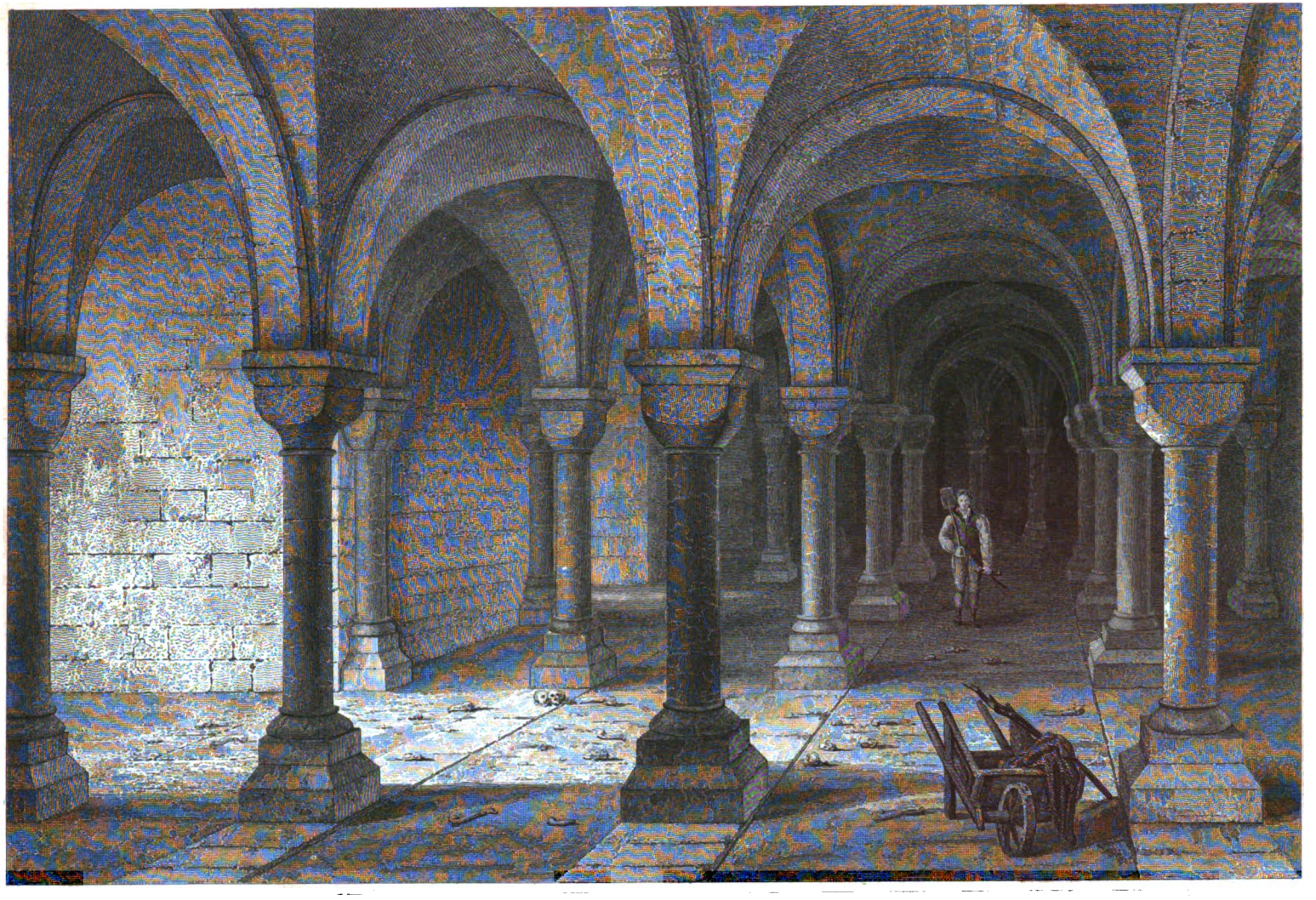

T H Clarke del J Le Keux fe

WORCESTER CATHEDRAL.

CRYPT — LOOKING EAST.

To the REV^D J FLEMING S^T JOHN, this Plate is inscribed by
THE AUTHOR.

London. Published by Longman & C^o Aug^t 1833

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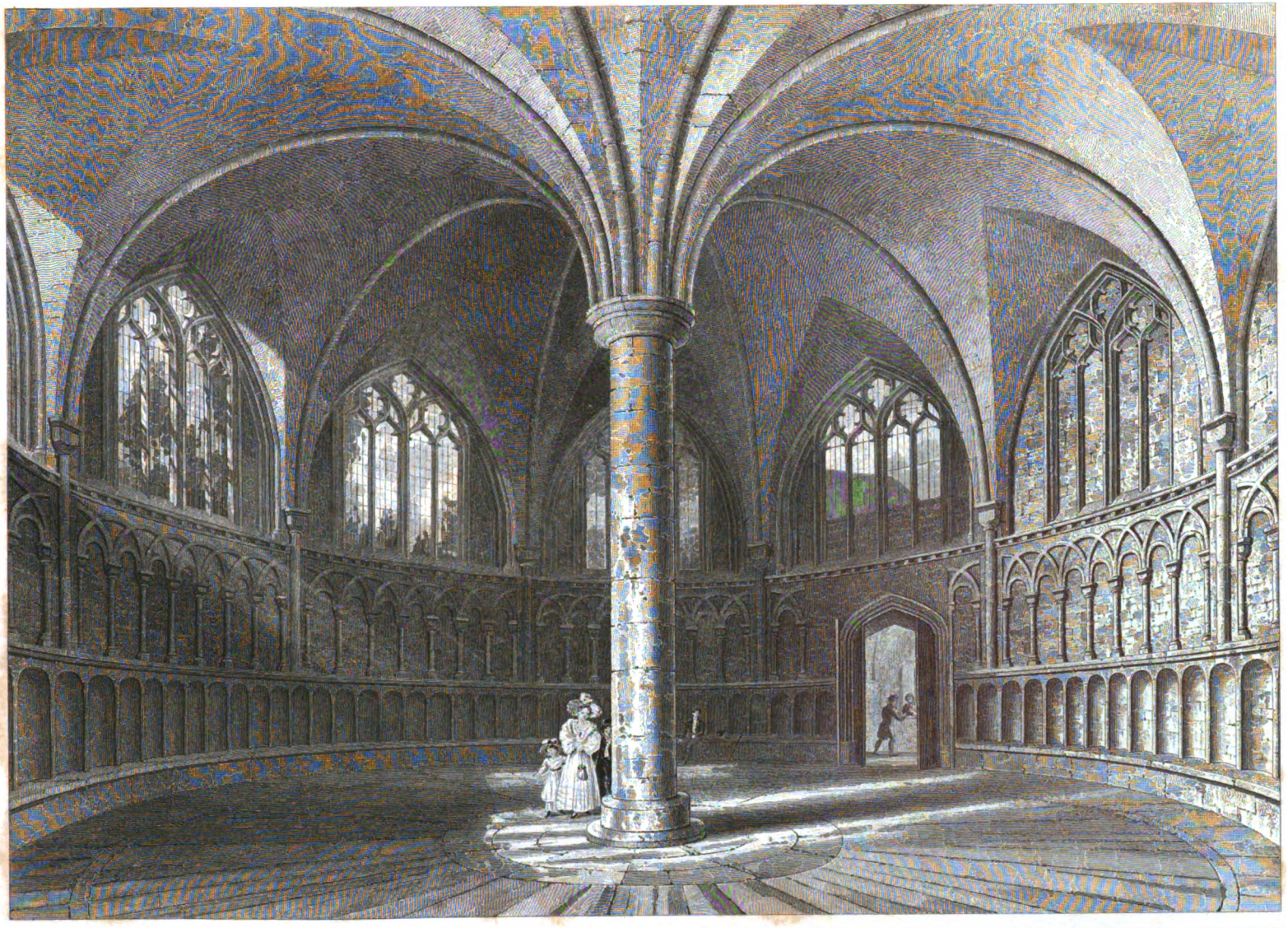

T. Clarke del. J. Le Keux sc.

WORCESTER CATHEDRAL.

CHAPTER HOUSE, LOOKING S.W.

To the RIGHT REVd GEORGE MURRAY, D.D. *LORD BISHOP OF ROCHESTER, DEAN OF WORCESTER, &c. &c.* this plate is inscribed by

THE AUTHOR

London, Published Jan'y 1st, 1832, by Longman & Co

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Drawn by S. Templeton from Sketches by T. Baxter & R. Hilton

Engraved by J. Le Keux

MONUMENTAL EFFIGIES & DETAILS.

vide description

London, Published July 1 1842 by Longman & Co

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